

The **Lutheran.**

"God's word and Luther's doctrine pass away now and nevermore."

Ninth year 1852-1853

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Volume 9, St. Louis, Monday, August 31, 1852, No. 1.

Editor's foreword

to the nnth year of the "Lutheran."

With this first issue of a new year, our "Lutheran" is passing an important turning point in its career. The battle it has fought during the past eight years has, as readers know, been directed mainly against those who are either declared open opponents of our Lutheran Church and its pure holy teachings, or who have themselves confessed that they want to belong to the Lutheran Church, but can no longer agree with its teachings and practices. In short, the main struggle of the "Lutherans" here was directed partly against the sects, partly against the so-called neo-Lutherans (should be called: pseudo-Lutherans). With joy we may confess to the glory of God that this fight has not been a fruitless and unblessed one. It has really become better in many respects since the last eight years that lie behind us, and according to many testimonies that have been given against us, God has also used and blessed our little testimony for this. However, not only is the battle already fought by the "Lutheran" not yet over: a new opponent has also recently placed himself in the way, which from now on he will probably have to fight against.

will have to take into account before others. This is a party of a peculiar kind. It departs from the model of the doctrine of our church no less than the so-called New Lutherans, but at the same time pretends to hold most faithfully and strictly to the pure doctrine of our church, indeed, to be the real representative of Lutheran orthodoxy, if not in the whole world, at least here in America. We mean Pastor Grabau's party in Buffalo.

However, the fact that a clash has occurred between our synod and this party is due to the following circumstances. In the year 1839, several Saxon pastors, the well-known Pastor Stephan at the head, immigrated here with about 800 souls to the state of Missouri. These pastors, among whom was the writer of this, were under the delusion of being the most faithful sons and servants of our Evangelical Lutheran Church, but they were nothing less than that. Misled by Stephan, they rather cherished thoroughly Roman concepts of church, of preaching ministry and preaching authority. And these errors had had the consequence that not only they themselves left their offices and congregations in Germany, but that they had also tempted so many souls, who had been awakened by them in Germany, to emigrate with them in order to build up the "true beatifying church" here. But

What happened? When we Saxon preachers were about to establish a church here according to the false Roman principles which we then had of church, office and authority, it became apparent that our teacher and leader had been a hypocrite, yes, secretly a gross sinner! With this discovery, it soon became apparent that our faith had been based in many cases on human authority, and not solely on God's Word. We now began to subject what we had hitherto believed to be true and genuinely Lutheran to a rigorous examination, and behold! With astonishment and dismay we realized that until now we had seen the Bible and the symbolic books of our Lutheran church through colored glasses and, especially with regard to church, office and authority, instead of biblical Lutheranism, we had actually believed and taught Roman papism, deceived our congregations, robbed them of their Christian freedom, as much as was in us, and finally led them into the greatest spiritual and physical misery. God, however, gave grace that both we preachers and our congregations repented from the heart, confessed their sins and errors privately and publicly, sought to learn the teachings of our church from God's Word, the symbols and the writings of the old orthodox teachers with great earnestness, and returned to them with all their hearts.

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After this had just happened, however, Rev. Grabau sent us a so-called "pastoral letter", which he had issued at the end of the year 1840, first of all to the congregations associated with him, because of disorders that had occurred in them. At the same time, the aforementioned caused us to speak out about this "pastoral letter". When we read this "pastoral letter", we were not a little shocked, for we found in it the errors of which we had just recently made all too sad experiences and from which we had just been saved by God's abundant grace and patience. If that "pastoral letter" had come to us in the time when we still paid homage to Stephanistic principles, we would have signed it without further ado and, on the basis of it, would have immediately established an intimate ecclesiastical connection with the author and his followers; but now, after God has almost forcibly given us the xxnigen had opened, this was not possible. We read here what we had shortly before recognized in ourselves as a ghastly error, had secretly renounced with tears of newness, and had publicly and humbly recanted before the whole church. We therefore recognized in the imposition made upon us to sign the "pastoral letter" a temptation and test as to whether we would now allow ourselves to be overcome once again by the error or would faithfully preserve the light given to us by God out of grace. At that time we were so helpless and helpless, and at the same time so despised and blasphemed, that the temptation was great for us to remain silent about the errors of Past. Grabau's errors and to enter into the ecclesiastical fellowship offered to us by him: but if we had previously paid homage to his errors in ignorance and had nevertheless been led by them to the brink of ruin, we could now never again join them with knowledge and will. Rather, we met for a verbal discussion in St. Louis, compared the Grabau pastoral letter with God's Word, the symbolic writings of our church, and especially Luther's writings, and thereupon commissioned the blessed Rev. Löber in Altenburg, Perry County, Missouri, to draw up a critique of the said letter, which we other Saxon preachers co-signed and published as the verdict of all of us, Past. Grabau in July, 1843. As mild and fraternal as this assessment of ours was, it nevertheless made a completely different impression on Rev. Grabau a completely different impression than we had expected. Past. Grabau, instead of recanting his gross errors, which had been conclusively proven to him, not only defended them, but now, in order to take revenge on us for the attacks on his orthodoxy, accused us of no less than seventeen errors, which he claimed to have found again in our criticism. The consequence of this was a still further

The correspondence from both sides. Whoever wants to get to know it in its entirety and to convince himself of the truth when we claim that the dispute was conducted by our side without any bitterness, but by Past. Grabau's, on the other hand, was conducted with great passion from the outset, he should read a booklet which the blessed Rev. Löber published under the following title: "The pastoral letter of Mr. Pastor Grabau at Buffalo of 1840. Together with the documents written between him and several Lutheran pastors of Missou-

ri exchanged writings. Delivered to the public as a protest against the assertion of hierarchical principles within the Lutheran Church". This booklet (U)l pages in large 8 thick) is available for the price of 15 cents in the expedition of the "Lutheran".

As it seems, however, the hostility of Past. Grabau's hostility against us and the Synod of Missouri (which later publicly announced its agreement with the doctrine we defended against Past. Grabau), would not have become so great, we and later also the Synod would not have been compelled to gradually accept quite a number of people and to offer them the same for the attainment of pre-eminence.

The aim of the project was to help the church members who had previously belonged to the Grabauian congregations. As a result of the hierarchical principles prevailing in these congregations, from time to time not a few members of these congregations have been unjustly banished, i.e., rejected from Holy Communion and excluded from Christian fellowship; and others, who have not experienced this, but have come to recognize the false doctrine and practice of their preachers, have themselves been forced to resign in their consciences, since these preachers have stubbornly adhered to it. These people, some of whom were cast out by the Grabauian party and some of whom left because of their consciences, turned to us Saxon pastors in the past and later to our synodee with the request that they be provided with the preaching of the pure Word of God and with the administration of the holy sacraments, and that they be granted the blessings of the holy office of preaching in general. However, we could not refuse this to the petitioners. It is true that we have neither declared nor considered the Grabauian party to be a sect or a mob, since we have never given up the hope that it will turn back from the path it has trodden in its own time, overcome by the testimony of truth. But how would we have excused it before God and His church if we had expelled those who were unjustly cast out by the Grabauian party, or those who could not remain in it for the sake of the errors that were rife in it, that is, for the sake of conscience, and if we had denied them the required administration of the means of grace? Would this not have made us partially responsible for all the errors and sins?

What did we have to do, if we had the mind of Jesus, to lament for the poor souls, who were like sheep without a shepherd? If we had Jesus in mind, should we not lament for the poor souls who were like sheep without a shepherd? Or did these have to wait and languish until

'their preachers realize their errors, the un-righteously banished and preach the Word of God again purely and loudly, and thus, if this did not happen, they had to go without the blessings

Do the shepherds die from the ministry of preaching, so that only their teachers, who persist in error, do not lose their honor? Whoever believes this must of course think that the shepherds are not there for the sheep, but the sheep for the shepherds' sake. For our part, we have neither accepted nor followed such ungodly principles, but have believed and acted according to God's Word, that it is better for an erring teacher to lose honor than for the hungry and thirsty to be deprived of the bread and water of life. It is also true that the splitting and dividing has become more and more. But we ask: who is the author of the division? The one who teaches falsely and banishes unjustly, or the one who flees from him for the sake of this false teaching and unjust banishment? Not the latter, but the former; for to flee and shun false doctrine and teachers is to be called God's Word by God's wrath and eternal disgrace. Finally, it may be true that among those who, for the sake of conscience, have renounced the party of Past. Grabau's party for the sake of conscience, some dishonest people have also interfered. But did not many thousands of scoundrels from the papacy sneak over into the Lutheran church? Did these evil defectors make the Reformation an ungodly work and the Lutheran church a riffraff and sect?- Could therefore also Past. Grabau and Past. Winkler could prove of an even larger number of those separated from them that they were dishonest people: if they want to prove from this that the separation from them was a godless work and that our synod must be a rotten one, they thereby place themselves at the side of the Jesuit opponents of the Lutheran

church, who likewise seek to prove from the evil lives of many Lutherans who have left the papacy that the Reformation was a godless work and the Lutheran church a godless sect.

It is true that our counterpart, and in particular Mr. Past. Grabau himself, have done everything for a long series of years to make an agreement more and more difficult, yes, finally almost impossible, we, on the other hand, have left room for it time and again. Already in his anti-criticism of July 12, 1844, Past. Grabau to us Saxon preachers in Missouri: "Finally, I assure you that I cannot recognize you for such Lutheran pastors who still hold and profess with earnestness to God's Word and to the symbols of the church," after

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As already mentioned above, he had attributed seventeen errors to us. Grabau himself did not even dignify our letter to his anti-criticism with an answer. Although again a year later, on Jan. 6, 1847, the pastor and the leaders of the Buffalo Synod congregation at Kirchhayn, Wisconsin, urgently requested Pastor Grabau to hold a synod for the purpose of "settling the disputes between the Missourian preachers and them (of the Grabauian party)," this was nevertheless rejected by Pastor Grabau, and thus also led to a discussion in the Buffalo Synod. Grabau refused and thus caused a split in the Kirchhayn congregation as well. In 1848 he then publicly condemned us, together with his entire synod, "as wanton false teachers and public sins," which were to be "shunned. From this time on, Rev. Grabau and his party actually raged and lived against us, and, we cannot say otherwise, showered us with truly scurrilous invective.

In spite of all these difficulties, we have made attempts until recent times to persuade Pastor Grabau to have an oral discussion, since it became increasingly clear that the written way would not lead to a happy goal. The first time this happened was in the spring of 1846, when Rev. Grabau excused his negative answer with the circumstances. The second time it happened in April, 1847, whereupon Past. Grabau again gave a negative answer, even determined his synod to declare "that Past. Grabau was not authorized to travel on such an invitation and in such a manner." The last invitation of Rev. Grabau for oral discussion was finally decided by our Synod in its last meeting of this year and was accepted by its secretary, Mr. Past. Habel, in the friendliest form, with the offer that the discussion take place in front of witnesses from both leaders and that until the matter is settled all harsh correspondence be mutually suspended, at the same time with the sending of the booklet published by the Synod and published this year in Erlangen by A. Seichert: "Die Stimme unserer Kirche in der Frage von Kirche und Amt. By the German Evangelical Lutheran Synod of Missouri, w., as a testimony to their faith, in defense against the attacks of Mr. Past. Grabau at Buffalo, submitted by C. F. W. Walther." The letter reads as follows:

Venerable Sir! In the name and on behalf of the German Lutheran Synod of Missouri, Ohio and other states, which recognizes its duty to refrain from doing anything that might bring about peace and unity in the church, I am sending you herewith the booklet written by Prof. Walther on behalf of the Synod: "Die Stimme unserer Kirche in der Frage von der Kirche und Amt" ("The voice of our church in the question of church and ministry").

The synod is prepared to read through the prayer and supplication to God as impartially as possible, and to convince itself that it contains nothing other than the voice of the Lutheran Church. Should you, however, not be completely convinced by this, or should you still have reservations on this or that point, the Synod is willing and ready to discuss it with you verbally through delegates, either publicly or privately, as you wish in this regard, whereby the determination of the time and place shall also be left to you, venerable sir.

At the same time, the Synod asks you not to write against you in the *Lutheran* until then, if you also want to refrain from writing harshly in the *Informatorium*.

If you are now willing and ready to respond to such proposals, you are hereby requested to declare your willingness to the Presidio of our Synod as soon as possible.

God grant you His Spirit and grace, and yet give peace and unity in the Church, for the sake of Jesus Christ. Amen.

c. Ludwig W. Habel, Secr. of the Synod. Fort Wayne, Ja., July 6, 1852.

The answer of Past. Grabau's answer to this has again been a negative one. He demands that we first recall from their offices all preachers who currently serve former members of the congregations of his party, declare them to be Red preachers and repent! We must confess that we do not know, not only what to think of the attitude, but also what to think of the common sense of Rev. Grabau's common sense. He seems to want to bring into practice the rules of procedure of those peoples, according to which the person to be interrogated is first convicted, then hanged, and then his case, whether he is right or wrong, is examined.

(To be continued.)

(For the "Lutheran.")

The sender of this, like all members of the Lutheran Synod of Mo., O. a. St., took on the obligation at the last Synodal Assembly to exhort his congregation in a sermon to support the preparatory school for future church servants in St. Louis, Mo. It is to him, however, partly because he has only not so long ago repeatedly induced his congregation in special addresses, to testify by not inconsiderable offerings, that it knows how much it is united as a Christian congregation after the model of the apostolic church and on the basis of clear words of Scripture, also in the whole and great of the church, partly because the people of Frankenmuth themselves are currently in great need of completing the church building they have begun, and under the present circumstances it is not possible to expect the army he has commanded to distribute its forces, which are so necessary for its own needs. Nevertheless he would like

fulfill his obligation. Because he does not dare, in view of the just erected scaffolding of the new church, to increase the sighing of caring and burdened hearts by an appeal for greater work in the distance, he has devised the following ruse to pull himself out of the dilemma into which the demands and considerations of love have brought him. Some time ago, he preached a sermon that is quite puffing for this purpose: for it describes the shape of the church and dwells especially on the fact that it seems almost unable to live because of great need (I., 2.), but through the voluntary obedience of the pious (Ps. 110, 3.) (II., 2.) it does not remain alone in this world.) he not only remains in this world, but also rules over it; he does not know how he should better begin to urge the people to do their duty, and yet save them from the soul-dangerous delusion, than if they had done wonderful deeds, if they had given a few thalers of alms to the Lord Christ, who visits them in his servants and through his servants also asks for such contributions, as to seminaries 2c. as if he had repeated what he had said in that sermon. Now the people of Frankenmuth have already heard the sermon. He cannot preach it again the same year. He has no need to do so. He only reminds of what he has already said, and so that the reminder has all the greater emphasis, he holds his mouth in front of the mouthpiece of the "Lutheran" and calls out to his Frankenmuthers:

"Frankenmuther! Now read the sermon I have given you and think carefully about why you are about to read it. I do not want to urge you: but write it behind your ear. And when your church is standing and you have caught your breath, do not forget the Lord Christ outside. For you are not His body alone, but He still has many members by whom you can prove how much you love Him.

And especially think of the Concordia College in St. Louis, as you recently gave so generously to the Fort Wayne Seminary. For when you provide for the planting schools of young preachers and teachers, you also provide for yourselves and your children, because you will have to take a pastor and school teacher when I and Mr. Cantor are no longer around. But now I am still here and greet you from St. Louis with loyal love.

K. Röbbelen, pastor. Frankenmuth on August 16, 1852.

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Sermon

on the Sunday after New Year's Day, January 4, 1852, at Frankenmuth, N. A., held by
Pastor K. A. W. Röbbelen.

Text: the Sunday Gospel, Matth. 2, 13-23 This all seems to contradict what was prophesied by the Lord Christ.
For if he himself must flee to the heathen,

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in order to save only his life, it is bad that the angel said of him at Christmas: "Who is Christ the Lord in the city of David". Just as little his name of Jesus is glorified by the fact that for his sake "all the children in Bethlehem and in all its borders who were two years old and under" are slaughtered. And since in the end he is again carried in silence to Nazareth, and he, the promised "branch from the root of Jesse" (Is. 11,1.), the eagerly awaited son of David, is not even allowed to stay in the tribe to which he belongs according to his human nature, so also every trace of the miraculous glow that surrounded the Christ child despite his lowliness seems to have disappeared. - But we know that this is not the reason at all, as it seems to us. If God had been able to send his dear Son into the world in such a way as we humans would wish, and as would be worthy of his glory, there would have been no need for redemption. If the world would be able to bear the splendor of the heavenly clarity, it would not be in trouble. God's power would be great enough to force it to tolerate his kingdom, even if it revealed its nothingness. But that would not be a willing submission of those who go out from the world and profess Christ. As the world once is, it cannot exist without showing itself to be God's enemy. Only when it will have perished, like Sodom and Gomorrah, will its enmity cease to threaten the kingdom of Christ. But the time had not yet come when God wanted to apply his own blood to reconcile the world with himself, as it has not yet come. From this it follows sufficiently that the powers that rule in this world could not bow down to the infant Jesus, and that he must therefore lack the honor that was due to him.

This is enough to reassure us how it was possible for Christ to flee from a wretched man, the godless Herod, and to remain hidden in Nazareth, the remote corner of Israel, even after being saved from his murder charges.

If we now take a closer look at our Gospel, we will find that we do not only have to agree on its content, so that it does not give offence to our faith, but that it is rich enough in light and comfort to help us to understand many things that would otherwise easily annoy, sadden and discourage us. For it teaches us:

How the Church, like the Lord, shelters in this world without prejudice to its glory.

I., She hardly stays in front of her:

- 1, because of the persecution,
- 2, because of the great need,
- 3rd, because of the even greater fearfulness.

II.) Nevertheless, it rules in it:

1. by the host of angels,
2. through the obedience of the pious,
- 3, by God's judgments.

I.

Herod wants to kill Jesus. His assassination attempt is so well calculated that it can only be prevented by a miracle. For human power must not resist the prince, not even the godless Herod. Kings have their judge above. - This is not the only attempt to kill the infant Jesus. The prince of this world, of whom Herod was only an instrument, whom this Herod only presents as his faithful servant, since he himself is nothing more than a powerless man, snorts until the last day with a much greater vengeance against the little group of God's faithful children than at that time against the baby Jesus in Bethlehem. And just as little as in this persecution does a higher hand intervene in the others to avert it. The world has free rein in its wickedness. Who prevented it from stoning Stephen and scattering the Christian community in Jerusalem like a flock of sheep scattered by Jesus? Who prevented her from beheading the apostle James with the sword? Who stopped the bloodshed that dripped over the earth when the Roman Empire rose up against the Lord and His Anointed? Who has controlled the raging of the false teachers, who has put a stop to the wrath of the Antichrist in Rome and his pyres? Who has forbidden the unleashed flesh of outraged peoples, arrogant scoffers, godless writers and screamers in the last days to threaten God with a terrible howl of battle? Who has restrained the devil from finally recruiting from the broken ranks of the Christian nations, from the midst of the multitudes of the baptized, an army that has no equal in the old heathen world in its shameless mockery of all that is holy, in its insolent denial of every trace of the image of God among the most furious enemies of Christianity? which, by the terror it spreads in the world in the most diverse ways, here with its fist, there with the weapons of carnal wisdom, misses to scare the child Jesus out of the world?

The fact that Jesus has to flee already shows how he hardly remains before the powers that rule in this world. But now his preservation happens in such a way that he thereby suffers an even deeper humiliation. For a poor human child is commanded. "Arise," says the angel to Joseph, Mary's trusted husband, "and take^athe infant and his mother to yourself." The almighty God, the creator of heaven and earth, is taken into the lowly arms of a common man.

so that it will be cared for and preserved. On his obedience to the word of the angel it depends whether the Son of God will be saved. Princes do not hold over it, no authority threatens the caretaker of Jesus, if he wants to refrain from taking over complaints and dangers for the sake of him, who is not his child. Who should not be convinced by the fact that Jesus does not stay in front of the bet? - But Las is only a reflection of the preservation of our church until the last day. While the powers of this world threaten her and seek to destroy her from the earth, she can and should not do without the arm of man. It needs such caretakers as Joseph was, in order to remain only from this well. The Lord receives sustenance for himself and his disciples from godly women, who took care of him in his poverty and thereby testified their gratitude for the salvation of their souls. The newly won members of the church lay down their possessions at the feet of the apostles, thus offering them the treasure from which the church of God should take what it needs, so that the apostles can preach the word to it and the poor receive their necessities, who, because they have become Christians, are abandoned by the world. The apostles collected alms in various communities, so that in the time of great distress, the core community in Jerusalem would not die of hunger in the flesh, because they had satisfied the spiritual hunger. This is how it continued: those who preach the gospel must feed on the gospel. In order for it to be preached, charitable gifts, as voluntary sacrifices of Christ's love, must found and raise up plantations of faithful church servants. God offers the toasted bread to Elijah

through the hand of the angel only in particularly difficult hours of trial. In general, he instructs the body of his faithful to use the proper means by which even the unbelievers are preserved. And because those by whose service the confession of faith is to be preserved and the church is to be built up continuously, if they do not want to neglect their work, do not themselves have access to the only source of nourishment and need of this body and life; so the infant Jesus is commanded to the poor of this and that Joseph, so that his life depends on the voluntary obedience of those who accept with the word of God also the command of the same: "Take the infant child to you!" Therefore, the Church does not always have the same miserable days, as the Lord Jesus was asked to be the guest of rich and poor. While at times even her own children seem to show her the door, or give her to understand that Jesus must live by Joseph's grace, now and then the princes of the earth are also her nurses, and lay down crown and scepter, together with her purple royal glory on her altars. But already this change shows how puny even in the most glorious days, the

5

the world can see is their lot. For what lot can be sadder in this world than to depend on the changeable wills of weak human children?

After the danger with which Herod had threatened the infant Jesus had passed, he could, as we think, have taken up his residence in the Jewish country without any worry. But although for the moment he was not threatened with persecution by anyone, the previous fright had been too violent for the traces of it to disappear so soon. Hence the anxious search for the new king on his return to his homeland and the fear of getting there. Joseph could have been relieved of this fear and worry if it were not for Jesus. For Jesus' sake, he also becomes uneasy because he knows how much the devil hates his fosterling. Jesus himself must now be seen as the cause of the fact that those who take care of him ruin their earthly happiness. - This is another feature that characterizes the figure of our church in this story of the infant Jesus. She must let herself be seen as if she were to blame for all the terrors that come upon those who gather to her, and therefore instill fear in those whom she wants to make blessed, in all places and at all times, whether the world will not cool its temper with them, because they keep it with their mortal enemy, the Lord Jesus. For the sake of Jesus and because they fall to the church, the common people who gather the apostles must be in constant fear lest the Jews or pagans arouse persecution. Those who were safe for so long have now been thrown into the highest anxiety. The idols on which the world safely relies are abandoning those who have renounced them. Now the fate of those who serve them and those who have renounced them are forever hostile to each other. The storms, which raise proud waves in the sea of this world, frighten those who have rescued themselves from it into the ship, which, although rescued from the sea, must be carried by the sea.

This is now the miserable situation in which God's kingdom is on earth. The powers that rule in this world are raging against it. It needs human help. It brings fear and terror wherever it goes. What wonder that it hardly remains in front of the world?

II.

Nevertheless, it remains and in such a way that one must leave it unnoticed. Our gospel also tells us how this happens. This is what

1. The angels. When Herod still did not let his order of blood go out, Joseph received news of it. It was so cleverly calculated that Jesus should perish, and yet the calculation fails because the angels betray it. Where there are such powerful guards, there is no need, even if it is sometimes dangerous.

looks like. The cause, which has no right in this world, is best served by this, because it becomes clear that it is more splendidly represented and more powerfully protected than if all the peoples of the earth had united for its protection. What harm is it then that it is trodden under foot in the world? About as much as it would harm the sun if the stars, which also have a glow in the darkness, wanted to unite out of envy over the brilliance of the light that rules the day, to blanch as soon as the dawn announces the approach of their royal sister. They must go out anyway, not to the sun's detriment, but to their own. The world could certainly share in the radiance of the church of Jesus Christ, if it wanted to cease to be the world, if all those who belong to it and, as long as they have not been saved from the power of Satan by submission to God's word, are distinguished by this name from those who believe in Christ, that which is now profit to them. With Paul, for the sake of Christ, they regard it as harm, and instead of serving the belly, which rewards the service rendered to it with damnation, and seeking the glory that is theirs to behold, they would pursue the goal set before them, and faithfully take hold of the jewel that also holds out to them the heavenly calling in Christ Jesus. (Phil. 3.). But if she spurns this, she does not thereby extinguish Christ, the eternal Son of grace, but only reveals her own darkness in the degree to which she separates herself from the light; she only proves how little she knows how to esteem him who is in the bosom of the Father, and that she is not worthy of him. It is not fitting for Jesus to have a godless Herod as his patron; therefore such a one must drive him out of his kingdom with his persecuting rage. What should be disgrace becomes honor. - If only we could willingly agree that what is to be seen as the destruction of Christ's kingdom only serves to glorify it! Then we would care little whether the rulers of the world are favorable to the church or not, whether the wisdom of this world recognizes or rejects the church; we would feel more fear than joy if the world, without having changed its nature by sincere conversion, wanted to stain God's holy church with its homage: we would regard it as a homage which highwaymen offer to a proper authority, and we would detest it with the same aversion as an honor which harlots offer to a queen. No, where the enmity of the mind remains, there also the hand shall not be worthy to offer its help. Nevertheless, the child Jesus remains before the world. In spite of Herod's and all the other's wrath, he is preserved. His guard is invisible, but he has a more glorious host of satellites than any king on earth has had. HE himself is invisible, and yet

as surely in and among those on earth who bear His name and confess faithfully before the world as He said, "I am with you always, even to the end of the age." (Matth. 28, 20,) With Him, His legions of angels have joined us, who protect us when the devil and his comrades take up arms against the Church. Now the small group of His believers triumphs through God's power.

2) Just as little as the defiance and anger of the hostile world harms the glory of God's church is the helplessness of its servants and limbs. For although she needs the services of Joseph for her humiliation, they extend only to the body. Joseph can help the Lord protect the body. But his protégé gives him eternal life, for which he can do nothing to him. Even the physical protection does not last long. Joseph has trouble with it for several years. Then the infant Jesus no longer needs his arm. And even as long as the bodily care of Jesus is entrusted to him, this child, to say nothing of the spiritual goods that he gives to Joseph by grace, has more to share with Joseph than to receive from him. Did not the rich gifts of the wise men from the east, which were offered to the child, fall to Joseph? Does not Joseph enjoy heavenly protection with him? At the wedding in Cana, when the Lord had not yet performed a sign before the people, did not Mary already know that he can help even in bodily needs? From where else than because Jesus stretched out his miraculous hand over the motherly host in blessing? - Therefore, may the servants of his holy church, like Jesus, who preceded them in this as in everything else, receive their bodily needs and nourishment from the fatigue of powerless people, what harm will that do to the holy community and its honor? It is the most glorious victory that it wins over the world. For it triumphs through the weak children of men who have taken refuge in its bosom. If God were to feed his servants from heaven, his honor would certainly be gloriously saved against the rampaging mob of the devil; but his church is more gloriously victorious over its enemies when it honestly feeds itself and its servants with quite ordinary forces in spite of them. Now the godless despisers of God's word must cast down their eyes in shame, that in mocking God's saints and beloved they can only be stingy, cheat and rob,

but these willingly work for the truth which they honor and confess. And how should it be so humiliating for the servants of God to receive their bodily nourishment, like their Lord and Master, from the voluntary offerings of those who are strengthened and sustained for eternal life by the word they give them? But so that they would not in the least be hindered by this apparent dependence to speak as Christ's servants even if necessary against the wish and will of those who give them bodily nourishment.

-6-

If God hands out food, He has promised in His Word that He will pay the bill of His servants, as it were. A cup of cold water given to a disciple of Christ for the sake of the Savior shall not go unrewarded. Yes, the reward is already manifold. The Lord gives to his faithful also for the servants of his church, when he blesses them in the field and on the cattle; in handicrafts and above all with health and strength.

Although Herod's bloody attack was not resisted, he filled the measure of his wickedness. He did not sign any more blood warrants for long, however many were issued by him in his last moments of life. Death overtook him soon after, yes, as one has calculated with great probability, so fast after Jesus' escape that he was absent only a few weeks from home. Thus even the worst adversaries of Christ are not able to dampen the cause of the Lord according to their desires, because they have a higher one above them, whose judgments often strike them in the midst of their attacks against his kingdom. The history of our holy church provides more than one example of the Lord's strong hand striking the most bloodthirsty enemies of the faithful in such a way that they either refrained from persecuting them or had to refrain against their will. The angel of God struck one of our Herod's descendants, of whom the Acts of the Apostles tell, so that he died after he had the apostle James beheaded (Acts 12:23). A Roman emperor, who wanted to reintroduce paganism after Christianity had already spread over the world, fell in battle soon after he ascended the throne. All the persecutors of Christ were able to push his little group for a short time at the most. Finally, they sank into the grave and went to hell, and would like to exchange places with those whom they could only help to heaven through all their raging. From the high council in Jerusalem to the Turk and the Pope, nothing has remained of the power of the enemies but curses and contempt on earth and the smoke of their torment, which, of course, will rise eternally, but no longer to Christ's limbs, but to their torment, the enemies themselves.

What then is there to fear, as if Christ could not abide in the world? Why do we fear not to pass through the world with Him? It is so clear that even if His people have to live and live in this world, as if they were the most miserable people on earth, they are preserved by the mighty hand of Him who, even though He is in this world, is at the same time enthroned above the world. Therefore only be confident, dear ones! God's church nevertheless remains. It only enters this world as a net is let down into the lake by the fisherman; it rests in the hand of him who waits for it on the rocky foundation of eternal life to pull it up to himself. He lets Let us remain in this world in this way as long as He wills, but do not forget that as long as He leaves us here, He will also use us to save those whom He brings to us, as a fisherman uses his net. Amen.

How the herd Caliphas, king of the Tartars, came to faith.

Once upon a time, among the Tartars, there was a king Caliphas, who swore death and hatred to the faithful hosts of Christians.

He said to his advisors: "Gentlemen, tell me how I can kill the Christians. And destroy them."

"There is probably advice to be found," said one immediately, "You must overcome them with Christ's own word.

For then it is written: "He who would be strong in faith, and speak to the mountain over there: Up, throw thyself into the sea!

So let it be done." "Now king is my counsel, thou shalt see for thyself whether it be so in fact."

The king hears it with joy, he sends messengers to humble the Christians in the royal house.

And at his word appears

The whole band of Christians: the king asks them, "Do you think Christ's word is true?"

And "Yes" sounds unanimously from the mouths of all Christians.

Then the king becomes grim, and loudly he cries out at the hour:

"You know it is written. In the Gospel: That probably the mountain over there faith overthrew.

If you do not do this with the mountain in ten days, I will have you slain;

Go there, you know it now."

The servants of God then say to the congregation, "Do not fear your enemies, little one, you."

They fall at God's feet in their great distress, And in true repentance plead: Save us, O God.

Then God graciously reveals that a one-eyed cobbler should speak the words to the mountain.

The poor pious man refuses the honor, because he would be a sinner; but finally he accepts it.

When the time had passed and the king had determined, the whole nation streamed into the field full of desire.

The pagans all step to one side, to kill the faithful. With bare sword ready.

And over there is the small one,

The afflicted Christian flock, and waits until help appears miraculously.

The poor cobbler falls on his knees. And says: "God Jesus, behold the fierce mind of the heathen.

Already they stand prepared. To the murder of thy Christians, And mock as they lust. Your eternal, holy word.

But you have promised that those who trust in you, you will mightily snatch. From all the pit of death.

Almighty, incline Your ear to our cry, Do wonders, Lord, and show that You are God alone.

Oh, let us not be slain to thy name's mockery, Lest the heathen say, Where then is their God?

Save thy loved ones, Show thy glory, And overthrow yonder mountain By thy omnipotence."
Then he rises and announces, "In Jesus, who founded the universe And you, O mountain, I command you: fall!"
And siel)! the mountain trembles. By loud thunderclap, And topples, splintered. With booming crash.
The Christians praise God's hand full of joy, the Gentiles are shocked by the great miracle.
The king, together with his people, believes that Christ's word is true, and through baptism they join the Christian community.

Herrmann Fick.

N. B. Liese history reports Vincentius in his

speculo historali. It happened in the year 1225.

Church News.

On June 6-10 of this year, the German Evangelical Lutheran Ministry of Pennsylvania and neighboring states held its 105th annual meeting at Lancaster, Pa. The report of the proceedings of this meeting is before us. We have learned a few things from it which we feel obliged to share with our readers.

Already in his annual report, the president of this synod, Dr. J. W. Richards of

Reading, who was also elected as president for the next synodal year, submitted to the ministry "the question whether it would not be better for it and for the whole church if this body withdrew from its connection with the General Synod. This motion was then brought into the circle of deliberations and discussed in detail, and thereupon it was unanimously resolved: "that the further consideration of this question be postponed until the next synod." Resolved further, "That the Synod fraternally request the Venerable Synods of Ohio and Tennessee to discuss this important matter, to appoint delegates, if possible, with the same to the General Synod, and, if they determine to do so, to appoint a committee to join with them (the Pensylv. Synod) in making a like request to the Venerable Synods of Missouri and other States. Synod of Missouri and other states." Resolved further, "That the Committee make a similar communication to other Synods not yet united with the General Synod." Resolved finally, say the Beleb he left: "That we have been led to these resolutions by the conviction that we all agree in the essential fundamental doctrines of our dear Mother Church, and that we are therefore also ready for an external adjustment, from which we can expect a rich blessing."

Those who belong to the Lutheran church from the heart will be heartily grieved by these decisions. As is well known, the General Synod still bears the name: Lutheran; however, it has long since fallen away from the Lutheran Church. It has abandoned the obligation to the public confessional writings or symbolic books of the Lutheran Church and requires of its members only the confession of faith: "that the fundamental truths of the Bible be presented in an essentially correct manner in the doctrinal articles of the Augsburg Confession." Among these fundamental articles, however, the General Synod does not even include, for example, the two main articles of the Lutheran Catechism, namely the doctrine of Holy Baptism and of Holy Communion; precisely in these important doctrines of distinction, by which the Lutheran Church is separated from the Reformed Church and other Protestant sects, such as the Methodist, the General Synod lets everyone believe as he pleases. It is therefore not really a Lutheran, but a thoroughly united, religious community. In 1845, in an official letter sent to Germany, the General Synod itself stated unambiguously: "Here, as in most of our ecclesiastical principles, we stand on common ground with the Uniate Church of Germany. The views of distinction between the Old Lutheran and the Reformed

We do not consider the formal church to be essential."

Is it not sad, then, if the Pennsylvanian Synod, which after all wants to be a Lutheran Synod, only to gain more external power and influence, sets out to merge with a General Synod, by which it enters into a religious-mengrical union and thus turns its back on the Lutheran Church? especially now, when by God's grace the sense is stirring everywhere to return to the abandoned truth and church of our fathers? Those who tempt to do so will one day have to give God a heavy account for it, and will have to answer for all the suppression of divine truth that such a step will inevitably result in, if, God forbid, it should be taken. There is unfortunately only too much prospect of this; for the Pennsylvanian Synod has again revealed itself in this assembly as a community which already pays homage to unionist principles. It again asked for preachers of all kinds of foreign faiths as consulting members and decided to publish a German Sunday school hymnal together with the High German Reformed Church, and, as we have already seen above, declared that it, too, divides the teachings known in the symbolic books of our church and invoked for 300 years by all ministers of our church into essential and non-essential and does not demand unity of faith in that which it does not consider essential. What else can be expected than that this synod will unquestioningly unite with the uninspired General Synod and thus drive away the sincere Lutheran preachers who may still be in it? From the Synod of Ohio and Tennessee, however, we have better information, so that we do not fear that the Missouri Synod will ever propose to unite with the General Synod. But if this were to happen, our synod, as inclined as it is to every union on the basis of the whole truth according to 1 Cor. 1. 10. and Ephes. 4, 3-6, our Synod would not declare itself able to unite with the General Synod until this body had fully confessed its previous apostasy from the Lutheran Church, its doctrine and practice, and had purified itself from it, and had returned to it in fact and truth. Our synod will never, whether God wills, holding flesh for its arm, give up even one iota of the precious support of our church in order to become stronger through a mere external unity without internal unity of faith. So that it does not lose what it has worked for, but receives full reward (2 John 8), it will rather see the whole world and all false brethren fighting against it, stand alone and cheerfully bear the disgrace of being exclusive and stubborn, than make peace against God and his word.

sions. - Incidentally, we also find some resolutions in the report that will please Lutheran readers. Thus the synod decided: "That it does not recognize any congregation which assumes that only monetary contributions are required as a condition for the right to be a member of the congregation. Further resolved: "That the preacher be granted his due position in the church council." Further resolved: "That the Synod strongly disapprove of preachers being elected by their congregations from year to year." (We do not know, of course, whether the Synod does it like the Uniate in the West, who also do not let themselves be hired yearly, but on a mutual quarterly notice, whereby the latter do not think they are hirelings, but servants of God!)

Rev. Paulus Heid having been called by the Lutheran congregation in and near Greenville, Dark Co., O., to be their preacher and pastor, and having accepted this call with the consent of his former congregation in Auglaize Co., O., the same was solemnly installed in his office by Rev. Streckfuß, in accordance with the commission received from the Presidio, before a large congregation on the 8th Sunday after Trinit.

May God make him bear much fruit for eternal life among the souls entrusted to him, who have been living for years in the midst of sects, longing for the teachings of their church and the pure milk of the divine word. Amen.

The address of the dear brother is:

Z>. //Ge/,
G-oc-rur/Zo, /"-/? 0.

One request.

For about two years we, the Lutheran congregation of the unchanged Augsburg Conf. Conf. in and around Mishawaka, held our public services in a private house. In the hope that the congregation would increase, we decided to build a church, a so-called frame church. After we started the work in God's name, with God's help so much has already been done on the building that we can gather

in it. The building is finished on the outside, but nothing has been done on the inside; it is neither vaulted nor plastered, the pulpit, altar and chairs are still missing. Since our congregation is still very small, consisting at present of nine families and a few unmarried persons, all of them of low wealth, we are not in a position to complete the building. We therefore see ourselves compelled to turn to our dear fellow believers, with the request that they, too, give their

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Itin to this little house of God. We are well aware that in these matters the love of the congregations is very often called upon, and for this reason we have also taken great pains to make this request; convinced, however, that Christian love does not tire, that a small gift does not make one poor, but that our small congregation is greatly served by it, we have dared to ask our dear fellow believers for a small contribution. The Lord our God, from whom all good and perfect gifts come, will also crown this work of love with his blessing, for his word stands firm: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The leaders of the community:

I. Bernreuther, Past.

H. Fries, I. Kiefer, Ph. Dielman.

The contributions, we ask to send to

.Vr'sc/rEaka, /a.

Great lords, great sinners.

When Bogislav, Duke of Pomerania, traveled through Wittenberg in 1523 and heard Luther preach here, he went to Luther after the sermon and asked him: "Father, I would like to confess to you. Luther replied, "Yes, it can be done; but Your Royal Grace is a great help to me. Gnaden is a great H e rr to me: will also no doubt be a great sinner." Far from displeasing the Duke with this frankness of the faithful servant, the latter replied: "Yes, that is certainly true.

Brief description of life.

The well-known godly and anointed preacher Georg Conrad Rieger has written his own biography. However, after telling a little about his youth and giving a brief account of his family circumstances, he finally adds:

My whole life is written in that little saying:

I am a poor sinner.

And the last paper of mine shall be this se>n: JEsus Christ hath made him blessed!"

A word for the office weary.

For me to speak, I would not want to hear a better message than the one that deposes me from the preaching ministry; I am so tired of the great ingratitude of the people, but rather of the unbearable burden that the devil and the world place on me. But the poor souls do not want it; so there is also a man called Jesus Christ, who says no to it; I follow him, as he deserves more for me.

Luther in 1530.

The Lake Eric and Huron District - Conference will gather this September 23 in Frankenlust, Mich.

The Pastoral Conference of the Lancaster District will hold its meetings this year the fourth and fifth of October at Neudettsau, near Marysville, Union Co, Ohio. Members of the Conference are requested, if possible, to arrive at the undersigned's home on the Saturday before, October second.

Jac. Seidel, Secr.

Display.

Of the book published by Prof. Walther on behalf of our Synod, "Die Stimme unserer Kirche:c." (The Voice of Our Church), no copy is currently available here. However, I expect to receive 30 copies in a few weeks and will then fill the orders received, as far as the stock is sufficient.

Letters received:

Ilov. Calf with chlO.OO.

Hev. Hattstädt plus \$10.00.

F.W. Barthel.

New address.

Receipt and thanks.

§51,370^ have been received by the 16th of August 1852 for the support of the pupil Jakob Heilbronn in the Concordia - College at St. LomS to the undersigned and namely: From Christian Heilbronn §.10.00. ,., the Lutheran Trinity Parish in Buffalo6 .00-.
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25.

§51,37^.

A. Ernst.

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Third Jabrgang of the Lutheran of 1816-17. No. 8-26.

56.

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By M. Friczrich Laoritz... Annex to this 15.

The same, using the attachment 35.

Leipzig Evangel. Luther. Missionary Gazette from Year 1850. M.

Printed at M. Niedner, North corner of Third and Chestnut streets.

Volume 9, St. Louis, Monday, September 14, 1852, No. 2.

The continuation of the preface to the 9th volume of the "Lutheran" will follow in the next issue.

Futile victory jubilation of the Grabauian Informatorium.

It almost seems as if Pastor Grabau is trying to spare us the proof that he and his colleagues have banished falsely, which he and his colleagues have demanded so vehemently *). For whichever reader of the "Informatorium" pays attention to how Pastor Grabau judges us and, on the basis of his thoughts about us, condemns us, even curses us, and puts us in prison, has more than enough evidence in his hands that the former plays with banishment, curses, judgment and damnation like children with snowballs. One can clearly see that such skill can only be acquired through many years of practice. It may be that Past. Grabau nevertheless wins some over and alienates us, for it is only too much a laughing matter of experience that many readers, when they

It is also strange that Father Grabau and his followers first demanded this proof so vehemently and now, since it is promised to them, mock it. Father Grabau writes of the promised sidecar: "Whoever pulls such a sidecar as a donkey has to bear the trouble all by himself. He now wants to discourage us from telling the annoying stories that he himself first urged us to tell and forced us to tell and challenged us in a grandiose manner.

Observe the struggle between two parties, not only carefully compare and weigh the reasons put forward on one side and on the other, but see on which side one is the most unprincipled and the most daring in his denials. On the latter side, one thinks, must be the right; for how can a man so boldly deny, belittle and condemn if he is not in the right? and how can he defend his good right who remains so calm and only gives a few reasons for his cause without words of reproach? But not only God judges differently, also those whose judgment has value. And this, according to the conviction of our good right, is our consolation. - —

The readers know that Father Grabau had claimed that even unjust excommunication does not give the right to separation according to Luther's teaching. Here we proved that Luther in earlier writings, at a time when he was still caught up in a false Roman concept of the church, asserted something similar, but that he taught quite differently in later writings. What do our opponents reply to this? First of all, they take the new evidence that Luther, like them, taught about the unjust ban, again with strange persistence from Luther's earlier writings! The writer - this time it is Pastor von Rohr - seems to hope that

his readers have forgotten again that these very earlier writings so little confirm what is to be proved, so little do the Jesuits have the right to prove from Luther's earlier writings that Luther submitted himself to the pope and the Roman church itself. Our adversary then gives the appearance of wanting to prove his case from Luther's later writings, from 1536 and 1538, and even from the Augsburg Confession. Confession, but he commits only the small (?) mistake that he himself kindly inserts the words that are important here. If, after our Lord's opponent's citation, Luther writes quite correctly in his interpretation of the 16th Cap. Joh. of 1538: "If they banish me who have nothing but a mere name, what do I ask of them? But if they would do it, if they were truly the church of Christ, then I would have to fall under her feet, and ask for mercy, and offer myself to be listened to" - our opponent adds the following words in brackets: "Understand, even if I would be banished unjustly by her, my dearest mother.) - And if Luther, according to our Lord's opponent, in his interpretation of the Prophet Joel of 1536, again writes quite correctly: "Therefore beware that you do not despise such banishment, which has been done and issued by the church in a proper and lawful manner" - so our Lord opponent is

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again so obligingly against his readers, to add the few little words: "Understand the ban of the Christian church, which according to Christ's order Matth. 18. rightfully executed, it may print or hit you justly or unjustly.(0 The dear man might well have suspected that no man in the world would understand Luther's words as he wanted them to be understood; that is why he added his "Verstehe" to both passages; for what man, we do not want to say with Christian knowledge, but only with a sound mind, will say that an unjust ban can "lawfully happen and be issued" according to Christ's order Matth. 18? We do not want to repay our adversary evil with evil and call this reversal a malicious deception, as he always accuses us of; but one can see from this so many obvious absurdities to which partisan right-wing struggle leads. In such a struggle one becomes so blind that one can no longer distinguish the simplest concepts from one another; for what is more generally known than the difference between right and rightful? Who does not know that something may have been done according to order without being lawfully executed - but who does not know that something is not lawfully executed if, despite all outward observance of the prescribed order, someone is done a crying injustice, the love of one's neighbor is violated, and God's holy will is acted against? Instead of adding his glosses and his "Verstehe" to Luther's words, our opponent should rather have made it easy for himself and added Luther's interpretation, if he thought that the reader would otherwise not understand Luther's clear words. For example, our opponent could have added the following words of Luther to the first testimony: "Behold, this is called the right *catholic* common Christian church, **which will certainly not banish us**,

nor persecute us, but will gladly accept and confirm our teachings from the heart, and hold us for their dear brethren. But whether the pope banishes us and condemns us to prison, that we can cheerfully bear and despise; but we await the judge from heaven of our Lord and Savior, who will separate us and grant us and give us the right name of the church (which they now take from us) and publicly present it as the devil's bride, eternally separated and cast out of his kingdom. To Luther's other testimony, too, a gloss by Luther himself could have been found for a richer understanding, if only our opponent had taken the trouble to look for it. He could, for example, have added these words of Luther that follow a few lines further down: "Therefore, the tyranny of the pope is to be cursed all the more, who has abused the ban, even though a

The first is that a poor man may not be able to pay on a certain and definite day, even if one has not kept his statutes, as if one had not fasted, had not confessed 2c. Secondly, it is certain that the pope's ban is not the Lord Christ's ban, because it is not done according to Christ's appointment, nor is it done; therefore it is not valid in heaven. But nevertheless it brings certain harm and ruin to the one who abuses this command of the church. For it is such a sin that God's name is blasphemed." (VI, 2407.) It is, of course, a strong imposition that our opponent should have preferred these interpretations of Luther's words by Luther himself to his own, for in so doing he would have overturned his own assertions; truth alone is worth more than the *rcchlbchalten!* The reader must not think, however, that perhaps our opponent could have added other sayings of Luther's, which are found in his later writings and which state that the unjust ban of a congregation gives no right to separate from it. No; for in the first place it is in itself a contradiction to say that one may not separate from a congregation which has unjustly banished one, that is, excluded one from its fellowship. This means nothing other than that one must remain in the house from which one has been unjustly expelled! Of course, Luther never taught such nonsense. Then again, our Luther is not so forgetful or two-faced that he should have written on one page about the unjust ban as mentioned above, and that he should have admitted the opposite on the next page. Finally, however, he who knows Luther's writings a little better knows that in the later ones of the same there is not a single letter of what our opponent claims, and that our opponent has only made a pretense of his claim, as if Luther agreed with him, to unobservant readers, that our opponent has added his own words to it, yes, he has added speech marks to his (our opponent's) words, so that the simple-minded or even inattentive reader must believe that these are Luther's words! We do not want to judge how this is to be viewed: we leave the judgment on this to God, who alone can fathom the heart and examine the kidneys. Jer. 17:9, 10. Rohr has artificially placed the speech in such a way that it is still possible for a sharp reader to assume that he (Rev. v. Rohr) wanted the words to be regarded as his own summarium; our opponent has therefore left himself a back door to defend himself if the matter should be uncovered; but, as I said, the Lord Himself, the Proclaimer of the heart, may judge why our opponent has provided his words with signs of someone else's speech, and thereby, as we have said, has not been able to prove the truth.

even theologically educated men have the idea that this is really a quotation from a later writing of Luther, namely from the interpretation of John 16. from 1538. The words of Mr. v. Rohr are as follows: "If you have been banished unjustly, see whether it has happened from the right or from the wrong church; do not respect part of the building of the wrong church, but do not despise the also unjust banishment of your mothers, the true church, since then tolerate it," rc. But Father von Rohr puts these words of his own in front of the following: "(Luther) teaches the opposite about the words of Christ Joh. 16, 2. 3. in his interpretation of the whole 16th chapter Ty. 5. Altenburg. A. p. 181: "you are unjustly banished" rc. as stated above. To be sure, after an interlude Mr. Past. von Rohr writes: "So lauten Lutheri Worte," and now he lets Luther's own words follow. But how few readers there will be, who will suspect from these late words, that the previous words, provided with the signs of foreign speech, are not, as stated, Luther's, but Mr. von Rohr's own words! - We would not have made any comment on this laugh, if it were not obvious that most readers could perhaps be seduced by it, to impute to Luther a doctrine, of which he later, when he had come to full knowledge, never thought, let alone that he should have taught it publicly in writings. - —

Father von Rohr tries to prove that Luther published his sermon on the power of the ban from 1518, in which Luther presented a similar doctrine of the unjust* ban as the Grabauian faction, in 1545, 27 years later, one year before his death, with a preface and confirmed it anew. But on what does our opponent base his assertion? On the fact that in the supplementary part of the Altenb. Ausgb. von Luther's Werken vom J. 1702, p. 116. it says of the sermon referred to: "Und ist solcher Sermon 1545 des Jahres vor seinem Absterben zuvor bestätigt.

Because Mr. v. Rohr, in his ignorance, really seriously thinks that it is so, this gentleman naturally interprets his alleged discovery according to his heart's desire in the well-known Grabauian manner, visibly falls upon the poor editor of the "Lutheran" with the sweet feeling of being able to quench his hot thirst for revenge for once and to gloat over the disgraceful display of his victim at the neck iron of his Informatorium pile of shame, and now exclaims with a triumphant expression: "Do we not see God's judgment here? Who is not reminded here of the Davidic prayer: "Let them not say in their heart: There, there! that is what we wanted. Let them not say, We have swallowed him up." Ps. 35, 25. poor people! set, we would have m the-

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If we were wrong on this point, would it be Christian to be so ruthless about it? Is that the mind of Christ?

But perhaps Mr. v. Nohr will go into himself and let his zeal with lack of understanding serve as a salutary shame, if we simply prove to him that not we, but he himself is in error; for even if he, in his blind fanaticism, accuses us of lying and of deceiving God without shame, we will gladly accept his oversight as a mere error, which is very forgivable for him.

But the matter is like this. First of all, the entire content of the preface shows that it could not have been written in 1545. For, to mention only a few things, in it Luther firstly asks his church superiors (*majoribus ecclesiae*) to leave his office and his teaching profession, since his words are so unpleasant and detestable; and then he declares that he must defend himself against his enemies because of a sermon held in 1518 about the power of the ban and to hand himself over to the track to defend himself against slander. What blindness is necessary to believe that Luther wrote this 27 years after he had preached the little sermon, after he had already overthrown the papacy, and in the same year in which he had written: "The papacy at Rome, founded by the devil! What delusion is necessary to persuade oneself that the papists had forgotten everything else, that after 27 years they had still carried on with that sermon held in Wittenberg, which was in the highest degree mild, and had therefore given "Luther" a bad name! Truly, whoever, with such a nature of the matter, can still come to the conclusion that the year of that confirming preface was the last year before Luther's death, could be trusted with the assumption of his critical genius that the Grabauian pastoral letter was nothing other than the 95 theses which Luther had posted on the castle church in Wittenberg against Tezel's indulgence stuff.

Mr. v. Rohr will of course say that he, as a good Lutheran, is an enemy of the newer so-called inner criticism; he will therefore not allow himself to be denied anything with such godless science, so that one may stay away from him. However, he calmed down. By chance, there is also historical evidence that the confirming preface does not originate from the year 1545, as Mr. von Rohr claims, but from the year 1518, which is so palpable that even an enemy of inner criticism cannot deny it. The old Valentin Ernst Löscher, as he writes in his "Reformation Files" p. 377, possessed a copy of our Lutheran sermon on the power of the ban, printed in Leipzig in 1518, in which the confirming preface, transferred by Hm v. Rohr to the year 1545, was already found word for word. Löscher has also published the sermon together with the preface.

in the acts completely, in which Hr. v. Rohr can read and compare the same. Any doubt, however, as to whether Löscher, this great scholar of antiquity and literary connoisseur, has seen correctly or has confused the year, will disappear when our honored opponent has only read the preface, which reads: "*F. Martinus Lutherus. Pio lectori salutem,*" i.e. "Brother Martin Luther offers salvation to the pious reader." Luther was therefore still a monk when he wrote this preface, which is why he calls himself *frater Martinus*, i.e. Brother Martin. As is known, Luther was no longer a monk one year before his blessed death. (Vicke Inst. Imbersnissn rru. Leolcenäorüo.)

But that Luther, according to the preface to the sermon of 1518, published it for the sake of his adversaries, came from this: When Luther had orally delivered the sermon to his Wittenbergers at the beginning of July of the year 1518, a great hubbub arose about it. In order to overthrow Luther, it was written to the members of the Diet in Augsburg, and the content was horribly distorted. So Luther thought it best to publish the sermon, as much of it as he still remembered, in print, and so that it would not be thought that he was doing this out of fear of "losing his" office, he declared in the preface that he was prepared to resign his office if his church superiors thought it was good.

All this is not only reported by Löscher in the Reformation Acts, but is also evident from Luther's letters, which he wrote during that time. Compare Luther's works, Hall. A. T'ow. XXI, 598, where Luther testifies without any argument that the sermon was written with such modesty that he hoped it would "be held in high esteem even by those who themselves have a desire for tyranny. For, he adds, there is nothing in it taught by me that they themselves have not taught and still teach." Compare further Tom. XV, Appendix, page 24, where Luther himself tells the whole story. Even Löscher says that Luther wrote the sermon so mildly "in order to spare the Roman court something else."

It now remains to explain what is to be thought of the report, on which Mr. v. Rohr, who had unfortunately fallen for him and who had seduced him into raising his, truly! less than honorable, premature and futile jubilation of victory. But this has the following meaning. In 1559, as far as we have been able to find out, our sermon was published for the first time in German* by an obscure author; on the title page of this edition, however, it says: "Und such sermon is confirmed in 1545 of the year before his death before, from Latin

*) At least, the sermon is not found in German in either the Jena or Wittenberg German editions of Luther's works. first tomo of his books into German." What the obscure translator and editor wants to say with this "affirmation" cannot be determined with complete certainty. The most probable thing, however, is that the good man meant that because the sermon was included in 1545, in the first volume of Luther's Latin works, with Luther's approval, Luther had thereby "confirmed" it. The man may well have been a critic of his time, of which there are many now. For if one wants to know how Luther "confirmed" his 'closer writings included in that Latin first volume of his works, thus also his sermon, one may only read the preface, which Luther - and this is beyond doubt - wrote to that volume in the much-mentioned year 1545. In it it says among other things as follows:

"But I beg the Christian reader above all things, and ask him for the sake of our Lord Jesus Christ, that he read the same quite thoughtfully and with great compassion, and know that before 'this time I was a monk and one of the right nonsensical, raving papists, who in the beginning of these things was so full and drunk, even so drowned in the teachings of the pope, that I would have been ready to murder where it was in my power, or would have had the least pleasure in it and would have helped to murder all those who would not have obeyed the pope even in the slightest syllables. I was such a zealous Saul in those days, as many still are today; and I was by no means so cold and frozen to defend the papacy as Eck and his kind were, that I let myself think that they championed the pope more for the sake of their belly than that they should seriously concern themselves with the matter. Yes, I think that they still, as Epicureans, only scoff at the pope; but I took up the matter with seriousness, as I was anxiously afraid and apprehensive of the last day, and yet desired from the bottom of my heart to be saved. Therefore, Christian reader, you will find in these first writings of mine how many and great articles I have dedicated to the pope.

I have only admitted and conceded, which I have held and condemned as the highest blasphemies and abominations before and at this time, and thus still hold and condemn. Will you therefore attribute these errors of mine, or (as my opponents venomously

interpret them) unequal, repugnant speeches, to the times and to my ignorance? At first, I was all alone and, to tell the truth, to do such difficult things, but unskilled and much too unlearned; for I am unawares and without any my thoughts and wills come into this quarrel and strife, that I call God Himself to witness . . . Now see and learn, Christian teacher, from my case, how difficult it is to wrap oneself up from such errors, or to

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who confirm the whole world with their erem-1 pel and are transformed by long-lasting habit as if into nature. Oh, how true it is that one says in a common proverb: It is difficult to leave that which one has been accustomed to for a long time . . . At that time" (1519) "I had read the holy Scriptures myself with great diligence at home into the seventh year and had taught them publicly, so that I knew almost everything by heart; I also had the first fruits of the knowledge and faith of my Lord Christ, namely, that we are not justified and saved by our works, but by faith in the Lord Christ; Yes, I also publicly defended this, of which I now speak, that the pope "*jure divino*" (according to divine right) "is not the head of the Christian churches. Nevertheless, I could not yet see what further follows from this, namely that the pope must necessarily and certainly be of the devil; for what is not of God is certainly and necessarily of the devil. Now, then," (in 1519), "as I have said, I was completely swallowed up under the example and title of the holy Christian churches, and to some extent I was also my own prisoner through protracted habit . . . That is why I am not angry with those who still hold and cling so firmly to the papacy, but especially with those who have read neither holy nor unholy scripture, because I clung so firmly to it, having read the holy Sehnst with great diligence for many years . . . I am telling you this so that, if you, dearest reader, go through my books, you will know that I am also one of those, as St. Augustine writes of himself, who have increased in writing and teaching". (XIV, 428.)

Here the dear Lutheran reader sees in which sense Luther "reaffirmed" his earlier writings and thus also his sermon on the power of the ban of 1518, as that obscure editor of 1559 writes and our Lord opponent erroneously attributes to him. May then Past. Grabau and the Semen let this matter, in which they, drunk with false thoughts of victory, have so grossly violated truth and love, serve as a warning not to speak so rashly in the future, and, when they think they have proven their opponent wrong, not to drive out immediately with the accusation of malicious lies, yes, with sacrilegious banishment, curses and court threats; otherwise it might happen more often that, as in this case, they finally have to be ashamed of their ignorance as well as of their treacherous vindictiveness and fall into the pit they wanted to dig for their supposed enemies; yes, otherwise the ban they hurl against others so presumptuously and dissolutely might finally fall back on themselves and their poor congregations, which they tempt to participate in their unjust ban by agreeing to it; for thus, on the basis of divine Luther, writes already in 1521: "The unjust ban does not bring harm both to the one who has been externally banished, but rather only to the one who has banished him and to those who keep it with him;" in which statement Luther already at that time clearly asserts that one must not keep it with the unjust banners, but must separate from them, if one does not want to be subject to their sin and their certain punishment. (XIX, 1121.) It is curious, by the way, that Luther was able to prove this thesis also from canonical (papal) law; for even in this law cs bites: "Unauthorized excommunication does not injure the person affected by it, but rather arrests the one who excommunicates." (Cf. conf. cath. Gehardi, f. 715.) Furthermore, may our opponents give room to the grace of God and, through your sincere confession of their wrongdoing, wipe out as much of the trouble they have caused as is in them, and thus bear public witness that they have also sought and found grace with God for their sin. May they finally recognize that their error in regard to the ban is rooted only in their false doctrine of the church; for if they would hold with our symbols that the church, if one really wants to speak of it, is the congregation of the saints, who will certainly not unjustly banish children of God, they would not maintain that one must remain with the unjustly banished, tolerate this as a weakness, and remain deprived of the enjoyment of the means of grace. A reckless or fanatical preacher may well banish unjustly and his faithful; but if they do not repent, he must separate from them; if he does so, he does not separate from the church under such tyrants (since the church does not banish unjustly), but only from those tyrants and their associates, that is, from the false church, which only misuses the sacred keys. With the true church under the same one remains then nevertheless united in spirit and faith.

But in the next number we will have an old Lutheran theologian speak in our place, who proved to the Jesuits almost 200 years ago that one can and should separate for the sake of an unjust ban.

Finally, we urge our dear readers not to become displeased with these unedifying arguments. We will not easily treat such matters again in such detail, but, after we have now shown by example how our opponents proceed with their citations, we will in future leave it at indicating the wrong as briefly as possible and then leave the gentlemen to their fate. A

Pastor Grabau, of course, publicly scoffed at our distinction of the church in the proper and improper sense in his synod, probably because it was not immediately apparent to him that this distinction is symbolic and is already applied in the Augsburg Confession. For the first time, such a detailed proof was necessary, and hopefully it will at least have the effect that our opponents will no longer be able to traffic in Luther's doctrine of unjust excommunication, which is so important, whether out of ignorance or ill will.

By the way, there are still a lot of accusations and allegations in von Rohr's essay (e.g. we are supposed to be a Kossuth and Kinkel man, because we had claimed that the preachers should also punish the ungodliness of the patches! 2c.), which, however, are so silly smc that we cannot possibly dignify them with an answer.

Whether the mission (i.e. the preaching of the Gospel among the Gentiles) is still necessary today.

Continued.

When I read some time ago in No. 1. of the *Informatorium* the article entitled: "The so-called missionaries or apostles of today," I immediately thought of responding to it in detail; for although Fr. Grabau admits in this article that this is not true Christian love, which "lets the Jews, pagans, papists and other sectarians run away in their errors and abhors them, there is quite a bit in it that needs at least a closer discussion and cannot be accepted so easily as scriptural truth. In the meantime, I was delayed by illness, and in the meantime got hold of the "Lutheran" No. 24, in which the mission sermon of the Rev. Nagel, held at the mission festival in Leipzig, is printed. This sermon now overrides me in a detailed response to this article. Not as if this sermon corrected the article in question, that would not be possible. Scholars of God in Germany do not argue about whether the preaching of the gospel among the Gentiles is still necessary today or not. This is just as certain to them as that the preaching of the gospel among Christians is still necessary. The preaching of the gospel among all creatures, consequently among Christians and non-Christians, remains necessary until the last day, and only here in the land of extremes can a dispute arise about it. But this sermon speaks of the mission in such a way that whoever has read it with attention will probably no longer ask whether the mission is still necessary. Thus, I want to point out this sermon to everyone and content myself with only briefly answering the beginning and the end of the essay.

The very first sentence of the above-mentioned article teaches that the "missionary system stems from the papacy. Now this sentence is to be rejected absolutely and, if there were no better reason, already on the basis of history. And I should think that Father Grabau would be too familiar with the history of the expansion of the church, long before the existence of the papacy.

known to want to assert such a sentence even further.

But there is also a better reason than the protected one, even though it is worthy of all; there is a reason from God's word, for which we reject that sentence and say instead: the mission comes from the Lord Christ, who really has the power to command that the gospel be preached to all creatures, and that not only once, but forever, until the end of the world. For whatever may be argued against it is only such a "rippling around the evening clouds, in which the moon behind them remains in good peace." No matter what one may argue against it, it will never ever that God does not want the gospel to be preached to all creatures, even to the Gentiles; nor will he ever be able to say that God has not expressed his gracious will, that he has not commanded his grace to be proclaimed to the end of the world to all nations.

The mission is based on the clear and definite words and commands of God, and not on your papacy, nor on the love of men, as Father Grabau teaches. Love for the poor erring souls must of course also move us to show them the way of life, but before that belongs love for God and listening to his word. And where would we have the right to assure the grace of God also to the heathen, if there were no word, no occupation of God for it? This would be vain self-chosen worship, neither useful to us nor to the Gentiles. But thanks be to God that the mission is not a vain self-chosen service; thanks be to God that He Himself commanded to proclaim also to the poor Gentiles His eternal grace, which embraces all men of all times, and, if they repent, to baptize them in His name and to assure them the eternal inheritance in heaven; for there is still room for them all. The sins of the world were borne by God's Lamb; all men were redeemed, and with His blood were bought for their own possession; all shall therefore also be saved, that is His will. And his will is not idle and inactive, but living and effective. He does not leave it up to men, whether they want to "exhort the heathen on occasion to inquire better after the truth of God;" he does not wait to see what the poor imperfect love of men will do; but his own eternal and most perfect love and mercy goes after even the erring and lost, seeks to draw them to himself in every way, and even today cries out: "Turn ye unto me, and ye shall be saved, all the ends of the earth: for I am God, and no man more." And because He earnestly desires the salvation of all men, He also desires that the means to salvation be brought to all of them, that the way to life be shown to them. For to exhort the heathen only, to follow the truth of God better.

To ask without immediately proclaiming to them this truth of God would be nothing else than to say to the starving and freezing poor, "God advise you, warm you and satisfy you," without lifting a hand to remedy the lack. If God were to wait for mankind, dead in sins, to seek Him; for the spiritually blind to behold His glory and long for Him; for the spiritually dumb to call upon Him; for the spiritually dead to go out to meet Him, He would remain eternally unsought and unfound, and the precious redemption of Jesus Christ would be in vain. But thanks to His eternal love

be that he does not, like the priest and the Levite, pass by and leave us lying in our blood; but, like the Good Samaritan, binds up our wounds, brings us to the inn, and cares for us without waiting for it.

until we will ask him for it. Tank His eternal love that He still speaks today: "I am found by those who did not seek me, and to the Gentiles who did not call on my name I say; Here I am, here I am." Isa. 65, 1.

Therefore, the mission does not originate from the papacy, and it did not spring from our love, but Christ is the founder of the mission. He himself commanded once and for all that the gospel be preached to all creatures, to all nations, and not just once. Now, of course, it can no longer be preached to the Greeks and Romans, to the Huns and Goths, but it must be preached to other peoples who did not exist at that time; it must be preached to all creatures, until the end of the world, until the last day, that is God's will, that is what his word commands. And his word, also this word, remains truth and exists, even if heaven and earth are forgiven.

But Father Grabau resents that we rely on the will and command of God for the difficult and responsible work of the mission, and comfort ourselves that our work, because it is commanded by God and blessed with divine promise, will not be in vain, even if our eyes do not soon see the fruits grow and ripen; just as a farmer sows in hope and has patience until God gives it to flourish. He calls it "the ignorance of newcomers" when we exhort the church not to bury the precious treasure of the knowledge of God in the face-cloth, but to grow with it faithfully and according to God's command, until the earth is full of the knowledge of the Lord and His holy name is praised in every language. Furthermore, he would like to take the ground from under our feet by claiming that the preaching of the gospel among the Gentiles includes the gift of speaking unlearned languages and performing miracles, which gift the apostles had received for their specific calling. And if in the previous

(See "Lutherans" No. 16.) that this was not so, because not only the apostles, but at that time almost all Christians spoke with tongues, and very many had the gift of performing miracles, who were neither apostles nor shepherds and teachers; so he becomes quite angry about this, honors me with foreign names, although he knows that my name is neither "HanS" nor "Klügel", and says: my sentence proves nothing more than that the apostle's word was confirmed by subsequent signs in many believers. But Father Grabau is mistaken in this. My sentence really proves what it is supposed to prove, namely: since at the time of the apostles other Christians also had the gift of tongues and miracles, this gift cannot have been a "professional and creditive letter of the apostleship. And Rev. Grabau has therefore no more right to demand this gift now from the Gentile preachers than he has a right to demand it from the preachers among the Christians and from himself, indeed from all Christians. - When the Bride of the Lamb first appeared on earth, it pleased the heavenly Bridegroom to adorn her with gifts and powers so wonderful that even outwardly the rays of glory worked mightily, attracting all who did not harden themselves. But as every bride takes off her adornment to show domestic fidelity in a simple dress, so also for the church the time came, and still exists, to show fidelity to her heavenly bridegroom in a simple dress, burned by the sun, misjudged and blasphemed. In his time, the Lord will turn her disgrace around and glorify her in such a way that all the world will be astonished and frightened. What the whole contending church lacks at this time, do not demand from individual members. And how would the poor Gentile preachers come to make an exception to this? They don't want to be apostles either, as Father Grabau is charging them with zero. They know quite well that they are not worthy to wear the shoes of those princes of the church, and it would never occur to them to want to compare themselves with them. They are nothing more and want to be nothing more than voices in the wilderness, proclaiming the gospel to those who lie languishing outside the city of God "on the highways and fences," and urging them in because they know that there is still room for them in the heavenly wedding hall. But their poor love would never be able to drive them to this service if the clear will and command of God did not compel them to do so. And their poor love would never be able to extinguish the fiery arrows of the evil one, who has his castle and his temple among the heathen, if they did not have the shield of faith that their work is wanted and commanded by God. Do not deprive them of this

comfort!

As far as the "Missourian pagan preachers" are concerned, the conclusion that Prof. Crä.

14

The statement that he "must be the worst apostle or missionary, because his apostleship of the Indians has passed away" was made at least too early. Whether one has been a good or a bad worker in the vineyard of the Lord is revealed here only very imperfectly. The last day, however, will shed the brightest light on this and many other things. Then, when many of those who always had to sow here with tears, without enjoying the joy of the harvest, will nevertheless bring their sheaves with joy, then it will also become apparent in how many Indian celestial bodies the unbroken seed sown by Prof. Crämer can be found. Crämer has nevertheless taken root, although it escaped our eyes here; then it will also become apparent how many souls, even in the bitter hour of death, abandoned everything else and clung to the one to whom they were pointed by Prof. Crämer as the Savior of sinners. Until then, such a judgment will remain silent.

That "the other Missourian heathen preachers themselves confess that they do little," is very true. They prefer to confess that they themselves do not accomplish anything, that all the good that has been done has been done by God's grace. To the praise of this grace of God, however, it must be said that already several souls, incorporated into the contending church through the service of the missionaries, are now triumphing in heaven, which can be said all the more certainly because they are mostly underage children, born soon after Holy Baptism. To the praise of this grace of God it must also be known that the fifty Indian Christians baptized through the ministry of the "Missourian heathen preachers" at Bethany, like the forty Indian Christians at Shioyang, justify the hope that at least several of them will remain faithful until death, and thus attain the end of their faith. Reason enough for joy and praise to God for every Christian who does not want to despise these few days.

Now, Father Grabau does not want to despise these few days; he wants to thank God with us, even for the little that has happened, if he only knew what he would like to believe, that our Gentile preachers, where they are, have a right profession. Finally, I will briefly prove this in a way that is also sufficient for Father Grabau, and in the hope that he will then no longer withhold the promised praise of God, because it is such a delicious thing to praise the Lord forever. The obligation to deliver this proof has actually moved me to write these fleeting lines at all.

As for "now, first of all, Bethany, the missionary residing there has been appointed and urged by the (now deceased) chief of the horde, that is, by the lawful authorities, to settle in the common Indian village, in order that he and his people may be The missionary, however, found it advisable not to act upon it until the whole horde had expressed the same desire. Some time after, the chief came 70 miles away and brought him word that his people had reassembled from their temporary dispersion into the woods, and that this was the time to see and speak to them all. So the missionary traveled, proclaimed in a general assembly of men and women, young and old, the counsel of God for the salvation of all men, including the Indians, and assured them of his willingness to further present this counsel of God's grace to them and thus show them the way to life, without any coercion, until they themselves would come and ask to be received into the Church of God. He also promised them to establish a school for the youth, if they would promise to send the children to school, and also to assemble on Sundays to hear the word of God, so that not only on occasion individuals, but on certain lines all could hear it. lines all could hear it. The matter was taken into consultation, the chief made some strange speeches (See about the whole matter the Leipzig Evangelical Lutheran Missionary Gazette, Ihrg. 1849.), whereupon each of the men expressed his wish that the missionary would come, the conditions set were promised.

From this summary evidence, Father Grabau will easily recognize that the missionary is in the right profession at Bethany.

As far as the Shioyang station is concerned, the little group of Christians there, who lost their appointed pastor, Mr. Missionary Maier, through death in Saginaw Bay, have asked urgently enough that the missionary, who is currently teaching in a short time, should move into their midst. And also the neighboring heathens at Sibiwäing repeatedly ask for more frequent preaching of the Word in their midst. - And so, even according to the principles of Father Grabau, the "Missourian heathen preachers have a right profession wherever they sit. Would that he would no longer withhold from God the tank that is so richly due to him from every Christian for what he is still doing in these last days for the poor heathens. And would he, after he has been assured that we also do not approve of the grain of the sects among the Gentiles, stop fighting against a work that is so clearly commanded by the Lord, and through which he himself, like all of us in our fathers, was snatched from the pagan darkness.

B. Sierakovsky.

The submission

Mr. Bundenthal's could not find space in this number; it will appear in the next one.

Johann Heermann,

the singer of God.

You see the names of the authors among the songs of our hymnal. Have you not often thought at these names: O what godly disciples of the Lord must these have been? Have you not also wished underworlds to know something of the life and death of these singers of God? - Let me tell you recently the life and death of an excellent man of God, of whom in our hymnal there are 26 delicious songs, among them: "O God, Thou Godly God!" "Zion laments with anguish and pain." "As I Live, Says Your God!"

Johann Heermann was born on October 11, 1585 in Staudten in the principality of Wohlau in Lower Silesia, where his father, a pious and honorable, incidentally impecunious man, was a furrier. When Johann once fell violently ill in his childhood, his mother prayed fervently to God for his preservation: "May God give him to her a second time, so that she may keep him to study, even if she has to beg the money for it. It happened to her as she had asked in faith, and now she also did what she had vowed, although seven dear years that followed one after the other made it quite difficult for her to raise her son to study. Before he was able to study, he attended four educational institutions; in particular, he came to the house of Valerius Herberger at Fraustakt, whose song "Valet will ich dir geben" (I will give you valet) and perhaps also whose heartfelt postilla will be well known to you. Herberger loved him like feilt eigen Kino and gave him his son, Zacharias, for supervision and domestic instruction. Here the receptive soul of the young man received a deep impression of the equally spiritual and holy life of the pious Tuner of Christ, who was later also the model for him in his sermons. Already at that time the principal Brachmann recognized Heermann's delicious gift of singing new songs to the Lord. Afterwards, at the school in Brieg, where the cantor Schießfuß taught him, he was three and twenty years old, and

was publicly crowned as a poet with a laurel wreath under great festivity. He remained humble at heart, however, and his conduct was chaste and sober from early youth to old age. Soon he received the office of a supervisor over three young noblemen, with whom he moved to the University of Strasbourg. Hardly had he spent a year there, when he was struck with an attack of illness that dimmed his eyesight, so that he had to return home, where, after an extremely arduous journey, he also found his mother ill. God, however, restored him and his mother and guided the heart of his old patron, Herr von Rothkirch, the father of two of his pupils, so that he not only reimbursed him for his food from Strasbourg, but also gave him the chaplaincy at the

15

He became a preacher in the Lutheran parish of Stöben on the left bank of the river Sternier. On Ascension Day 1611, he began his preaching ministry there. A week later, the old pastor there died, and he immediately moved into his place. Here he stood at a well-ordered congregation under a pious, faith-zealous landlord, Herr von Kottmitz, who as a truly Christian authority took care of church and school, Sunday celebrations and outward discipline in the congregation. In addition, he had zealous preachers of the word in the vicinity, with whom he was in lively communication, especially his old Valerius Herberger, whom he honored as his spiritual father. His preaching was also very blessed in many hearts and his church was always full of strangers. The wife he had chosen was very conducive to the faithful administration of his ministry by her pious mind; it was Dorothea, the daughter of Mayor Feige in Staubten. He lived with her immensely happily, although childless, and loved her tenderly. Soon, however, his master took him to the school of the cross. "After a short illness his wife died to him, on September 12, 1617; he had possessed her only five years. A great sadness came over him at that time; his appearance deteriorated, his face became pale, he firmly believed that he would not survive this great suffering and would soon rest at his pious wife's side, as he asks in hymn 281, b. 7: "Grant the body a little nookie at the grave of pious Christians, so that it may have its rest at her side." But the Lord had decided otherwise. His loving, pious God drew him to the heart of his Savior, where alone the right balm for such wounds can be found. He wrote comforting sermons on the Passion, which made him famous not only in his homeland, but also throughout Germany. In addition to his ever more thorough purification, tribulation upon tribulation came upon his head. Leine's second wife, Anna née Teichmann, to whom he was united on July 18, 1618, soon had nothing to do for him but laborious nursing. Heermann had not been able to say in his whole life that he had had a single healthy day, but from the year 1623 this suffering condition became an almost continuous illness. He suffered from the trachea,

so that, as he himself says, "the longer he preached, the more he had to cough, and in the end he could no longer pronounce a sentence clearly, even though he should have saved his life with it. In addition to the many affronts he had to endure in Stöben for the sake of his outspokenness, there soon came the severe tribulations of the Thirty Years' War, which devastated Germany from 1618 to 1648. In 1629, Heermann had to flee Stöben and stay in a safe place for 17 weeks.

He lived as an exile for a short time. Hardly had he returned when the terrible plague broke out in Stöben and in 1631 alone killed 550 people, including Heermann's Ca

plan away. Hardly was this misery over/ so the wild Wallenstein hordes moved along and plundered Stöben from September 1632 to October 1634 three times, whereby Heermann lost each time his whole Baarschaft, his Hausgeräthe, cattle and grain. Once the saber of a Croat hovered over his head, another time a whole bunch of soldiers with bared swords threatened his life. Only a little was missing that he would have drowned in the Oder; for when he wanted to save himself on a barge with many fugitives on the other bank, the small vehicle threatened to sink before the crowd of people who had taken refuge on it, and hardly were they in the middle of the river when the pursuing soldiers reached the left bank and shot at Heermann, so that two bullets whizzed past his head. The Lord, however, gave him heroism in such dangers and saved him and his family. In these eleven difficult years of life, since he had a Davidic heart, from 1623 to 1634, Heermann wrote most of his lovely holy songs, although they were not written until 1623. Heermann wrote most of his lovely sacred songs, although they were not collected until 1636, after he had stopped preaching, in his work "Haus - und Herzensmusik" (House and Heart Music).

In the above-mentioned year 1636, his physical complaints finally became so severe that he could no longer preach himself and had to be represented by candidates for four years. When there was still no improvement, he withdrew to Lissa in Wielkopolska on the advice of his doctor, where he had a small house built outside the city. In October 1638, he moved into his Pathmos, "so that he," as he said, "could live quietly in his severe illness, suffer, pray, and, if God willed, "prevent his life from ending. He entered the hospital in extreme physical weakness and for the first nine weeks lay day and night almost always asleep, without use of his mental powers. As soon as he was better, he used his rest to write godly, edifying writings. For nine years the Lord gave him time and strength for this, and he wrote a lot of such writings in Lissa.

A special test was saved for our Heermann for the last time of his life. His oldest and dearest child, a son of pious disposition and immense spiritual gifts, Samuel, was seduced by the Jesuits at the grammar school in Breslau to enter the Jesuit school without his father's knowledge and to accept the Roman Catholic faith on February 25, 1640. Heermann had hardly received certain news of this when he sent his son "a loyal letter of admonition" on March 2. "As soon as God demands my soul," he says in it, "I will fall down before God's throne and demand the deceivers before his court within a year's time, and, if you do not turn back, you will turn back at the same time; then you shall answer God and me. In your letters you have always signed: ""the Lord Father's most obedient son until death." Should you break this promise, I would take your fist before the judgment seat of God, expel it there and ask for revenge." The signature read: "Johann Heermann, whose soul is sorrowful unto death." This had such a powerful effect that the son returned to the Protestant faith on March 6 and asked his father for forgiveness, which he granted him with the words: "Father's heart remains father's heart. The son then returned to his father's house; however, before he could resume his studies, a consumptive fever took him away on February 6, 1643. Heermann was so deeply shaken by this that he could not accompany his son to his resting place. After the death of this favorite of his soul, he lived only four more years. He became more and more ill, so that he could no longer sit, but had to stand leaning and was hardly able to lie down at night. At last, great weakness compelled him to lie down on his bed. Then he wrote the words on his bed, "Lord, behold, he whom thou lovest is sick. He suffered patiently, waiting confidently and pleading fervently; his unceasing prayer was: "Lord Jesus, come and rest," which V. Herberger, his fatherly friend, had also recited to God. On the morning of the Sunday of Septuagint, 1647, February 17, he fell into a gentle sleep, after a purgative flow had occurred during the night, into which he slumbered away to the joy of his Lord. The Gospel of this Sunday is about the workers in the vineyard who are called to receive their wages. He had chosen 1 Petr. 5, 2-4 as his lesson: "Feed Christ's flock, as you are commanded, and watch carefully, not under compulsion, but willingly; not for shameful gain, but from the heart; not as those who rule over the people, but become examples of the flock. Thus, "when" the archpastor will appear, you will receive the unfading crown of honors. Johann Heermann's motto was: miki omuin ckesus, that is: "Jesus is everything to me!"

Strange testimony to the influence of the Germans on the conditions here.

The notorious atheist Heinzen recently gave a speech at a meeting of the so-called "free men" here and submitted it for printing:
"In general, for the last two years the German spirit has been circulating in the United States things which in former times would have been considered worthy of gallows everywhere."

Such praise the unbelieving Germans must now catch their own prophets!

16

Church news from the old

Fatherland.

In a letter from Pastor Löhe dated June 3, I. J., we find the following. J. we learn the following: "The president of the Oberconsistoriums is to be replaced by someone else. Harleß has been thought of, which would be excellent if he could take up or obtain a decidedly confessional position in Munich." In a letter from another dear friend in the Heimath dated August 1, it says: "The latest news is that Saxony will lose Harleß, in that he has been called to Munich as president of the Bavarian Oberconsistoriums. After much comding, he has decided to leave. His departure will take place in October. For us Saxons, this is a heavy sack, in any case a great test of our church, of which a large part probably depended too much on the person, and not on the one who does not look at the person. Who will take Harleß' place is still completely unknown, but so much is certain that our church regime will not leave the path it has taken on the basis of the confessions.

The devil does not throw a Einach to a sparrow.

When, at the time of the Reformation, the church inspectors of Churbrandenburg also visited the bar-footed monastery in Brandenburg and reproached the monks for the ungodly nature of their self-chosen status, one of the monks boldly stepped forward and said: "All devils shall take me, if our religious rule is not from God. One of the visitators, an old councilor, replied: "The devil does not throw an egg at a sparrow. He wanted to say that the devil would not be so foolish as to lead the monk away so quickly; for the devil feared that the other monks, if they saw this, would see their error and convert and escape from him; therefore he would rather let that monk run away than that he should now take him alone quickly and lose so many over it. - Truly, that old councilor may not have yielded much to a doctor of theology as far as Christian knowledge is concerned. If he were alive now, he would certainly not be so easily deceived by the sects, but would certainly soon recognize Satan's deceit and cunning in them.

The Pastoral Conference

Of the South Indiana District will assemble on the first Wednesday after Michaelmas, as on the 6th day of October the same year, at the residence of Mr. Pastor Sauer, Jackson County, Ja. The honorable members of this conference are hereby requested to meet Tuesday the 5th of October the same year at Scipio, eumsMation of the Indianapolis-Madison There, on that day, a carriage will be waiting to transport them further.

The Pastoral - Conference

of the Lancaster District will hold its meetings this year the fourth and fifth of October for Neudettsau near Marysville, Union Co, Ohio. Members of the conference are requested to attend when possible to arrive already Saturday before, as the second of October at the undersigned. Jac. Seidel, Secr.

Receipt and thanks.

Received for cvang. Intb. Misstous stations in Michigan:

A box of clothingSsmcken from the congregation of the Heun Past. Keyl to Baltimore;
A ditto with ditto from the congregation of Mr. Past. Wich- mann at Ciurinnati;
A ditto with ditto from the parish of Mr. Pest. Stür- kenzu stoganspost.

The Lord our God scider dear giver very great groan!

E. I. Baierlein.
F. I. Also.

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"Mr. Paul there50
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" Warmbolt25 .."
" Phil. Wage50 .."
" Parluö50 .."
Unnamed50 .."
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" of the congregation of Mr. Past. Trannann in Adrian, Mich., and some other persons, as:

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Ried, I. Duck-ck25Ccts;

75 M. Wies., G. Wies.-5 Nck Cts.;

3 50 A. Müll., G. Wöllm., I. Fluhr., F. Gipp., M. Mul., M. Zisch., M. Nab., -L 50 Cts.;

5 00 A. Wagn., B. Bill., M. Mcicrh., M. stango., Uugen.-ck Kl 00.

1 62'- Tu.;

1 62)- of some members in Hillsdale, ncml.: G. Schmidt, S. Weis.-ä 25 Cts.; Wittwe Jan. 50Cts., st. Schmidt 62'- Cts.;

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Further:

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"the pastors Sihler, Cramer, Kübn and
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Appendix to this IM

North - corner of Third and Chestnut - Street.

Printed by M. Niedner,

Volume 9, St. Louis, Mon. September 28, 1852, No. 3.

Editor's foreword

to the ninth year of the "Lutheran."

(Continued and concluded.)

Had Father Grabau accepted the proposal of our Synod for a friendly oral discussion of the doctrinal differences between the latter and ilnn, we have no doubt that agreement would finally have been reached. Even if a perfect concordia had not been brought about immediately after the first discussion, the foundation for it would certainly have been laid by God's grace. The slightest signs of compliance on the part of Pst. Grabau and his followers would have moved us to abandon Misere's official opposition to them. Finally, therefore, it would certainly have come to a complete consensus in doctrine (with the honest will of both sides not to hold on to anything of their own, but only to the jewel of the pure doctrine of our church); And then it would have been easy to reverse the church divisions that arose during the dispute and to ground everything as it should be ordered according to God's Word in the case of unanimous doctrine." We would never have taken on such separated people, who then, for example, would have been forced to disagree out of personal dislike, irreconcilability and stubborn dislike.

We would not have wanted to understand the trust in a reunion. God, who sifts into the heart, is our witness how sincerely and heartily we desired unification and that no sacrifice would have been too great for us, what we should have brought for the promotion of such unity and could have brought with a good conscience, what we were not gladly brought for it.

But after all our attempts to bring about unity in truth by peaceful means have failed, failed because of the sensitivity and harshness of Father Grabau, who cannot for a moment even refrain from the fact that we have taken in those he has cast out: what shall and can we do now? *)

Are we supposed to buy the peace of the church by (what Fr. Grabau of

We know of no example in church history of orthodox teachers refusing to converse verbally with their opponents when the latter requested it, or of them imposing the condition that the opponents must first confess their wrongdoing and repent! However, there are plenty of examples of the opposite. Thus, as is well known, in 1529 Luther was able to have a friendly discussion about the differences that had arisen, even with Zwingli, who had blasphemed Luther and Luther's pure doctrine in the most despicable way for a number of years and had been engaged in a horrible rotterism. But Luther, the humble Luther, could easily forget what he had been offended with; God's honor and the salvation of the church were most important to him. This overcame the distrust that he had for his person against the measure of a colloquium.

demands of us) throw ourselves at his feet? Shall we confess: We have sinned in that we have received people whom he has rejected, he, a man who has condemned and still condemns our doctrine and whose own doctrine we recognize as false, un-Lutheran, unbiblical, and those people who have acknowledged this man's false doctrine with us and confess the doctrine we have publicly led? Would not such a repentance, if we did it for the sake of peace, be an atrocious and abominable denial of the recognized truth? Would it not therefore be for us a repentance of condemnation, an ungodly humility? And what fruit could we therefore expect for the church from such repentance? - No! - no matter how Fr. Grabau may squirm and turn to deceive his public - every non-partisan of sound mind sees: we cannot; everyone sees: first the dispute about the doctrine must be settled before a revocation from our side in regard to the acceptance of separated ones can even be reasonably thought of, since we have accepted these separated ones for the sake of the false doctrine (Fr. Grabau's); therefore, as long as Fr. Grabau has not proven that he is pure in doctrine and that the accusation of false doctrine made by us is unfounded, while the one made by him to us is founded; therefore, as long as Fr.

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has proved beforehand that the cause which determined us to that practice was wrong: so long it is, we cannot say otherwise, downright nonsensical to demand the revocation of the effect.

But perhaps some readers think that even if it would not be possible for us, for the sake of our conscience, to recant out of a mere love of peace, we should still feel moved to remain silent and let Pastor Grabau and his followers write and shout against us until they tire of the matter; after all, there are much more important things in these evil times that require a serious fight; there are still much more serious and angry errors going on in the Lutheran Church than the Grabauian ones. There are still many more serious and worse errors going on in the Lutheran Church than the Grabauian ones would like to be. To this we reply as follows. It is true that we will not cease to bear witness against the gross falsifications of pure doctrine and against the gross apostasy from our church, of which the so-called neo-Lutherans, who are mainly represented by the members of the so-called General Synod, are guilty; but this neo-Lutheranism has, with God's help, already been discovered to the world in such a way that a person who really wants to be faithful to the Lutheran church cannot easily be deceived by it. Precisely because Fr. Grabau's errors, on the other hand, are more subtle and not so easily recognizable to the simple and uninformed, it is all the more necessary that those who have seen through them raise their voices loudly against them. It is true that in our times thousands of ignorant people have similar errors as Father Grabau, but they cannot be called dangerous teachers, because they do not carry out their false principles, they still keep the good reason and therefore build the kingdom of our Lord in spite of their errors, which they cherish out of weakness. But the danger of a false doctrine must not be judged by such, but by those who consistently carry it out. Pastor Grabau's false doctrines, however, are of such a nature that, if strictly carried out and applied, they must eventually overthrow the foundation and produce unspeakable tyranny and confusion of conscience and, as is evident, have already done so. Pst. Grabau asked false doctrine of church, of the power of the office, of obedience to the preacher, of the ban 2c. 2c. *) These errors infect his entire doctrinal system in such a way that, above all, the sacred doctrine of the redemption of the law, and thus the certainty of the salvation of the listeners, suffers great danger. There is a papist leaven in it that has leavened everything. What unfaithfulness it would be on our part, therefore, if we, out of fear of man, or out of complacency for man, or out of false church-

*) We will deal with Pst. Grabau's errors in later numbers in order and expose them with God's Word.
wanted to keep silent about politics! History teaches that when in a time one extreme was fought, always at last a party arose which fell into the other extreme. Always, in the times when people in their lukewarmness and indifferentism had deviated more and more from the truth, others arose who added to the truth, who now wanted to be quite strict and therefore rejected and condemned everything around them, which did not want to accept their traditions and human statutes, as unchurchlike, as sects and cults, while they, if not on the left, then on the right, deviated furthest from the simple path of truth. Thus, in Christ's time, the lukewarm Sadducees were confronted with the zealot Pharisees, and a little more than a hundred years ago, even in the Lutheran Church, truly erroneous Pietists were confronted with Orthodoxists who, on the other hand, strayed just as much, if not further, and who alone wanted to be Orthodox, i.e. the true believers. While, for example, certain Pietists attacked the holy divine order of the office of preaching by abusing the spiritual priesthood, on the other hand, among others, the Orthodox Carpzov *) wrote of the ship of the church thus: "The persons in authority and the preachers sit there, as it were, as the nobles at the helm, leaving the honor of obeying to the people! (See: Dmxx. aoaä. x. 1271) Soon after this he says: "It is evident that the people have to participate in the decision of doctrinal disputes only by showing their consent!" (Ib. x. 1286.) Is it not obvious from this that this man, who wanted to be extremely orthodox and was fighting against Spener, had already deviated on the other side and had adopted crude papist, hierarchical principles and representations of church and preaching ministry? Already several decades before the emergence of Pietism - to mention only one more example - the orthodox Zealot Corvinus had preached to the poor people in Gdansk on a public pulpit about Arnd, the author of the well-known six books of true Christianity: "The devil would give the reward to Arnd; he does not desire to come there, where Arnd went in death!" Who does not shudder at such alleged orthodoxy? Who would not rather have been banished by a Corvinus, than to be with him

This is not the excellent author of the *Isagoge*,
in the symbolic books (gst. 1657), but his son (gst. 1699).

Certainly Rudebach was right to make the following remark twelve years ago: "Doesn't this almost mean mockery, and doesn't one have to ask with deep melancholy: 'Where was the tender concern of the Augsburg Confession for the freedom of conscience of every individual? Confession for the freedom of conscience of each individual disappeared? Where the principle of the Reformation of the freedom of a Christian man, and that, moreover, in divine tangents concerning the eternal salvation of the soul?'"

to have pronounced such a verdict of condemnation? As little as we could calmly stand by and watch if such an after-orthodoxy would rise again from the dead here in America, which would bring Roman hierarchy and papal condemnation addiction into the Lutheran church: as little can we remain silent about the errors of Pastor Grabau and his followers, because his teaching is the straight path to such: Lutheranism and its way of fighting nothing but a shameful caricature (distortion) of a Luther fight. Now this counterfeit of an allegedly strict Lutheranism will certainly soon come out of course again, after a few ignorant people have sought their salvation in it in vain; while the old true evangelical Lutheranism, despite all eclipses (Versinsterungen), will not only always remain, but will also shine forth gloriously again and again. But who should not wish not to be carried away in the time of eclipses, but to recognize the deceptive appearance of transient human thoughts and thoughts of men! and to remain unmoved by the unchangeable truth and its bearer, the true church?

By the way, we do not conceal from ourselves that the fight we will have to fight from now on is a difficult one. Not that it should be difficult to prove the errors of Father Grabau with short and clear words from God's word, from the confessions of our church and from the writings of our orthodox church teachers! What makes this struggle difficult is this. First of all, we have an opponent who is not honest in his fight. Instead of refuting our doctrine first and foremost (although he may try to do so in the strongest possible way), his intention is rather to make our person despicable, in order to entice us into another field and to win the public over against us in such a way that they do not examine our reasons carefully, but condemn us in advance. In addition, our opponent has the tactic, when he presents our doctrine, of distorting it, of mixing true and false, of imputing to us, in addition to the rejection of a real error by an unnoticed insertion, at the same time the rejection of an obvious truth, and now of fighting against the bogeyman he himself has created, as against an error that we are supposed to harbor. Our opponent has no conscience to take our statements and to present the content of them to his readers in the way he knows that we want them to be understood. Without this honesty and justice on the part of the combatants, the fight turns into a menchleric fencing, in which the honest fighter often has to give up

the field to the devious opponent, let him have the last word, and allow himself to be regarded as having been overcome; for who would be willing to accept all the fencing tricks of the game?

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which his cunning opponent does, which, as terrible as they look, are only air tricks, as the edgy and observant know well? If, by the way, Father Grabau demands that we prove to him this dishonest way of fighting, we are prepared to provide this proof with a few examples from many. - Another reason why our present struggle is a more difficult one is that, in order to properly appreciate and evaluate the matter at hand, it requires, in part, a greater seriousness and, in part, a greater knowledge than most readers have. Few now, unfortunately, have such a divine zeal for the purity of the sacred doctrine that it would be important enough for them to seriously weigh the reasons for and against in such a struggle; quite a few rather consider the matter hardly worth talking about and the whole struggle an empty, useless quarrel. Few also know the doctrine to the extent that they are able to see how a deviation on this or that seemingly minor point could and must lead to an overthrow of the whole foundation of salvation. A third reason why this struggle is particularly difficult is that the errors which Father Grabau advocates have crept into the Lutheran Church here and there for more than a hundred years, so that many now cherish them as a result of a certain doctrinal tradition and, unthinking as they are, think that what we are fighting against has always been the teaching of the Lutherans. The errors of Father Grabau are an old damage in our church, the origin of which can be traced back to the time when the guardians in our church began to sleep and placed orthodoxy in such a way that they distanced themselves as far as possible from the way of looking at things of the enthusiastic, church-hating sects and thus generally moved back into papist ideas. This old damage only breaks out once with Pst. Grabau like a ripened ulcer. Just as in the land of the limping, the straight man is considered a cripple, because he does not limp along according to the custom of the land, so among such Romanizing Lutherans, an old Lutheran is considered from the start to be an unchurched man and a heterodox, i.e., one who departs from the right faith, because he does not want to Romanize. - Finally, a fourth reason why our present struggle has special difficulties is that Pastor Grabau's doctrine, which we are fighting, is much more agreeable to reason than the pure doctrine, and because it meets the desires of domineering preachers. It is much more agreeable to the natural man when he hears that the church is a visible kingdom in which there are those who rule and those who obey, than when he hears that the church is actually an unreal kingdom.

In this kingdom, the preacher has only the power of the word and may not force anyone to obey his human orders, no matter how good they may seem to him. And how pleasant it is, especially for obstinate preachers, when they are made to believe, as Pastor Grabau does, that the congregation must be obedient to him in all ecclesiastical matters, if only they are not contrary to God's word! when the preacher is thus taught the proud delusion that the Christians in the church owe the same obedience to the preacher that they have to owe to the king in the state! For if something is demanded contrary to God's word, the citizens themselves, of course, owe no obedience to a king, but there, too, the saying applies: We must obey God more than men. Therefore, it is not easy to stand up for a doctrine against which reason and self-love of so many people are outraged!

But in God's matters we do not have to look at the expected success of our actions, but only at God's command and our duty. Looking at this alone and leaving the success to God, we will now fight the addition to our precious evangelical doctrine with the same zeal. With the same zeal we will resist the attempt to blacken Roman heresy into the doctrine of our Lutheran Church, with which we have opposed the attempt to smuggle in reformed, fanatical and unionist heresies. As before in all our struggles, so also in the one now begun our guiding star shall be and remain:

God's word and Luther's teaching Vergehet nun und nimmermehr.

However, we still testify before God and all the world in conclusion that in spite of all that we have experienced that is distressing and nerve-racking in our peace proposals, we are still willing and ready at any moment to accept any peace agreement that we can accept without having to bend the truth of God in any way. We are not Pastor Grabau's enemy, we do not hate him, we wish him no harm, no shame, no loss of the blessing that God has already placed on his work otherwise, we rejoice sincerely over all the good that God allows this man to succeed and especially over all the salutations of souls that happen through his ministry. If it were therefore possible that we could still extend the hand of reconciliation to him, that would be for us the most delicious thing that God could still allow us to experience in our poor lives. United with him in truth and love, we would then gladly step back, become his servants as his elders, and, as Luther himself says of the pope and bishops for such a case, give him

I will gladly wash his feet and carry him on my hands. May God do so! Amen!

The voice of our church

about the unjust ban.

Motto: "As chrc are laws, so is their ban. As the law and the ban are, so is their church. As is the church, so is their God." (Luther.)

That we once again present something about this subject to the readers of the "Lutheran" may seem to be something superfluous to not a few. However, the more readers are under the impression that the point of the unjust ban is not as important, the more necessary it seems to come back to it again and again. As sad as the situation is in congregations where church discipline is almost at an all-time low, and the ban is not exercised at all against obvious and stiff-necked sinners and false spirits, so terrible is it when unjust bans are imposed in a congregation, that is, when innocent Christians are repelled from Holy Communion and excluded from Christian fellowship. In doing so, a terrible sin is committed. With such an unjust public ban before men, the banners, without suspecting it, plunge into the secret ban before God, which, as Luther rightly says, is the most terrible ban. Such banners do not act differently than if they wanted to cut a living member from the body of the Lord Jesus (which, of course, they cannot do.) Such banners exclude the Lord Jesus Himself from themselves together with the innocent Christians; for the Lord Jesus dwells in the believing Christians, and He says that what was done to one of the least of His own, that was done to Him. Such a congregation, which your Savior rejects and separates His believers from Himself, is therefore no longer recognized by Him as His dear congregation, even if some simple, good, honest souls are still among them; unless they repent. Therefore, the ban is not to be joked about. With the binding key we poor sinners are given a great responsible power, which we must use on our fellow sinners

with fear and trembling and not lightly, if we do not want to exclude ourselves from the kingdom of heaven and bring down the curse of God upon us. Read me the following passages of holy scripture: Jer. 23,1. 2. Ez.34, 4-6. 20-22. Luc. 6,22. 11, 52. Joh. 9, 22. 12,42.16,2-3.

The Grabau Church Reformatory wants to maintain that a congregation with its preacher remains the true church, the bride of Christ, the dear mother of the faithful, in spite of the unjust ban it exercises, and that no one is therefore allowed to separate from it, even if he is banished by it against God's word and right, and thus unjustly deprived of the enjoyment of the means of grace and Christian fellowship.

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excluded, condemned and cursed. But this teaching does not rhyme with those biblical passages, nor has it been the teaching of our old Lutheran church.

For example, in the Chemnitz-Leyser-Gerhard Harmony it says to Joh. 12, 42: "The hypocrites, by falsely appropriating the title of the church, sometimes abuse the ban to suppress the truth, Joh. 16, 2. in which! case the Baun is confidently despised Ps. 109, 28. because, when we are excluded from the wicked, we then join the community of the good." Furthermore, Hollaz writes in his work on the Christian doctrine of faith: "Those who, having been unjustly banished from a church, divorce themselves and cease to have fellowship with the same: these, as they cannot be blamed for the division, do not thereby cease to be true members of the church . . Those who are unjustly banned because they do not want to accept errors against conscience, which have been forced upon them for articles of faith, are not to be blamed for the schism, because they do not turn away from the church out of malice, but are driven out by a greater power *) . . Illicit excommunication does not injure the one affected by it, but condemns the one who imposed the ban." (S. 1290. 91.)

Our theologians treat this subject most extensively and thoroughly in the writings in which they combat the papal church and reject its accusation that the Lutherans, by separating from the Roman church, are guilty of the sin of schism, that is, schism. Among others, this point was dealt with by the famous Jena theologian Johannes Musaeus in his "Tractat von der Kirche," written in Latin. In it, Musaeus first cites the following words of the Walenburch brothers, both of whom were papal bishops:

"When the unjustly banished hire private assemblies of the unjustly banished, they make a division, for since the unjustly banished are still members of the unified Church, they voluntarily renounce that purification by their appointment of private assemblies and leave the former unity. Therefore, even if Luther and his followers did not make a division before the ban, as the Protestants want, they nevertheless then left the former community - then tore apart the unity, then separated themselves: when they, separated from the former unity assemblies. For since the unjustly banished does not cease to be a member of the church by which he was unjustly banished: It is self-evident that a person who has been thus banished will separate himself from all innocent Christians of the former unity: Christians of the former unity then separates and" separates, then the former community, leaves and spal-.

*) So, because they only give way to violence. D.R.
The child's body is not a part of the child's body, but a part of the child's body that is separated from the child's body.

Now what does Musaeus answer to this Papist naissance?-the following:

"That unjustly banished persons remain members of the church can have a twofold meaning: 1. That they remain members of that church which unjustly banishes them; 2. That they remain members of the true church^ or the church which is the true and living body of Christ."

"The assertion in the first sense, in which the Walenburch brothers understand it, is quite false. For since there is a twofold unity, an outward and an inward one, the church which unjustly bans cancels both; the outward one, that is, inasmuch as the banishment, according to its fine nature, is the denial and annulment of the fellowship in which the outward unity of the banished existed with the banisher; the inward one" (unity, however, cancels the banning church),

"because he who unjustly bans cuts off true and living members of the body of Christ without just cause, for otherwise it would not be an unjust ban. But to cut off true and living members of the body of Christ without just cause is an act of fraternal hatred, which is virtually opposed to fraternal love, whereby therefore love, which is the bond of inward unity, is abolished on the part of the one who banishes, in that he ceases to be at the same time, with the unjustly banished, a true and living member of the one mystical *) body. Between the unjustly banishing church and the unjustly banished one therefore remains no unity; the external unity of the unjustly banished church is the same as that of the unjustly banished one.

not, because the unjust ban on them by itself.
and downright abolishes; but neither does the inward, for to this belongs the mutual brotherly love, which ceases on both sides, and that on the part of the banishing church, which, through the brotherly hatred which she

The unjustly banished person has lost brotherly love, but the unjustly banished person has lost brotherly love, because although the unjustly banished person does not lose brotherly love because of the unjust ban imposed on him, the unjustly banishing church (since it is a schismatic church and has ceased to be a true member of the body of Christ, and this is the case for the unjustly banished person) has lost brotherly love. Banished has been revealed) is not an object of brotherly love, so that afterwards he who has been unjustly banished by it cannot embrace it with brotherly love."

"In another sense, however, it is true what the brothers. Walenburch say that the unjustly imprisoned man is a member of the member of the
Church remains, after though a. Member of the

By the mystical body is to be understood the spiritual body of the Church, which in a mystical, i.e. mysterious way is attached to Christ, like the members of a body to their head. D. R.

It is not the unjustly banished church, as they wrongly take it (for this church, as I have said, has ceased to be the true church through the unjust banishment and through the division introduced by it, and has become a schismatic one), but the true church, which is the assembly of the true believers and saints, who are scattered far and wide over the whole world and, united to Christ through faith, constitute his mystical body. For since a banished person does not lose, through the ban he suffers unjustly, the faith that is in his heart and by virtue of which he is united with Christ the Head, nor the inward love by virtue of which he is united with the true and living members of the Body of Christ, at least in ability, he also undoubtedly remains a true and living member of it through true faith and love at the same time. The same must be said of entire unjustly banished churches. If it happens that a church, after a dispute has arisen, rises up in hostility against others united with it and unjustly banishes them, then the one who banishes the others unjustly, by its audacious breaking of the bond of unity, only obviously charges itself with the guilt of division and ceases to be a member of the mystical body of Christ; but those who have been unjustly banished and excluded from the unity

of the banishing ones remain (even after the confession of the Walenburch brothers) a member of the body of Christ. Walenburch brothers) remain true members of the

mystical body of Christ and therefore true churches. Those, therefore, who remain true churches after the unjust ban has been imposed on them, do not incur the guilt of schism by holding their own assemblies separate from the assemblies of the banning schismatic church. For just as all true churches of Christ have the right to teach the Word of God in public assemblies and to teach the Sacred Scriptures, so all true churches of Christ have the right to teach the Word of God. Just as all true churches of Christ have the right to teach the Word of God in public meetings, to administer the sacraments, and to perform whatever else belongs to the divine service, so also the unjustly banned churches, because they do not cease to be true churches through the unjust ban, must have the same right".

"Nor can the brothers argue that unjustly banned churches, since they are members of the church (formerly united with them), voluntarily renounce that union and leave the former unity by setting up their assemblies (which they call private conventicles). For this their. This reason is inconsistent in several respects. For first of all it is based on the premise that an unjust First of all, it is based on the assumption that an unjustly banned church, nor a member of the unjustly banned church, can be a member of the unjustly banned church.

It does not help them to say that the unjustly banished church, when it holds its meetings separately from the meetings of the banishing church, is separated from all innocent Christians of the world.

former unity. For an unjustly banished church does not separate itself either from individuals or from all members of the former unity, but, excluded from the former unity without its guilt and further separating its will, it leaves its brotherly love to all innocent Christians of the former unity and remains intimately united with them through inner unity. It maintains fraternal love towards all innocent Christians of the former unity, and remains intimately united with them through inward unity; and it would also, if they were known, render to them all the labors of love necessary for outward unity, if it were not hindered by the schismatics* ruling among them, or if the innocent themselves, seduced by the schismatics ruling among them, did not shun communion with them. †) Furthermore, the above-mentioned reason assumes inconsistently that the unjustly banned churches are obliged to return to the unity of the unjustly banning and schismatic church; since, on the contrary, and conversely, it is the obligation of the unjustly banning church to rise from the unjust ban and return to the unjustly banned churches. For the one that unjustly bans other churches ceases to exist through the

The schismatics are those who are responsible for the unrighteous construction in the unrighteously banning church and thus for the schism.

†) Past. Grabau says that the unjust ban of the false church is certainly not to be given, but the unjust ban of the true church must be respected. This is a *petitio principii*; for that is precisely to prove that the true church bans unjustly. Thus the papists once said to Luther: "He who does not hear the true church is a pagan and a tax collector; therefore you are a pagan and a tax collector. But the true church allows only the true word."

God's voice, If you do not hold this against me, then I do not hear the voice of the true church from your mouth; and if I therefore do not hear you, then I am not disobedient to the church. It is the same with mercy. It is true that the ban of the true church is always to be respected. But a congregation that wants to have its building respected as the ban of the true church, "bans" it rightly according to God's word, and thus prove that it is the ban of the true church; if it bans it unjustly, then this is not "the ban of the church of Christ, the bride of Christ, the dear mother of the faithful," but of a tyrant, whose unjust ban is to be respected as little as the ban of the church, so much as it is to be listened to "false" teachings as to the voice of the church. Past. Grabau has admittedly thought of the fact that even where there are many good Christians, an unjust ban can be carried out by godless preachers and rulers and other dishonest helpers and has already sometimes been carried out. Therefore, what could these innocent people do for it, he thinks? Why should these innocent people lose the dignity of the true church through the tyranny of individuals among them? The answer to this is given above by Musaeus. The children of God (who, of course, do not unjustly ban anyone) are and clothe members of the true church, but the churches "of the congregations in which the tyrants rule and the keys to "just ban abuses, are as such not true churches, but schismatic ones, although innocent children of God, i.e. the true church, can lie hidden in them. In short, it is not the true church but the false church that bears the guilt of the unjust ban. D. R.

The Church's fratricidal hatred, which it manifests through the unjust ban, ceases, through the infirmity of schism, to be a true Church and a member of the Mystical Body of Christ; but those who are unjustly banished remain true Churches and members of the Mystical Body of Christ, which, as we have seen, even the ("papist") Lord Brethren cannot deny. But it is undoubtedly incumbent upon the schismatic Church to renounce the fratricidal hatred by which it ceased to be a true Church, and to lift the unjust ban which is the effect of fratricidal hatred, and to return to the unity of the Churches which it had unjustly banished, and therefore, by a sincere penance, to reconcile itself again with God and the offended Churches, and, after reconciliation with the same, to regain the dignity of a true Church." (I). ä. Musaei truet. as eoel. äeu. 1671- i?. II. x. 316 -L20.K

It may well be that after reading the foregoing many an honest heart will think: If this is the case with the unjust ban, then it is truly a dangerous thing about it. We answer: However, it is not revealed to us in God's Word for nothing that the unjust ban is a characteristic of the false church. It is not in vain that God's Word reveals to us that the unjust ban is a characteristic of the false church. The ban, this high work, by which, as Luther rightly says, "a separation from Christianity with a public judgment to the one dead" takes place, must be carried out with fear and trembling, so that one does not commit sacrilege against God's saints and thus against God Himself. Where a man's sin and his stubborn impenitence in sins is evident, *) a congregation should not be afraid to execute the ban; indeed, it should be afraid to refrain from the ban that God commanded. But if the sins and stubborn impenitence of a member of the church have not yet been revealed under the admonition steps prescribed in Matthew 18, then a church should be afraid of the grave sin of helping to execute the ban on the sinner, and perhaps give in to a tyrannical or opinionated preacher. Such an excommunication is not according to Christ's order, as Mr. Pastor von Rohr does not hesitate to claim. Rather, Luther writes of such a ban: "If you do not keep these measures and ways, then you are uncertain, and your heart cannot say, 'I know that I am not lacking. But it will bite you and say, "You have bound and loosed without God's word; God has not told you to do so, but it is your own will; therefore you have had no keys, but you have dreamed of keys. From this your conscience will further convict you.'

The impenitence of a man was already revealed by a manifest sin, which the publicly convicted sinner does not want to recognize, confess and let be revealed. and say, "You have blasphemed God's name, desecrated the keys and done violence and injustice to your neighbor, frightened his conscience with lies, led him astray and to the wrong understanding of the keys, and killed him spiritually. Where will you stay? . . . You hear here" (Matth. 18.) "that there must be certain public sins, of certain known persons, where one brother sees the other found guilty; in addition such sins, which are beforehand punished fraternally and at last are publicly convinced before the congregation"-.

Who would dare to say: Even if we have banished unjustly, we are still the true church, and therefore you must respect our banishment, which is also unjust?

*) So it is certainly true what Past. Grabau claims that the unjust ban is not false doctrine; how could an action be doctrine? But unjust excommunication either flows from false doctrine, or it does produce "error and false understanding of the keys." D. N.

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(Submitted.)

First of all, I must ask the dear readers of the "Lutheran," especially the scholars among them, to excuse me, because my submission is perhaps not as correct in form as it should be; for I am only a craftsman, who must earn his bread every day by the sweat of his brow, and not a "scientifically educated" man. But quite apart from the fact that I am not "such", I see by means of the Word of God and the eyes of my, albeit weak, faith, that the grain of the so-called secret world is not as good as it should be. But apart from the fact that I am not one, I see through the Word of God and the eyes of my, albeit weak, faith that the grain of the so-called secret benevolent societies is not pleasing to God, but unchristian and contrary to the Lord's Church. Church of the Lord. But to the point.

Since the German Evangelical Lutheran St.. Johannis (now St. Pauli) congregation in Dayton, Montgomery County, Ohio, was deprived of its church and all that belonged to it by the wiles of Satan, by means of a raw bunch (with the exception of a few) of God- and Christ-deniers and members of those so-called secret charity societies (although, thank God, it was thus stripped of everything externally, but by saving its faith it was all the richer internally), thus stripped of everything outwardly, but standing all the richer inwardly by the salvation of its precious confession), the necessity required that a new congregation with a new constitution be formed. The first article of this constitution reads: "The name of the. The name of the congregation shall be the German

Evangelical Lutheran congregation of St. Paul in Danton, Montgomery County, Ohio, which acknowledges all the canonical books of the Old and New Testaments as God's revealed Word and as the basis of its faith, as it acknowledges all the symbolic writings of the Evangelical Lutheran Church, according to which it has been guided and tested in doctrine, and all possible symbolic writings of the Evangelical Lutheran Church. It also acknowledges the entire symbolic writings of the Lutheran Church, according to which it wants the doctrine to be guided and examined, and all doctrinal disputes that may have lapsed to be decided. If by the first article it already attracts the hatred of the world, especially of the secret societies, then

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even more so by the fifth, in which admission and exclusion, the rights and duties of the members are discussed in a very decisive manner. And because its enemies (or rather the Tr-b-s-Rotte), who are almost all members of that society, conspired in the public streets and in the meanest beer and brandy taverns to ruin it once again, it found it necessary to include a clause in the constitution which, with God's help, secures and protects it from its enemies, namely Article V., Article V, §2: "Provided that no one can be a member of this congregation who belongs to any secret society." The congregation adopted this clause by 66 votes to 6, but through it drew not only the hatred of the world and the obvious enemies of the church, but sometimes also the hatred of those who call themselves friends of the pure and purified Evangelical Lutheran confession, even the Evangelical Lutheran preachers. Of this one could fully convince himself who attended the proceedings of the Western District of the Synod of Ohio and heard how it went in answer to the question raised by Mr. Rev. Lasar, of Marion, Marion County, Ohio, brought before this honorable body in writing (not without reasons), namely, "How does the Synod relate to its members in regard to secret societies?" For there suggestions were first made that one should beware of this "firebrand" and lay the whole matter on the table, and so forth. But since this did not work, the submitted writing was handed over to a committee, which then also reported on it, although rather lamely. Here the noise started: One secret brother wanted it one way, another wanted it another way. And with regret I have to say that only "few" from the Christian point of view seriously participated in this important matter; but it also seemed almost impossible to get excited about the noise and the joking of the secret brothers. The reader will find the rest in the proceedings of the Western District Synod of Ohio, held at Danton, Ohio, June 5-10, 1852.

However, one Mason in particular distinguished himself, Mr. Past. Henkel, of Germantown, Montgomery County, Ohio, stood out. He always sought to ridicule this important question, by ludicrously portraying holy matrimony as a similar secret society; however, he was caught by Mr. Past. Schladermundt, however, he was caught in his own snare and duly rejected. That he thereby intended to lame the sincere friends of the church and to make them give in, as well as to celebrate a victory for himself and his "order", does not need to be mentioned; for he openly confessed in front of the whole synod and the parishioners present: "I am a mason, but therefore dock evangelical Lutheran preacher, who means it so faithfully and sincerely with the church as just anyone." If the old man had only thought of 1 Cor. 8, 13. he could not have expressed himself thus before such an assembly. He probably also forgot that as a speaker for the "masons," he cannot be a preacher of the Evangelical Lutheran Church; for "no one can serve two masters." Matth. 6, 24. Admittedly, I am also a mason, but a stone mason, and that is my profession, by which I nourish myself with God's blessing.

If Freemasons, Hermann Brothers, Strange Brothers, Druids, and all the rest of them are so sincere about the "true" (i.e. purely Evangelical Lutheran) church of the Lord, I cannot understand why they deprive the members of the same of their churches, which they have acquired by the sweat of their brow. For it was precisely the aforementioned brethren in united power who deprived the local (Dapton) congregation of its church and are now driving it into rationalistic mischief. Mr. Herzsch, the present speaker of these apostate people, not only denies the divinity of our Lord Jesus Christ, but also teaches that one cannot sin against God; for thus he preached on the 5th Sunday in Lent: "One can sin against one's neighbor rather than against God; indeed, one cannot actually sin against God, because one does not see him as one sees one's neighbor." On the 6th Sunday after Trinity, he asked a child, whom he confirmed, "Is the Holy Spirit also a person in the Godhead?" "No," replied the child Hertzsch had underrated. "No," he added, "because otherwise there would have to be eleven holy spirits at the outpouring of the Holy Spirit. But it was only God's Spirit."

Well, Mr. College, what do you say to the grain of this man, who, as far as I know, is also a good "friar"? Also please Dick, dear Mr. College, not to want to betray me anymore; for you will not succeed, and anyone who prides himself on being a Christian, be he layman or preacher, and enters into a connection, and a secret one at that, with open deniers of God and Christ, who, in my opinion, have made it their main purpose, to rob the still believing Christians of their hard-earned church property, in order to destroy the church and to rebuild pagan altars, as here in Danton, unhindered, I must declare him to be a "hypocrite" who, in order to be able to work for his order, or for material reasons, still preaches or goes to church.

May the Triune God strengthen His Church so that it may fight with all seriousness against these idolatrous activities. May all magazines calling themselves Christian, especially those belonging to the pure Evangelical Lutheran Church, raise their voices against it with holy earnestness and zeal.

These, then, Mr. College Henkel, are my from

You on June 10 of this year demanded views on the secret societies that boast so much about their benevolence; and God willing that they should also be yours, indeed that of all people.

Dayton.

Johannes Bundenthal.

Grabauiana.

Readers know that Mr. Grabauists have been shouting incessantly: Prove it! Prove that we have acted unjustly, banished and tyrannically! Now it had become known to us before that these gentlemen, by their unchristian, abominable appearance, had already taken away all confidence from Christian-minded people, so that, for example, even those in Germany were ashamed of them who, after all, agreed with them in the heresy, namely because of the "abominable" sense which the gentlemen had betrayed in their fight. We had therefore been determined, if at all possible, not to share the scandalous stories of unjust banishment and the like, which had occurred in the Grabauian party, with the public scandal of the church and the world. In response to this challenging cry of Goliaths, however, and after Pastor Grabau had also rejected the request of our entire synod for an oral debate, we finally had to declare that we were compelled by the Lord himself to publicize the annoying incidents and, especially with a man like Pastor Grabau, to speak in a different tone from now on.

What are the gentlemen doing now? You, dear reader, will think that they are now finally going to-

^{*)} Pastor Grabau does not want to say that he has cancelled the discussion, probably because the matter seems to be too shameful for him on calm reflection; in addition, this man has the impudence to have the letter in which he cancels the discussion printed as proof that this is not the case. We hope, however, that at least our Lutheran readers have so much sense that they see that he cancels a discussion for the purpose of settling disputes who first demands that the one with whom the negotiations are to be undertaken must first admit his guilt. - But this is the judgment, that those who let themselves be tyrannized by a lazy teacher, must finally bring their sound reason to him and worship even the craziest assertions and statements of power as great wisdom and sanctity (2 Cor. 11, 19, 20.) - By the way, while until now Father Grabau always insisted on the doctrine as the first and the main thing and put life after it, he now begins, where it concerns our life and procedure, to propose a different order of things. It is supposed to be about: "1. the right reconciliation and removal of public injustice, 2. the establishment of all ecclesiastical Christian righteousness, 3. and when this is done, a loud and blessed ground of the heart is prepared, on which the holy and blessed unity in spirit and doctrine can be sought and established without hindrance". We believe that, if we had already laid ourselves to Father Grabau and given him the right in everything, then we would also find grace before his eyes for a conversation about doctrine, i.e. for a kind instruction to be received. - These are clean foundations for a reformation!

Give peace and wait calmly, what there were come. - Far from it! - The concern for what will come now, presses among others Father Grabau already now in the latest Informatorium (No. 4.) the words: "Behold, dear Christians: the hatred against us drives Liesen Professor. - And we ask you and implore you now, who among you still has fear of God - punish this hateful man, who now, as in raging despair, wants to reach for a weapon of shame." Similarly, Pastor von Rohr writes: "Now he ("Mr. Walther") threatens, even out of revenge, that Pope Grabau does not want to discuss doctrinal disputes with him without prior reconciliation with our synod, and because he lacks the right weapons against the "Donatist heresy" (?) "proven to him, - to unleash his whole sidecar full of lies and scandalous stories collected against us and to shoot them down on us. Isn't that like a serious man telling off a bad boy for his naughtiness, and the latter rushes to the race stone and threatens to throw dung at him?" - We can certainly imagine that the poor gentlemen are not exactly comfortable with the prospect that once the curtain will be raised and what has been done so far under the title: Church, Venerable Ministry, Holy Office, Church Order 2c. 2c, will be exposed to the eyes of other people as well. But, dear sirs, we are indeed heartily inclined to consign all that has happened to oblivion, but this you shall know: By first defiantly asking us to come forward with our evidence, and by calling us dishonorable slanderers because we had not yet done so, and by now (since we, urged by you to give explanations, make ourselves obligated) spitting fire and flames against us and calling all of Christendom into the stocks against us - you will not achieve your purpose of deterring us. No matter how unprincipled you may be, things must now be brought out into the open! If it grieves you now to have pushed the matter so far, then accuse yourselves of it.

The free sheets from St. Louis and the free men there.

These papers, too, which, as is well known, seek to spread an atheism that is as godless as it is insane, and which a newer poet very appropriately calls the "Verthierungsorgan," have been mentioned from time to time in the "Lutheraner. We therefore consider it our duty to inform our readers of the fate that these papers have had so far and which, in all probability, awaits them soon.

The editor himself announces that when the "Blätter" had already completed the first half of its first year, he had already added He then turned to the local association of the so-called "free men" for "moral" support. "The same had also solemnly decided on this support, but (probably for lack of this article) left it at that; so the "Anzeiger des Westens" finally took on the poor "Blätter" alone, but in a short time, together with the editor, lost the sum of a thousand dollars on it; If the other public is just as little eager to be enlightened as the local "free men," atheism in the West will soon no longer produce "leaves," but hopefully its well-known fruits, in which case the paper will die. As we hear, the "free men" may no longer read the paper itself for nothing, because the simple principle of the editor: "Let us eat, drink and be merry, for perhaps tomorrow we will be dead, and after death everything is over,"- these gentlemen have already understood from the first number and they hope to be able to develop the whole system practically and theoretically from this principle even without the help of teachers. In addition, the "free men" themselves have become at odds with each other and compliment each other in such a way that it seems as if both parties are right.

(Submitted)

Schoolhouse inauguration.

For some time now, the Lutheran congregation in St. Louis has wanted to expand its school district and bring the milk of the sweet gospel to children who live far away from their school.

However, this desire was increased by a need that arose, since in the southern part of the city, more community residents were settling and their children had a long way to go to school, and since in the vicinity of the Church of the Holy Trinity, large buildings were erected, which took away a part of the necessary light from the girls' school.

For almost two years now, it was repeatedly discussed how the long-cherished wish could be carried out in an expedient manner; but difficulties piled up out of difficulties. But finally the Lord heard the many sighs that were sent to Him in this matter in a pleasing way. A building site excellently suited for our purpose, with a house that now serves as a teacher's residence, was found, and the Lord made hearts willing to take up the significant burdens in trust in Him and to begin the work in His name. In the course of the summer, therefore, a masonry building 45 feet long and wide was erected, divided by a central wall into two rooms, each of which is divided into two parts.

which receives light through five large windows and which are connected by a large wing door.

The whole building is arranged in such a way that it can serve as a foundation for a church if it becomes necessary to abandon our Trinity Church, on which the ravages of time are already beginning to gnaw.

August 30 was now a day of general heartfelt joy for our dear congregation, for the Lord had helped to such an extent that the aforementioned building could be festively dedicated.

For this purpose, all (5) teachers gathered with their students in the Dreieinigkeitskirche (Church of the Holy Trinity) at 2 o'clock in the evening, and from there they marched with them, carrying the flags belonging to the schools and flower-wreathed staffs, to the festively decorated house, around which a large number of community members and many strangers had gathered.

After all the students had arrived in the courtyard, the teacher Koch, who had been assigned to this school, opened the doors with a few words about the matter. The spacious rooms could hold only a part of those present, except for the children, and windows and doors were therefore crowded.

Father Wyneken now opened the ceremony with a few words and the wonderful hymn "Allein Gott in der Höh' sei Ehr" resounded for the first time in this place. Thereupon, Father Wyneken implored blessings on the Lord in a heartfelt prayer and then spoke in a lengthy speech about "the importance of schools;" gave several historical references concerning schools; pointed out the incomparably great benefit of schools in general for the state and the church and the advantage of Christian schools in particular, and encouraged praise and thanksgiving to the Lord for the great kindness and grace that he has shown us in this regard up to now.

After the end of the ceremonial speech, the pupils sang a song of praise and thanksgiving in two voices, after which the teacher

Koch gave a short speech to the children "about the reason for the construction of this building" and addressed a few words of admonition to those pupils who had moved from him to another teacher, as well as to those pupils who had moved from the other to him, and finally to all the pupils.

After this, the students once again prayed for divine blessing in a chant, whereupon the students of the Immanuel School sang a chorale with a suitable text.

Finally, the verse "Praise, honor and glory be to God" rang out, and the ceremony ended with the Lord's Prayer and a blessing.

All students and a large proportion of the

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of the adults stayed together until the evening, and refreshed themselves physically with the refreshments, which were given by some school friends, with thanks to the Lord and the kind givers.

Now the Lord, the faithful friend of children, wants, as he promised, to always dwell in this place with his grace, and to help that also from here his kingdom will be increased and the kingdom of the wicked, evil enemy will be diminished. May He not only bless the dear congregation, which so far has spared no sacrifice for the building of His kingdom, but also grant it the joy of seeing the abundant fruits of the seed it has sown. May He do this for the sake of His love for sinners and children. Amen!

Christ dwells in His own through faith.

The pretensions of those who believe are vain and ungodly, who dream that Christ is only spiritual in us, that is, that we only have thoughts of him and speculate that he is essentially up in heaven. But this is how it must be, that Christ and faith are not only together in thought, but truly, that we are with him in heaven, and that he is, lives and works in us. Now it is not by our thoughts and speculation that he is, lives and works in us, but essentially present and most powerfully.

Dr. M. Luther er.

Luther and Melanchthon.

Thus Luther himself wrote to Melanchthon:

"In my own temptations I am weaker than You, but You are stronger than I am. Again, in the temptations which afflict the whole commonwealth, Thou art as I am in mine own temptations. And I am in common temptations, affecting many people, as Thou art in Thine own."

How much do these few character traits signify!

"How lies the city so desolate, which was full of people, it is like a Wittwe." Lament. Jer. 1, 1.

A report from Neu-Ruppin: The place is very sandy and desolate. The unpracticed church services are sometimes cancelled completely, because no one (out of 10,000 inhabitants) goes to the large churches unless German-Catholic sermons are preached in them, for which they are willingly opened. A small church that is completely unused would rather fall into disrepair (also in Wittstock) than be given over to the Lutheran church.

Licgntzer Kirchenblatt 1851 No. 9. church news.

Ecclesiastical message.

After Pastor F. König received a regular appointment from the German Lutheran congregation in Lafayette, Ind. Gemeinde in Lafayette, Ind., the same has been introduced there O. XIII. p. trin: (d. 16. September) by Dr. Sihler.

May the Lord's blessing rest on the work of this new church servant!

Demand

Where is Johann Georg Muller? born in Semd, district Dieburg
Grand Duchy of Hesse - Tarmnart.

He left Germany last spring via N. York to St. Louis. His undersigned uncle wishes to know his whereabouts, and therefore asks all human friends who know something of him to make it known to the office of the "Happy Ambassador."

H. Dust.

Get

		s. znr S y nodal-C a ss er
By Mr. Pst" Link	KIM.	
" of the St. Louis community ..	1 >,75.	
" of the community at Elkborn Prairie, Ill ..	9,35.	
for Mr. Gustav Pfau as Colporteur: during this year's synod in Fort Waone among the members of the same collected by Mr. Pastor Lochner11	,627,	
then		
by Hm. Dr. Sihler in his community col lectirt15	.65.	
by Mr. Pst. Kuhn there at a wedding collected6M	.	
>. to the Synodal - MissivNs - C asse:		
From the St. Louis community ..	9,10.	
from the congregation of Mr. Pastor Lochner in Milwaukee 6.00.	o. for the entertainment of the C on c or di a°Coll eg c: Vermächtniſ der sel. Jungfrau Caroline Wirth i" N. York, wie S. 192, Jhrg. 8, schon bemerkte:	30,00.
ck. for the feeding and support of poor students and pupils.		
		of this institution:
from the congregation of Hcrrnn Pastor Link in New Bielefeld	7,05.	
by Mr. Pst. Brohm:	2,-12.	
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Al,25 from E- M. in A.		
-,25 " to an unnamed person		
-,92 " Mrs. Sch.		
by Mr. Steinbrueck in Illinois (in Bictualia) 5.65. for college student Robert Reiman n to Mr. Professor Biwend:	10,00.	

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from the congregation of Mr. Pst. Lochner in Milwaukee A8,16. of N. r -.60. by C. HerbelSheimer -.25. from F. L. -.99.	
by the congregation of Mr. Pst. Volkert zu Schaumburg , III, collected on 10 Sonnt. P. Drin	e. to support local college construction: A20M.
"Mr. Pst. Knuz in Elkgrove, Cvak Co. III, 5.00. His branch parish at Dutchman's Point 2.70. The parish of Frohna, Perry Co. 15.00. " Mr. Pst. Stecher and his St. Petri - Community 3.00.	Mr. Pst. Stecher and his St. Petri - Community 3.00.
" the small German communities in Sibi- waing and Schibabyonk, Saginaw Co, Mich-, by Mr. Missionary Auch . " of the parish of Mr. Pst. Biltz .	3.00. " 3.00.
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" of the parish of Mr. Pst. Eirich at Ehester, III:	2.95.
" Mrs. L. in Milwaukee 2.00.	
" Mr. Pst. Dulitz there ..	5.00.
" of the parish of Mr. Pst. Schaller iu Detroit	15.00.
" Mr. Johann Georg Nüchterlein, by Mr. Pst. Röbbelen , » 2M	
also of 3 parishioners in St. Louis .	.. 7.50.

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Sermon preached on Easter Day, 1851, at St. Louis, Mo, by Prof. C. F. W. Walther. His sermon on 1 Thess. 1,1 - 7: The exhortation of the holy apostle. Apostle to become moje and more complete 5.		
New Testaments, mostly with the Psalter, Stuttgardter, Londoner u. Hamburger Ausgabe, in ordinary blinding with the Psalms .		(Both sermons from the "Lutheran", reprinted separately). ditto without psalter 20.
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16 baptismal certificates with Bible verses together with similar images and marginal drawings; lithographed and published by Gast and Brother		. Al,00.
Melodies of German church songs according to Dr. Friedrich Lavrlz 25.		
T he selb en with the appendix 35.' Leipziger Evangel. Luther. Missionsblatt vom Years 1850. 10.		Annex to this 15.

Printed by M. Niedner,
North - corner of the third and Lhestnut - street".

Volume 9, St. Louis, Mon. 12 October 1852, No. 4.

(Submitted.)

Reformation Sermon,

Held at the church at Altenburg, Perry Co, Mo. on October 31, 1851, and put in print on demand. *)

Prayer.

Praise be to you, Lord our God, and praise be to your holy name forever and ever, that you have not only chosen a church from your lost and condemned human race through the blood and death of your Son and gathered it by your Word and Spirit, but that you have also preserved it until this hour, saved it from great hardships and dangers against all its enemies, against the power of the devil and against so many sects and cults, and built it on a rock from which nothing can push it away. You saved it from great hardships and dangers, protected it against all its enemies, against the power and authority of the devil, against so many factions and sects, and built it on a rock from which nothing can push it away. You allowed her to be kept under hard pressure by her enemies for a long time, that she was outwardly the lonely and persecuted one, over whom all weathers passed, that she had to drink the bitter cup of suffering with her Lord and Savior, and was baptized with his blood baptism; but again and again she rose from her powerlessness and carried off the victory over the world; again and again her splendor burst forth and overpowered the power of darkness. We commemorate this power and goodness of yours, which you have always shown in your church, on the commemoration day of the blessed Reformation, through which you saved your church from the tribulations of antichrist tyranny and restored to her the pure teaching of your word as a victorious banner. Whether or not more than 300 years have passed since that time, and you have had to fight so many difficult battles and

We already found the sermon reported here in the archives of the "Luthrauer" on our return from Germany. We are sharing it now as a means of preparation for the Reformation celebration this month.

D. R.

Though temptations have been prepared for her by her enemies, by your grace she still survives today, and no enemy has been able to rob her of her treasure. Therefore, we give you glory, praise, honor and thanks for all the benefits you have bestowed on your church. Let her continue to enjoy your gracious supervision and your almighty shoe. Keep us and our descendants with your true church and forgive us all the sins with which we have transgressed against the loyalty, love and gratitude owed to her. Lead many more of her degenerate, apostate children back to her. Heal all her cracks and fractures; unite, on the true ground of goodness, what was asked to be separated; so that, while the enemy gathers all his forces for the final attack, he may find her well ventilated and become a disgrace to her. Strengthen all your members with courage and faith to a joyful confession and testimony of the truth against the fickleness and unbelief of those who have departed from currency, and help that all who call themselves by your name also adorn with holiness of life the true teaching of your gospel; for your word is the right teaching, holiness is the adornment of your head forever. You have a kingdom and rule among the Gentiles. Thou shalt have a seed to minister unto thee: of thee shall they proclaim unto babes. Your grace is upon us for ever and ever. Amen.

Devout and beloved in Christ JEsu!

It was a wise, sensible advice that Gamaliel once gave in the council of the Pharisees in Jerusalem, when they were busy with murderous thoughts and plans against the disciples and apostles of the Lord. He admonished them not to be too hasty in their zeal, but to wait and see where it would lead and what success it would have with the apostles' teaching. "And now I say to you," he said, "desist from these 'men, and let them depart . . . Is the council or the work is of men, it will perish. But if it be of God, ye cannot restrain it; lest ye be found contending against God." Therefore teach well what you do; it is a dangerous trade; it concerns doctrine, faith, and conscience. God may have his hand under it; therefore do nothing rashly, which you will afterwards have cause to repent of, for God will not let you take hold of his regiment with impunity. But if it be nothing but the conceit, presumption, and iniquity of men, which hath caused this movement, then God will make it manifest, and the authors shall have their reward, and be consumed, and be pulverized, before their thorns be ripe."

This was a prudent, reasonable, wise counsel. For it is certain that what is of God and His work will defy all the power and authority of men, will continue unstoppably until it reaches its goal; and those who resist the work of God will not only achieve nothing, but will also bring shame, disgrace and destruction upon their heads.- If such a wise Gamaliel had been in the council of the papists at the time of the Reformation, and if he had found such a sympathetic ear as Gamaliel did there with the Pharisees, the pope would have done better for his cause than by stirring up the whole world against Dr. Luther and the Christians,

who would accept the pure doctrine, by which he has done nothing, but only given cause for God's power and glory to become all the more evident in his servant Luther, and in turn his judgment on the papacy. But I know of no other thing to preach on this day, my dear friends, that could serve us more for strengthening and preservation, as well as for the praise of God, than to show you how Luther's work or the work of the Reformation proved to be a work of God. For if this is clear and proven, then it also necessarily follows that our doctrine, our church, our faith is sound and true; that we must stick to it for the sake of our conscience, for the sake of our soul and salvation; that we have no need to heed the unfounded cries of those who would like to accuse Luther's work of being half done, or even of having failed, and who believe themselves called upon to give his work its proper completion only now; when in fact they can do nothing but botch and spoil what Luther has done well and excellently.

May the Lord bless our contemplation for the glory of His name and the edification of our souls.

Text: Ezek. 34, 10-11.

The nerve of this text is the divine promise that He, the Lord, wants to take care of His flock, i.e. His church, Himself, when it is neglected, oppressed and devastated by its shepherds, i.e. by those who were supposed to preside over it in the ministry of the Word; that He wants to save it from the hands of such unfaithful, harmful shepherds and see to it that it gets back the right breadth of souls in Word and Sacrament. Although the greatest and most glorious fulfillment of this promise took place when the Lord Christ himself came to earth, for there he widened his flock himself and sought out the lost sheep again and snatched them from the hands of their spiritual deceivers and murderers, the Lord is mindful of his word in all lines and has always made it true; He has always taken care of his flock himself, and has himself reached in and provided help when, through the unfaithfulness and wickedness of the shepherds, his church was given over to desolation and destruction.

Obviously, this happened at the time of the Reformation. And from this point of view it will become quite clear to us how the Reformation was a work of God. So let the subject of our devotion be this time:

The Reformation Lutheri a work of God.

There is not only to prove that God had his work in and at the Reformation; for God has his work in some events and in some actions of men, without the work itself being considered a pure work of God. There have always been Reformation movements have taken place in corrupt conditions of the church, which one cannot deny that God had his work under them, but which one cannot necessarily recognize as a pure work of God, because too much human love and unfairness was mixed in with them and no healing from the ground up took place. Of Luther's Reformation, however, we can and must assert that it was entirely a work of God, because it was

1. was not started from human opinion.
2. because it far exceeded all human powers;
3. because it was crowned with the most salutary and blessed success for the Church.

1.

It was not started out of human opinion. Luther had not set out to become a reformer; that had not occurred to him. He had been a papist in the full sense of the word, full of slavish subservience to the Roman See; he had lived up to all the statutes of the church with the utmost diligence and had forestalled all the holiness of the monks in order only to find peace for his soul. And since, in the midst of great trials, he had come to believe, not from the teachings of the Roman church, but from the living comfort of the divine word itself, that man is not justified by his works, that all his own work is in vain, and that only the pure grace of God in Christ, grasped with a penitent and believing mind, makes man just and blessed; At that time, however, he was still far from being suspicious of the teachings of the Roman church or the unconditional prestige of the Roman see, let alone believing himself called to be a reformer. He did not consider himself worthy of the profession of a vain Doctor of the Holy Scriptures; for when such a position was offered to him by Dr. Staupitz for the newly established university in Wittenberg, he made the most humble objections. Yes, Luther did not yet suspect his high rank when he had already worked in that profession for several years with the greatest success; For he did not stick to the traditional barren way of teaching, he did not interpret the pagan moral teacher Aristotle, he did not dig up the scholastic wisdom of the so-called scholastics or papal theologians, who with their scholarly garbage tried to adorn and cover the papacy with all its abominations, but he feasted with his listeners on the fresh source of truth, the writings of the prophets and apostles, he brought to light from this inexhaustible treasure trove of wisdom and knowledge, so that even many who heard him were amazed at him and prophesied of him that he would bring forth a new While others suspected that with him the dawn of a better time had come, he himself suspected nothing, but remained small and humble in his mind, made nothing of himself and desired no wider sphere of activity than God had ruefully instructed him for his closest listeners. Many a hem had already been sown in this way, many an evangelical morality had been planted in the past, many a papist error had already had its root cut off, and the way had been paved for the Reformation before anyone thought of the Reformation.

The first public step that brought the doctrine of the Roman church before the judgment seat of the divine word and thus gave the first impulse to the Reformation was, as is well known, the publication of the sentences or theses that Luther posted on the castle church at Wittenberg on October 31, 1517. In these sentences, the Roman doctrine of indulgences, that the pope, by virtue of the treasure which the church possesses in the superfluous merits of the saints, can remit to the sinner the pardons which he must pay for his sins here and in purgatory, was examined according to God's word, and Luther decisively asserted it: the true treasure of the church is the merit of Jesus Christ alone, not the merits of the saints; from this treasure alone comes forgiveness of sins, and is given free of charge and without money to all who stand in true repentance over their sins, trust in the merit of Christ, and desire to be released from their sins. Although the publication of these sentences was undeniably Luther's first reformational act, because they were not recited in the confines of the lecture hall, but went out freely into the world and attacked the basic teachings of the

papacy, it was not at all his opinion to leave as a reformer with these sour grapes. The highest distress of conscience had urged him to do so. For the atrocious mischief of Tetzel, the conspirator of indulgences, happened under his eyes, caused error and confusion among his own parishioners, and tore down in their hearts the doctrine of repentance and faith that he had carefully planted in them. For those who had obtained indulgences from Tetzel freely said that they now had no need of repentance for their sins. What a pain, what a distress of conscience this must have caused the pious and enlightened Dr. Luther! But it was impossible for him to think that this would be approved by the head of Christianity in Rome. After he had tried many other ways in vain to put an end to the arousal, he went forth with his sentences in the hope that the truth would be recognized by all who were faithful to the Roman church, and especially by the pope himself. That with it he would arouse the whole world

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Only when he could no longer conceal from himself that he had never been condemned by the head of Christendom to the sunlit truth of the Gospel, which he had presented in his coffins, did Dr. Luther's doubts arise about the Roman Church itself. Luther's doubts about the Roman church itself arose; and the impudent defense of the pope's supreme authority in all matters of faith and conscience, with which the papal theologian Joh. Eck came forward, urged our Luther to subject this point, too, to strict examination according to God's Word, and so it came about that now one piece after another of the secret of the wickedness in the antichrist papacy was revealed to him from the Scriptures. The more Rom and his followers opposed the evangelical truth he had discovered, the more he was driven astray by the Scriptures, and thus at the same time into the work of reformation itself. Every testimony to the truth, which he had to give of necessity and for the sake of his conscience by virtue of his oath to the Holy Scriptures, which he took when he took the doctorate, was a step towards the building of the newly formed temple; every step, which his opponents urged him to take, was the necessary cause of the following one; until the work of reformation was completed under his hand, before an actual plan of reformation had formed in his soul. And when, at the time of the challenge, he was almost dizzy before the great work into which he had been led, and his soul was horrified by the storms that roared through the countries and peoples as a result of his appearance, he comforted himself in the quiet chamber before his God that it was not he but God who had begun such work, that it was not his but God's business. His prayer at Worms, where he was to appear before the emperor and the empire, bears witness to this.

How very different it had been with other reformatory attempts, which had begun out of human counsel and nobility! There had been no lack of such attempts even before Luther. For it had long been felt by many respected and pious men that the church was in need of reformation. The desire for reformation was so strong that it was seriously discussed at every church meeting that had been held for 100 years before Luther. At the Concil at Costnitz, which condemned the faithful witness of JEsu Christ, Joh. Huß, a reformation at head and members was to take place. Many learned men had written in favor of a reformation and had given advice. For the sins and aversions of the clergy, or the so-called spiritual state, were beyond power and outraged every Christian feeling. On the Roman chair itself sat the worthless people, the

the crudest vices unabashedly. Indulgence, lavishness, love of splendor, fornication, insatiable avarice, even atheism could be openly proven against the Roman popes of that time. But all those well-meant plans of church improvement remained unrealized; the corruption remained as it was, and grew the longer the more. If God himself had not looked in and taken care of his flock, a reformation would never have come about. It was precisely an unnamed monk, who had never thought of being a reformer, that God chose as his instrument, so that the honor would remain his alone, so that it could be clearly seen that this reformation was Gelt's work.

But to this proof comes another, which is not less important. This is that it was a work which far exceeded all human powers. Tremendous things had to be done in order to bring about a truly thorough reformation of the church. What a debris of errors, human statutes and abuses had to be cleared away, what a power of ingrained prejudices had to be overcome! If someone had predicted, at a time when the most powerful princes of the earth still paid homage to the pope as the most powerful and the peoples trembled before his ban, that a poor individual monk would dare to publicly burn the pope's bull and decrees with fire; to write publicly and prove from Scripture that the papacy was founded by the devil; - or if someone should have predicted that such a transformation in the church would be issued by a poor little monk, as a result of which the Christian people would no longer be content with what the pope, bishops and conciliarities say, or what the statutes of the church prescribe, but would examine and research for themselves what the word of God says, and would henceforth not allow any articles of faith to be imposed on them by men, unless they were clearly founded in holy scripture; this would have been considered a matter of impossibility.

It would lead too far to recount all the errors and abuses with which the papacy devastated the church. But we must mention something of them, in order to see from them what a difficult work the Reformation was, exceeding all human powers.

First of all, there was the enormous prestige of the pope. He had brought it about that the whole church recognized him as the visible head, as the visible representative of Christ on earth, who alone had the conclusions of the kingdom of heaven, who alone had to decide what should be taught and believed in the church. What he decreed or set in matters of faith or ceremonies was valid as a rule for the whole church and had to be observed in the clinical practice of the church.

The only way to accept it was to listen to it, even if it seemed to contradict the Scriptures. No one had the right of free examination, not even the right to read the Scriptures. The pope raised his chair even above the thrones of kings and princes, had usurped all spiritual and temporal power, and oppressed the whole Christian people in all countries to zero unspeakable impositions - a tyranny such as had never been on earth; for he regarded himself as the lord over the conscience, body, life and goods of all men. Therefore, when we read what St. Paul prophesied about the Antichrist in 2 Thess. 2, 4: "He is an abominable man, and exalteth himself above all things that are called God or God's service, so that he setteth himself in the temple of God, as a god, pretending that he is God," there can be no doubt that this Antichrist manifested himself in the Roman pope, who exalteth himself above all things that are called God or God's service, in that he refrained from ordering, changing, and doing away with everything in doctrine and God's service as he pleased.

The enormous prestige of the pope was, of course, also connected with the fact that the whole of the so-called clergy assumed such a position in relation to the people that all rights in spiritual matters were withdrawn from the people and placed in the hands of the priests. The clergy was, so to speak, the drag of the papacy; with respect to the latter it stood in slavish dependence, but

toward the people it exercised all the power on a small scale that the pope exercised on a large scale. From the right of appointment, from the right to judge doctrine, from the government of the church, the Christian people were entirely excluded; for they, the clergy, considered themselves with the pope alone as the church.

If we now look further at what kind of instructions for salvation were actually given to your people in the papal church, we will find many fundamental errors that are dangerous to the soul. For even if Christ, his divinity, incarnation, his meritorious suffering and death, his resurrection and ascension were not denied, Christ's merit was diminished and obscured by the addition of so many human delusions. The merits of Christ were pointed to the intercessions and merits of the saints, especially to the intercession of Mary, as if Christ's heart could only be reached through the intercession of his mother over the sinner. Many commanded pilgrimages, sacrifices, donations, in order to gain the favor of the saints. In addition to faith, one pointed to works, to one's own penances and atonements; to purgatory as the last means of purification for those who had not died as perfect saints. The consoling doctrine of the righteousness of faith, that God imputes to the sinner the righteousness of his dear Son, who

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Christ with true faith had completely disappeared. Faith in general was regarded as something very small, namely, as no more than what even the ungodly can have; a faith that was only in the head and in the mouth and was not able to bring forth any living fruit, indeed, could only exist in the case of obvious mortal sins. Love was not regarded as a fruit of faith, but as something poured in by grace; therefore, not faith, but love was ascribed the saving power.

But also with regard to good works, the papist doctrine was far removed from the sound doctrine of the Holy Scriptures. It was not based on the works commanded by God in the Holy 10 Commandments. 10 Commandments; not on the works that each one is called to do according to his status and profession; but on special rules that arose from human, self-chosen devotion. Hence so many orders and brotherhoods which sought their holiness in special rules by which they lived, but for which they had neither command nor example in the holy Scriptures. These works, when, for example, a monk casted himself, fasted, prayed so and so much, took upon himself certain vows, walked about in special clothing, were considered to be right, good works; indeed, such holiness, power and goodness were attributed to them that even those who lived in the commoner classes without such rules could enjoy them for their righteousness. It went so far that even princes let themselves be buried in the habit that a monk had worn, in order to share in the holiness of the monk. The works, which a pious Christian, who remained in his ordinary life profession, according to the holy 10 commandments. 10 Commandments; when the prince ruled well; when the father of the house did his work diligently and honestly; when the children went out in the fear of God; when one spouse showed conjugal love and faithfulness to the other; when the children honored their parents and did them good in their old age: all these works were considered common worldly works. The son might leave the baker in want and misery; if he went into the monastery and served God with monkish holiness, he thought he was doing a much more delicious work. Marriage was forbidden to priests as a common secular state, and yet, quite contrary to this, marriage was counted among the 7 sacraments. The rules of Christ, which he gives in his Sermon on the Mount about the right Christian life, e.g. not to take revenge on oneself, to suffer injustice patiently, to love one's enemies, to repay hatred with charity, to renounce oneself and one's vents, to live in true self-denial; all these rules were passed off in the papacy as so-called evangelical advice, which was not commanded to every Christian, but was only given to those who strove to reach a higher perfection.

How could anyone, in the face of this myriad of errors, have a clear and certain lack of knowledge?

How hard must it have been then to become blessed? How difficult it must have been to become blessed in those days! For to this papist teaching of faith and good works had to come either Pharisaic saints or despairing consciences. And yet we want to believe that even then, as in Elijah's time, God had his 7,000 who did not bend their knees to Baal, who, through the light of the Holy Spirit, took some comfort from what even in the papist church was still taught about Christ and his merit.

of faith, while the sticky one has been consumed as litter and stubble in the fire of temptation: Fire of temptation has been consumed in them.

Among the most notable abuses of the papacy are also to be listed: the mutilation of the sacrament, since the laity were deprived of the chalice and consequently given only half the sacrament, over which the Bohemians had already separated from the Roman church before Luther; furthermore, the transmutation of the sacrament into a so-called sacrifice of the mass, to which it was attributed the power not only to obtain forgiveness of sins for the living, but also to provide relief and salvation for the dead in purgatory; Furthermore, the invocation of the saints; the veneration of images and so many superstitious customs, to some of which a sacramental character was attributed; so much mindless singing and chattering, of which Christ said long before: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but ye

Their hearts are far from me. But they serve me in vain, because they teach such doctrines, which are nothing but the commandments of men" (Math. 15, 8. 9.).

Such a debris of errors and abuses had to be cleared away if a true improvement was to be brought about in the church. What human strength would have been able to do this! And if the wisest and most powerful of the earth had used all their wisdom and power, they would have achieved nothing, if the Lord Himself, who sits at the right hand of God, had not decided to set a goal for this antichristian tyranny, to reveal the secret of wickedness and to create a thorough help for His people. The Reformation is not Luther's work, but the work of him who once spoke to the faithless shepherds of Israel according to our text: "Behold, I will call upon the shepherds, and will require my flock from their hands; and I will make an end of them, that they shall be shepherds no more, neither shall they feed themselves any more. I will deliver my sheep out of their mouths, and they shall eat them no more. For thus saith the Lord GOD; Behold, I will take unto me mine own flock, and will search for them; as a shepherd searcheth for his sheep, when they stray from his flock."

We now finally want another green
from which it is clear that the Reformation was a work of God, unv this is:

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because the same was crowned with the most salutary and blessed success.

Not only did it come about in spite of everything the papacy had done, but it was also of such a nature that the countless damages to the church were thoroughly healed. What the boldest expectations could not have hoped for at Luther's first appearance came to pass. Pope, emperor and empire had united to support the monk at Wittenberg and his No ban, no eight, no fire and sword would help any more; it came about, the glorious Reformation of the church! On Luther's side was nothing but the Word, the mighty Word of Scripture; on the enemy's ropes was a power such as no mighty conqueror ever wielded in the field. On Luther's side there was nothing but faith, which defiantly stood up to the powers of hell, and joyfully threw property and blood, life and limb into the redoubt for the truth; a faith that refused to accept help from any human arm, but trusted solely in the protection of the Lord of hosts. On the side of the papacy, all the arts of lies and malice and all the forces of darkness. O truly an unequal battle before man's eyes, a battle of David with Goliath; yes, the most unequal of which history has ever told. And yet the victory had to fall on Luther's side, because the God of hosts was with him; because Christ Jesus himself led the unequal fight through this servant of his.

And how gloriously it came about! It was a hasty reformation in the true sense of the word: not a mechanical restoration of something that existed before; also not a violent overthrow of the existing - not a revolution that reaches with a sacrilegious hand into the rights of others. Yes, it is incomprehensible, and a sign of their blindness and ignorance, when the revolutionaries of our day sometimes refer to Luther's work as a palliation of their outrage. No! It was a true Reformation, that is, a living reorganization of the Church on the ancient foundation of the divine Word. Scripture and nothing but Scripture was the foundation of the glorious new building. Through the Reformation it came into its full rights as the supreme and sole judge in all matters of faith. It no longer remained a dead treasure hidden in the libraries of the monasteries, but came into use and practice. Through the masterly translation of it into German, a work by which alone Dr. Luther has earned immortal merit, and in which the special assistance of the Holy Spirit is quite clearly felt, the Holy Scriptures came into everyone's hands. This was precisely what the Reform

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Luther's preaching elevated the Church to a spiritual life force that transformed people's hearts from the inside out. They recognized and grasped the truth preached by Luther alive, because they could convince themselves from the Scriptures that what he preached was truth. Old and young, woman and man, all learned and researched the Scriptures. The laity learned to recognize and practice their spiritual priesthood. Against this life force of truth and light, which penetrated the hearts, the meager statutes of an arrogant church despotism could not hold a candle.

And the other life force in the Reformation was the living faith in Jesus Christ, which Luther preached so powerfully and mightily, which bore such glorious fruit in himself. People learned what faith in Jesus Christ was. Thousands of anguished, shattered hearts, who had sought rest in vain in their own works, came through Luther's teaching of justification to the joyful belief that they were pardoned, reconciled children of God, set free through Christ not only from all the statutes of the world, but also from the curse of the law. They experienced in their hearts the power of faith, the new life of Christ; they learned to pray in spirit and in truth; they learned to do right works, which faith produced in them as its noble fruits; they felt in themselves the power and the impulse of the Spirit of God for all good. In short, a people was born to God the Lord, like the dew from the dawn. Through the Reformation, the church was transformed into a garden whose blossoming fragrance still wafts over us as freshly as the morning breeze of eternal life.

Now, was all this the work of a man? No, never! For how could God's work have been more powerful, more glorious, more visible? One had to see clearly that the Lord had taken care of His flock Himself, had searched for His sheep and had led them to the lovely pastures of His word. Would we not have to admit that God

Luther was a man; he could have been absent; these and those errors of the papacy could have been hidden from him even later, or he could have, with good intentions, found what was not true. Luther was a man; he could have missed; these and those errors of the papacy could have remained hidden from him even later, or he could have missed the truth in this and that piece with the good intention of finding what was void. And behold, the Holy Spirit has guided him into all truth; he has developed and interpreted all articles of doctrine from God's Word so clearly that the truth of his doctrine shines out with convincing power to every heart eager to learn. I do not say this to prove that our Luther was infallible.

The Reformation was unmistakably God's work, and he was only the noblest instrument God used in the Reformation.

Today there are enough critics and blamers who believe themselves called to bring the Reformation to completion. And even if it has to be admitted that in the

The Church's attitude to church government and church discipline is not
all evils could be overcome by the Reformation, about which Dr. Luther himself
and all Lutheran teachers after him some

But that is precisely what the Reformation is reproached for today, and that is its virtue and strength. It is complained that Luther's harshness prevented a union of the two Protestant churches, the Lutheran and the Reformed; but if the good man of God had not been so firm and unbending in this matter, the Reformation would rightly have been severely reproached for abandoning the truth for the sake of human peace, and for giving way to human misconduct.

The first step is to make sure that the people have the same right in matters of faith as the Word of Scripture.

Such tiresome critics and blamers are also those who, seeing that Protestantism has disintegrated into so many sects, seek the origin of this sad disunity in the Reformation itself. They look with longing to the beautiful unity of the Roman Church and complain that this unity is lost in Protestantism. But their error is that they seek unity only in the external constitution instead of looking at unity in spirit and faith. What good is the unity of the Roman Church in error? And what would be the use of Protestantism if it could show itself to Rome in such outward unity and unity,

when inwardly it is a picture of disunity? The true church has the right unity in faith, and in this unity all those who are based on the eternally firm foundation laid by Luther's Reformation are certainly united.

Therefore, fellow Lutherans, let us also stick to this reason. If our doctrine, if our faith is such as the church of the Reformation had and confessed, then it is no deception if we consider ourselves members of the true church, provided that this faith is also alive in us and proves itself through the fruit of a righteous Christian life and being. Praise be to God that we do not doubt whether the doctrine of our church is the true doctrine of the divine word, for it shines brighter than day; but to this we must apply our diligence, that by God's grace we may establish and strengthen ourselves more and more in the knowledge of this doctrine, and follow it with our lives. There are precious treasures handed down to us in our Lutheran Bible translation, in our Lutheran Catechism, in our Lutheran hymnals, and confessional writings, in the many wonderful spiritual writings of our Lutheran teachers. We have rich, delicious, blissful pasture in all of these. Oh that we only needed all this. We Lutheran Christians will certainly have a heavier responsibility one day than others, because much has been given to us.

Now, may the faithful God enlighten us through His Holy Spirit; may He make us grateful and grateful for all His spiritual blessings and benefits; may He fill us with love for our dear Lutheran Church; may He give us the spirit of testimony and confession, as it was in our fathers, so that we may also be willing to lay down our goods and blood for the sake of His truth. May he protect us from the unbelief and apostasy of our time, preserve the light of his word for us and our descendants, and let us one day come to his eternal light, to the assembly of all the elect in eternal life.

ben! Amen.

(Submitted.)

Methodism.

The Methodist sect is hastening toward its end, its dissolution. The reader knows that the number of members of this sect in Europe and America, as reported by the public papers, is decreasing significantly every year. It is in the process of passing away. For some time to come, it will be said: it is no longer like all the children of earlier times. For a long time she had been ill with false doctrine, but her condition worsened more significantly since she was seized by the error of "entire sanctification. Alas, the poor sick

woman imagined that man could already become completely sinless and spotless in this world, and thus drove her most honest friends away from her deathbed. Compassionate and emotional

The "Lutheran" then took care of the sick person and tried to heal her of this dangerous truth with the word of God. But in vain; unfortunately, with feverish heat, she clung to it ever more tightly, and despite her great tightness, she did not stop talking about it. She now sought to restore her lost health by other means; she celebrated vigil nights and love festivals, and often, to our sorrow, we saw the sufferer stagger out of the cities into the open air to recover by camp meetings on the heights and under the green trees at the advice of a quack. But all in vain; their emaciation became only the more dangerous. One should not disturb the last hours of a man, even of his adversary. That is why the "Lutheran" remained in the deepest silence against the Methodist sect during the last time, even though he had suffered much bitter injustice from the patient during her life. As is so often the case in life, she has once again completely

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and fantasizes in no. 33 of the Apologist against the Lutheran under the heading: "Love is the fulfillment of the law," in the following way:

"All Christian parties and their organs, with the exception of the Roman Catholic, are, however, surpassed in unkindness by the so-called old or pure Lutheran party, which, although it claims to be the only true church of Jesus Christ and condemns all other Christian denominations as more or less false in doctrine, has nevertheless divided itself into two parts that are opposed to each other as mortal enemies, namely the Lutherans of Missouri, whose organ is the Lutheran published in St. Louis by Pastor Walther, and the Lutherans of Buffalo, whose organ is the Kirchliches Informatorium published by Pastor Grabau. Louis, published by Pastor Walther, and the Lutherans of Buffalo, whose organ is the Kirchliches Informatorium, published by Pastor Grabau. Both put each other under a spell, call each other Rottegeister, blasphemers, liars, and so on. We can really imagine nothing more embarrassing, nothing more adverse, than the caricature which these organs, and especially the Informatorium, make of the Christian Church, assuming themselves to be orthodox or orthodox alone. The subject and the manner of their controversy is truly carnal and takes the reader back to the darkest centuries. How sad it is not only with your Christian sense, but also with the education of the part of the Germans who can support such papers?"

And in conclusion: "The Spirit of God, the Spirit of peace and love, is not and does not rule where there is strife. Unity in the main things and working together against the power of darkness: that is what Roth is doing at the present time; therefore, we were very happy to see a call for a settlement coming from Stuttgart, in which true love for Jesus Christ is made the only condition. Deepness is the main thing; the apostle also says: "And this commandment we have from him, that he who loves God should love his brother also".

It must indeed grieve every true Christian to see how Lere Rast pushes together so much error and malice in so few words. We would prefer to pass them over with silence, but love for the honest souls who are caught by the Methodist sect moves us to illuminate the crooked leaps of the racial swarm spirit a little more closely and to uncover the wolf that hides under the glistening sheepskin of pious-sounding phrases.

First of all, notice how insidiously and spitefully Mr. Rast proceeds against the Lutherans. First, he utters all kinds of pious words about Christian love and the Holy Spirit, and poses so affectionately as if he wanted to melt with love, and after he has thus disguised himself as a preacher of righteousness, he falls upon the Lutherans with hypocritical zeal. ranians and says that they were the most unloving people, surpassed only by the papists. If Mr. Na st were an honest man, he would simply tell his readers the doctrines about which the Lutherans are at present arguing; but he does not do so, but says briefly and simply: "the subject and the manner of their controversy is truly carnal and takes the reader back to the dark ages. And then he portrays the Lutherans as completely nonsensical people who are driven by an inexplicable urge to constantly rail and argue about nothing and nothing again, and who now, for their own amusement, would put each other under a spell.

It really seems, however, as if under the sewing table sheep's clothing not only a wolf but also an ass was hidden; for how else could one explain that he claims that "the subject of our controversy with the Lutherans at Buffalo is a "carnal one? If the man is so ignorant that he has not even understood why this controversy is involved, he had better keep quiet than make himself ridiculous by his silliness. Everyone who has been concerned about this dispute knows that it concerns the most important doctrines of Christianity, the doctrine of the church, of membership in the spiritual body of Christ, of church power, of Christian freedom, of the power of the value of God, of the spiritual priesthood, of the sacred office of preaching, of vocation, of banishment, and so on. And these objects Mr. Nast calls carnal! By this he only proves his own coarse, carnal, incomprehensible sense; the word of God fits him: "The natural man hears nothing of the Spirit of God; it is foolishness to him, and he cannot know it, for it must be spiritually directed. 1 Cor. 2:14 These things are revealed by the Holy Spirit Himself in the Word of God for our salvation; they do not concern temporal things, but the most important questions of Christian doctrine and life; all believing Christians therefore seek to know them ever more clearly through the light of the Holy Spirit: therefore it is truly sacrilegious to call these things carnal. But this is how the swarm spirit does it. What he devises for himself, as a penitential bench, camp meeting, vigil nights, and the whole Methodist cabinet of rarities, must all be called spiritual; but what God Himself reveals in His word, that is despised by him as carnal.

Then what Mr. Nast says about the manner of our controversy is also quite untrue and lying. He calls it truly carnal; he says: "Both of them put each other under a spell, call each other red spirits, blasphemers, liars, and so on. As far as this accusation concerns Pastor Grabau, let him answer for it himself; but as far as it concerns us, we declare it to be completely false and unfounded. We have never castigated Mr. Pastor Grabau and his followers; we have never called them blasphemers and red spirits; Mr. Nast should be ashamed, if he can still be ashamed, to utter such vile slander against us. But if we called one of our opponents a liar, we have given the reasons for it which entitle a Christian to punish a falsifier of the truth also as such with this name. We further ask, was it carnal^A that we so long calmly endured the invectives of our opponents and left them unanswered? Was it carnal that at our last synod we most kindly invited Mr. Pastor Grabau to a meeting and reconciliation? If Mr. Nast knows at all what is carnal and spiritual, he will have to retract his accusations against us.

But Mr. Nast is so blinded that he rejects all struggle for the pure teaching of the divine word. "To what end, he says, will the mutual hostility, the mutual fighting lead? Will it promote truth and salvation? No, certainly not, it leads away from it and makes those who still had the light lose it; the Spirit of God, the Spirit of peace and love does not rule where there is strife."

We admit that Mr. Nast's proposal has a lot of appeal for our old people. If we were allowed to welcome every heretic and fanatic as a dear brother and to add to or subtract from the word of God at will, how many denials, insults and challenges would we then be spared! But can we do this with a clear conscience? Nevermore!

The Lord Jesus himself commands his believers to confess him, that is, to testify to his word and the truth revealed to us in it before all the world, and on the other hand to fight against all falsification and distortion of it. But whosoever shall deny me, him will I also deny before my heavenly Father. Matth. 10, 32. 33. He denies the Lord Jesus, who in any article of faith does not recognize the original, clear and distinct meaning of the divine word as truth, but subordinates another meaning to it, which seems more appropriate to his carnal reason. And whoever thus knowingly and wilfully denies the Lord Jesus in one point, has denied him in all

the articles of faith; for the Scripture says: If anyone keeps the whole law and sins in one, he is wholly guilty of Jacob. 2, 10. Should the faithful children of God now consent to such a falsification and denial of the divine word or condone it? No, then they would make themselves partakers of someone else's sin. Rather, they should oppose it with the most holy earnestness.

fight and show. Such fighting and eiren is their most sacred duty, is a work pleasing to God, and whoever omits it out of fear of man and pleasing to man, or out of indifference to the truth, commits a grave sin. Yes, the Lord Jesus testifies that he has just come to create such a discord, such a holy battle fire on earth. For he continues: You should not think that I have come to send peace on earth. I have not come to send peace, but the sword. For I am come to provoke a man against his father, and the daughter against her mother, and the cord against her sister-in-law. And a man's enemies will be his own household. Matth. 10, 34- 36. And further he speaks: I am come to kindle a fire upon the earth: what would I rather, because it burned already? Do you think that I have come here to bring cold on earth? I say, No, but discord. Luc. 12, 49. 51.

The Holy Spirit also admonishes us in many other passages of Scripture not only to faithfully hold to the pure teaching of the divine Word, but also to seriously hate, shun and deny all false teaching. St. Jude says, v. 3: "I thought it necessary to exhort you with scriptures, that you should fight for the faith which was once given to the saints. Timothy receives the exhortation: Suffer thyself to be a hasty good fighter of Jesus Christ. 2 Tim. 2, st. A Christian preacher should therefore not only feed the herd commanded to him with the words of pure doctrine, but also fight against the wolves, i.e. the heretics and false prophets, who seek to murder the souls of his listeners with the poison of their false doctrine. It also says: "Even if one fights, he will not be crowned, because he fights rightly. 2 Tim. 2, 5. Therefore, the preacher who fails to fight the false teachers as commanded by the Lord will not receive the crown of honor. According to God's value he is a "dumb dog." Joh. 56, 10. 11.

. That is why the holy men of God have always seriously hated the false prophets as bearers and spreaders of soul-murdering false doctrine. David says: "I hate those who hold false doctrine. Ps. 31, 7. and Ps. 119, 113: I hate the fluttering spirits; and love thy substitution. Therefore also the apostle Paul wishes: "Would to God that they also were cut off who disturb you. Gal. 5, 12: Yes, through him the Holy Spirit pronounces a curse on all wanton falsifiers of the gospel: "If we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed. Gal. 1, 8. All this arguing, which the Holy Spirit so earnestly commands and so powerfully practices through His organs, Mr. Nast calls carnal. What an outrage!

But the fact that we are against false teachers, such as God commands us in all the places where he commands that the preachers should call out confidently, not to spare, but to punish sharply, Is. 58, 1. Tit. 1, Is. We are also admonished to do this by the example of the apostle Paul, who speaks of the false teachers with these words: "Look at the dogs, look at the evil workers, look at the cutting. Phil. 3, 2. We are admonished to this even by his trial of an apostle, the apostle Peter. When he did not walk rightly according to the truth of the gospel, he resisted him openly and fought against him publicly in front of everyone with very serious and sharp words, and still called his trial hypocrisy in his letter to a church. Gal. 2, 11-11.

It is therefore a blatant lie when Mr. Nast says: "the Spirit of God, the Spirit of peace and love is not and does not rule where there is strife. On the contrary, where the Spirit of God is and reigns, there is strife against false teaching. Therefore, let us fight joyfully and chivalrously against all falsification of the divine word, so that we too may one day receive the crown of honors.

Hermann Fick.

The Forced Colloquium.

While the orthodox, always ready to answer to anyone who demanded a reason for the hope that was in them, never refused when they were offered a disputation with their opponents, the false believers, on the other hand, not infrequently made all kinds of dodges in such a case and worked to avoid a public discussion. An example of this are the Donatists. Of them St. Augustine says that, when invited to a colloquy, their answer was: "It is an unworthy thing that the sons of the Muntrians should assemble with the race of those who have delivered up the sacred Scriptures." In another place he says: "Knowing that they had no good cause in the halls, they sought first of all, as much as they could, that the meeting itself might not take place, and that their cause might not be heard at all. But since they could not obtain this at all "(since the emperor himself ordered a discussion at the request of the orthodox), they caused so much by the diversity of the matters that what was discussed was not easily read. The orthodox, on the other hand, as Augustine writes, committed themselves in writing beforehand: "If it were proved to them that the true church was on the side of Donat, they would not seek an episcopal dignity there, but for the sake of the salvation of Christendom, they would follow the assembly of the same; but if, on the contrary, in their commonwealth, they would not seek an episcopal dignity, but for the sake of the salvation of Christendom, they would follow the assembly of the same.

If the true church were shown to the Donatists, they did not want to deny them the episcopal dignities; only this was done by them for the sake of peace, so that those to whom they conceded this might recognize that the orthodox did not abhor Christian consecration in them, but human error. If the people could not bear (maintain) two bishops in one church *), then both should be replaced by single bishops and these should be ordained by those bishops who were found to be single in their congregations". According to the imperial edict, 18 bishops from each side were to be present; the orthodox complied with this regulation and 18 of them came to the disputation; the Donatist bishops appeared man for man, about 120 of them, except for those lying ill. The former also put up with this. The imperial examining magistrate asked all those present to sit down. Augustin says: "Immediately the orthodox sat down, but the Donatists refused. In their refusal they said, among other things, that it was written for them that they should not sit down with such people. To which the orthodox, so that there would be no delay, did not reply. Later the latter explained that if the Donatists considered it a sin to sit together with them against Ps. 26:4, they should also have considered it a sin to assemble with them against Ps. 26:5; but here they were not talking about physical, but spiritual fellowship.

The colloquium lasted for three days. The result was that the Donatists stood before everyone in all their disgrace, the orthodox as completely justified. As much as the orthodox had to suffer from the falseness and malice of their opponents, the obvious victory of the truth, which was carried away, was an ample retribution for the evil done by them.
nen proven humility and self-denial, comparisons: Brevicul. collation. in Augustine's works, Basel ed. tom. VII, fol. 560-502... from which we have extracted the above data.

The application to our present conditions makes the inclined and uninclined reader himself.
*) As a result of the Donatist schism, many African cities had two bishops, one orthodox and one Donatist.

Receipt and thanks.

The undersigned confesses with tank against God and the bountiful givers-the members of the Young Men's Association at Altenburg, Perry Co, Mo.-to have received from the same tz 12.00.

God repay the givers temporally and eternally.

I. P. Vever

Concordia College d. 25. Septbr. 1852.

In the latest issue of the "Informatorium", Father Grabau attacks the words of a correspondent of the "Lutheran": "All Christian sects belong to the visible church, as long as they still have Word and Sacrament essentially. On the other hand, he cites passages from Luther in which it is testified that the papacy is not a part of the Christian church, and accuses our correspondent of the error that he regards the true church as a mishmash of all sects uno Rotten.

If a simple-minded, non-scientifically educated man had replied this, we could easily forgive him, for such a one can probably often get mixed up in the usage and meaning of the *üwitanlli vol rostrin-*

gendi, (little words of restriction). There are, in fact, certain words which, when added, restrict a speech in such a way that one can say something about a thing which would, however, be false without this restrictive addition. These words include, for example: as, according to, insofar as, with regard to, etc. Thus one cannot say: whoever is wrongly and unjustly banished is lost. But it can be said, if one adds: If such an unjustly banished person does not repent- Furthermore, one cannot say: The devil is something good. But one can say: The devil, as God's creature, or in so far as God created him, or according to his being created by God, or with regard to it, is something good. People, however, who are not able to see what influence the addition of a restrictive word has on the meaning of a sentence, are often horrified by a sentence whose meaning, if they understood it correctly, they would heartily subscribe to. Therefore Spener writes: "It remains a foregone conclusion that no Hets- roäoxuZ Hira tulis "(i.e. no false believer as such)" can be blessed. But I allow that where one talks to people who have not studied theology, they will not understand such phrasin, so it is no wonder that they answer unequally about it." (Concern VI, 73.)

But who must not be surprised that Pst. Grabau answers so unequally to those phrases of our correspondent? Or does he not know what the restrictive little word "if," which our correspondent uses, means? - The whole sentence with its "provided" means nothing else than this: The sects, in so far as they still have something of the pure doctrine, in so far as and insofar as they have therefore not fallen away from the true church, in so far as they are not sects and have children of God or the church among them, belong to the visible church. Whoever cannot find out this meaning, we would like to ask him, as Luther once asked Zwingli, kindly have some more lessons in logic to nebmcn.*)

What, then, are all the declamations of our Lord Adversary against our indifferentism and sense of union? They are pranks. The further elaboration of the matter and the proof that the teachers of our church have always spoken in this way, we leave to our correspondent himself.

Pst. Grabau also makes capital against us in the mentioned number, 1. that Prof. Dr. Delitzsch has dedicated a book to us, in which many errors are found; and 2. that the "Kirchenbote" of Gettysburg reports that Dr. Guericke has fallen away to the unchurched church.

We answer ad 1. We believe well. If Father Grabau had been in our case, he would have sent Dr. Delitzsch a bull in response to his dedication and declared him a heretic. We could not do that, since we know that Dr. Delitzsch is far from stubbornly holding on to his errors. However, we have privately admonished him and, where necessary, also publicly rejected and condemned his errors. The fact that we have not yet publicly protested against it here in America is merely due to the fact that we thought the book would not circulate here.

Ad 2. we answer: We are not so hasty as to repeat to the only too suspicious "Kirchenbote" something shameful, which the latter reports about a man who has been repugnant to him so far as a "head of the Old Lutherans". We are waiting for certain news. However, if it should later prove to be true that Dr. Guericke had allowed himself to be lured into the Union, then we too would have to and would decisively condemn this step. Incidentally, it is ridiculous to want to make us answer for and pay for the apostasy of a man who some time ago declared himself in agreement with us. What would Father Grabau say to this, if one wanted to accuse him of leaning towards "Missourian teachings" because such had fallen to him, who (still in the year of the apostasy) agreed with him, Father Grabau? He would say: How? do I not honestly condemn and curse not only the Missourian teachings, but also the Missourians themselves? Now, even if we cannot claim that we have ever condemned the Unite (unless *qua* Unite or insofar as they are such), we have always condemned the Union as it is at present (i.e. without unity in truth) and have gladly borne the ignominy of being considered falsely exclusive for a long series of years, until the arrival of Father Grabau, for whom we are not yet exclusive enough.

In this regard, the *Philologia sacra Glassii* is highly recommended, where, among other things, the *adverbii limitandi* are treated, even for scholars, if they are ignorant of this part of syntax and logic.

Receipt and thanks

Received H9.57. from the Iohannis-GemeW dc to Euclid at ClevelaM " 5.53. from congregation - limbcruM Cleveland.

" 6.00. from the young man's berut A Cleveland.

May the good God bless the mild givers, anew, both, bodily, but most of all spiritually.

Henry King . Fort Wayne d. Sept. 24, 1852.

by Mr. Pastor Fr cke in JndiauopvliS unv
his community¹
c. for the maintenance of the Con cordia College".

,Ä,

Hm. Gottlieb RichterH

by Mr. Georg Rasp in Pomeroy L., 2.00, e. for the un r er st ii h u u g of the b i e fi ght college building:
of parish glidern of Hrn. Pst. Kunz in Erlgrov, Cool Co, Ill. 3,East.

namely:

75 Cts. Christoph Senne,
20 " Christoph Jänschmann,
20 " Christoph Jenner,
25 " Heinrich Nobler,

25 " Conrad Nobler, bO Philipp Ostliaim.
by Mr. Pst. Habet in Pomeroy O., eingcs.
by Mr. Fricke and his congregation:

1st -shipment

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by Messrs. Schuricht and Nblig i er 50M " Messrs. pastors sbler, Crämer, Künn, Messrs. school teachers Wol: unr Richter, most of the members and several
evening mabsguests of the congregation at Fort Wayne, second mission MM
several parishioners in St. Louis IIM „, the parish in and around Mishawaka, Ja. 5M " a small parish in Madison Townsb., Ja., 1,A " a small parish in Bainbridge
Township Mich.

Mr. Hd in WashingtonD . C.

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Rosener, Heinrich sudbrink, Christ. Schri- d'r, Gustav Spiegel, Johann Schnrer, Friedr. Stuß, Christian Heinrich Schonkel, Gottlieb Thu- me, Phil. Tbeiß, Ernst
Bost, H. Wolf, JohM Wesel, Christian Webking, Gerh. Friedrich D-ßk- meyer.

Volume 9. for Mr. John Dobler had already been corrected by Hn. Pastor Brohm and has been written to the same LI,00. autjt" schrieben.

Volume 9, St. Louis, Monday, October 26, 1852, No. 5.

(Submitted.)

The university professor Dr. Hengstenberg, as a pastor!

One should love God and not one's neighbor above all else, seek God's honor first and not the apparent best of one's neighbor. If the love of God is not genuine, then the love of neighbor is of no use at all. If only the gentlemen of the Union, even a highly learned professor, would take this simple truth to heart! - As is well known, in recent times, especially in Germany, many Protestants have fallen away to Catholicism, among them also the otherwise efficient publicist v. Florencourt. The motives of his conversion were, according to Hengstenberg (see this year's preface of the "Evangel. Kirchenzeitung" of Berlin): "the desolate feeling of the moral decay, which came over him more and more, the perception of the moral willpower decreasing more and more with the years, and the longing to set an external goal for this struggle, which he felt unable to carry out inwardly," or rather the hope to find in the Catholic Church the spiritual help, which he thought to seek in vain in the Protestant Church. Florencourt therefore doubted the power of the means of grace in the Protestant church, and this certainly because he did not consider the ministry in it to be complete.

This was due to his ignorance of the nature of the church in general. Thus the unfortunate blind man fell into the hands of blind guides. Hengstenberg also recognizes this and feels compassion for him, calls him an "unfortunate man" and "pities him from the bottom of his heart!" - How is such a man to be treated pastorally, how is he best helped, how is he to be counseled, what to hope for him, what to pray for him? Listen to the famous Doctor of Theology, who otherwise knows how to make so many words about repentance, and wants so much to be regarded as a man who stands like a wall before the crack in this dangerous time. "Let us hope," he says, "that the disappointment, which in a nature so little fanciful, so predominantly understanding, which could only be momentarily driven into a fancy by the utmost despair, be tempted to think a straw a saving plank, will not be long in coming, . . . Let us hope that at the same time the merciful Savior, who alone can free and deliver us from such distress, will draw near to his soul and say to it "Peace, peace be with you. Let us hope that he will then, in fellowship with him, join the Christianity which his present church offers him in harmony with mildly abandoned ones, and join the struggle against renouncing the latter, walk humbly before his God, and with bowed head, but comforted heart, make pilgrimage to the heavenly Jerusalem". Can one think of anything more lamentable than the hope and prayer of this uninspired pastor for the fallen. Does not the great Berlin preacher of repentance know that the first step of a fallen person toward peace is repentance, righteous, serious, true repentance, recognition, confession, hating and abandoning sin? Or does Hengstenberg think that such repentance is not necessary in the case of doctrinal sins, is the denial and rejection of God's truth and the acceptance and defense of Satan's lie no longer a sin before his uninformed conscience? Or has not v. Florencourt, by his conversion to Catholicism, publicly rejected, for example, the justification of a poor sinner by faith alone, and the Holy Scriptures as the sole guide of faith, etc., etc.? And to such a sinner Hengstenberg does not say: "Repent!", but: "Peace, peace be with you!". Does the doctor of theology not think of God and his offended majesty and that Florencourt has no peace at all?

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can attain, as long as God is angry with him as a despiser and blasphemer of the truth? But no, he does not think of that, his lovingly unspiritual pastoral heart only looks at the suffering neighbor, loves him more than God, cares for him first, if Florencourt only comes to peace; the truth, God's word, God's honor may remain offended, despised, that does not mean much to him, - and rather ten thousand Florencourts should go to hell in one heap, before God would be blasphemed, and made a liar in his word - -.

We too have a heart for such a poor soul, confused and lost by the sad state of the unchurched, but we dare not bring such a Hengstenbergian prayer before the Lord, because we know beforehand that it is displeasing to Him and that He does not want to hear it; for He has taught us that no one should enter the kingdom of heaven, to peace, unless he has first repented. Therefore, we also hope that the merciful Savior may come close to this unhappy man, but first to let the lightning of His law shine into his darkened soul, that he may recognize the abomination of his sin, that he may be frightened that he has despised the Son of God, whom and whom alone he is commanded by God the Father to hear, that he may realize that whoever contradicts the Son of God is the devil, and if it were even the most holy pope in Rome, that he may realize that he has translated miserable human statutes to be like God's will, and has thus fallen into the great and grave sin of having shamefully violated God's honor, and of having grievously vexed God's children. And then may the merciful Savior further give him strength to confess his sin, not to be ashamed of being publicly disgraced, not to be afraid of mockery and shame, and thus to redeem the given offense. And finally, having come to the knowledge of truth and lie through God's merciful grace, he may not, for God's sake, unite both truth and lie with each other, may not, for God's sake, follow the godless advice of this Hengstenberg, namely, become a miserable hypocrite who loves the truth but does not hate the lie, who confesses the truth but does not reject the lie, who follows Christ, but does not leave Belial, who "closes himself off to the Christianity which his present church offers him in agreement with the abandoned one," but does not close himself off from the great, ghoulish nest of the still remaining unchristianity, who limps on both sides, who is not warm and not cold, whom the Lord spits out of his mouth. - What might Hengstenberg think of a Luther who would also have liked to "go on pilgrimage to Jerusalem with a comforted heart," but who not only joined the Christianity of the Catholic Church, but who, as an incorruptible, noble warrior of God, publicly exposed, rejected, and fought down everything unchristian in it, and who

and his own from the Catholic Church and freed them from "Babylonian captivity. Must Luther not be an insufficient, impatient schismatic for Hengstenberg? But what Luther thinks of Hengstenberg, a teacher who is quietly silent about errors and yet wants to be a true teacher, we can hear from Luther's own words: (Conversation with Dr. George Major. XIV, 1477.) "He who holds his doctrine, faith and confession to be true, right and certain cannot stand in the same stall with others who hold false doctrine or are devoted to it, nor ever give good words to the devil and his scales. A teacher who is silent about error, and yet wants to be a true teacher, is worse than a public fanatic, and with his hypocrisy does more harm than a heretic, and is not to be trusted; he is a wolf and a fox, a hireling and a belly servant, and so on. and may despise and hand over doctrine, word, faith, sacrament, churches and schools; he is either secretly in cahoots with the enemies, or is a doubter and wind-farer, and wants to see where it will end, whether Christ or the devil will prevail, or is entirely uncertain of himself, and not worthy to be called a disciple, let alone a teacher, and wants to anger no one, nor speak Christ's word, nor hurt the devil and the world." - —

The Roman Catholic Church is a murdereress, a false prophetess, of course not the Christianity that could possibly be extracted from the Roman Catholic Church, because that is not the Roman Catholic Church, but the real Roman Catholic Church, as it presents itself in its confessions, this drop of truth in an ocean of lies, this mass leavened not by little but by much leaven, - this Roman Catholic Church is a murdereress, a false prophetess. The Son of God now says, "beware of false prophets!" and the apostle, "depart from them!" "depart from them, and separate yourselves!" and our Confessions, Schmalk. Art. Appendix: "Let all Christians be on their guard against such ungodly teaching, blasphemy and unrighteous raging, but let them depart from the pope and his members or followers, as from the kingdom of the Antichrist, and curse it, as Christ commanded: beware of false prophets. And Paul commanded that false preachers should be shunned and cursed as an abomination." But this uninstructed doctor of theology understands it better, grasps, as Luther expresses it, the Lord Christ in the mouth, says: "Do not beware of false prophets, but stay with them.

and listen to them, there is no harm, if you only use caution and do not just swallow the whole leavened mass, but first a little erperimentirt, the leaven out of the leavened mass, and take this preparation to you - God says: "soften, go out, separate yourselves! But Hengstenberg, the great Hengstenberg in Berlin: do not retreat, do not go out, do not separate yourselves! O of the God-fearing, pious, unirreverent

Theologians and divorce artists of our time! - So Florencourt should "join the Christianity that his present church offers him in agreement with the abandoned one. A beautiful practical advice that how on earth does the German professor think that, how should poor, poor Florencourt start that? When he goes to church, for example, just to touch on the closest cases, should he sprinkle himself with the glorious holy water or not? Which would be there the consistent Christian, to which c- would have to connect? And when the mass starts, this shameful idolatry, what should the man do? Should he alternately block his eyes and ears with his hands and open them again, depending on whether truth or falsehood, idolatry or worship is coming, or should he let everything pass him by calmly like a *gentleman* and meanwhile pray a silent *pater noster*, or should he rather, in order to avoid these evils, not go to worship at all, become a saint on his own? But he could, by chance, crossing the street, meet a passing Corpus Christi popan, the unfortunate one! how should he behave now? Stand upright, or kneel down, or best both uniren and stand bent? - No, no, this mild, well-meant advice is a heartily bad one; to hope for such a thing from a seduced, lost man is indeed uncharitable and merciless! It remains the case that if the love of God is not genuine, then the love of neighbor is of no use at all- - So it goes with the union, as with all erroneous ideas that rest neither on a command nor a promise of God, and yet want to build the church of God, they are just as much against God as they are against neighbor, and serve Satan!

Such statements of Hengstenberg, a head and leader of the Union, lead us to some remarks about the present "stage" of the Union in general. As all phenomena have their time, so also the Union, but this one has had its time; for even if the nobles and wise men of it still hope and prophesy so brilliant and far-reaching things, it is now quite obvious and undeniable that the individual church currents no longer flow into the exceedingly narrow and constricting bed of the Union, as they did only a few years ago, but are forcing their way out of it. For this reason, it has been necessary to widen the riverbed, and it is no longer called Uni.

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on, but confederation. One has not been able to unite, to unify the repugnant, the separated from God, in spite of all scientific and police efforts, the Babylonian tower construction has of course once again not succeeded. Now the unpleasant things, lies and honesty, should at least coexist decently; the enmity that God Himself has set between the seed of women and the seed of serpents is not wanted; one pretends to want to fight against the devil in all seriousness, but one leaves his most dangerous castle, the false life, to him; whoever wants to fight against the false life of the Reformed, the Herrnhuters, etc., cannot be a member of the Confederation. We do not deny that the Confederation wants to be a work of love and zeal for the Kingdom of God, but zeal is without understanding and love without faith. The infernal

Power of disbelief of our time have

"the faithful" in anxiety and fear, these now, to meet the Antichrist and defend the Lord Christ, gather a great army of all "Lord, Lord" singers; by the multitude they want to conquer, by the multitude to prevent fragmentation, by the multitude to build a great, beautiful, imposing Church

represent. This is, of course, completely in accordance with reason, it is humanly prudent, but absolutely against faith - faith never looks at the crowd, never at flesh, but only at the truth, if this only appears unveiled, pure, clear, full, then it fears nothing, nothing at all, the fog of lies shall already disappear and when they also surged like seas across the land.

In the Union there was comparatively your healthier knowledge and a more resolute will than in the Confederation; in the former one still recognized the truth that the Word of God knows and wants only one faith, "One Lord, One Faith, One Baptism, etc., and that the church, the community of believers, could also be built on only one faith; therefore one tried to make one out of two different contradictory faiths, so mistakenly.

and wrong this was now, this erring will nevertheless rested on a better er-

knowledge. In the Confederacy everything is more feeble, sicker, sadder, with the realization of the necessity of a faith, than of the necessity of a faith.

In the soul of the Body of Christ, the will to strive for this One Faith has also died. One wants neither One Church, nor One Faith, but a whole new thing, a covenant of many churches and many faiths, and that is what it shall do in our time, This is how one wants to conquer unbelief. A covenant of many faiths, however, is in itself nonsense; one faith cannot unite with another, either it is already one with it, in which case the covenant is useless, or it is different from it, in which case the covenant is again useless, for what good does it do, does it make the different faiths one? Not at all,

because then the union ceased to be a union. And therein consisted the indissolublefeat of the union. One will object: we Confederates also do not want a union, no internal alliance of different faiths, but only an external alliance of the different believers. But here the whole weakness of the Confederation comes to light. For although it is a mere mirror image, an empty saying, that one wants to unite the believers, but not the faiths, with each other, since the believers without faith are no longer believers; But one wants to make this empty expression, this nothing, a reality, by demanding of every confederate that he be "a believer," who certainly has a faith, but is not sure whether his faith is also a faith, that is, the right faith, a believer who accepts other faiths beside himself as equally valid, who therefore believes the unheard-of, that the truth is true, and at the same time that the lie is also true. Now the "one" faith, which the holy scripture knows, is not such a silly thing, this faith is a firm, unshakable conviction that the truth is truth and the lie is lie, this faith comes from God and is therefore also zealous, as God is a zealous God, and does not want, may and cannot accept any other faiths, as

God has no other God beside himself. Therefore, the Confederation, if it only wanted to be sincere and true, does not require faith from its members, but only pious faith.

The demand to "accept each other" is justified, because it is the business of a decent *gentleman* to be able to tolerate other, foreign opinions alongside his own. That one

but believes that opinions can overcome the present unbelief is a sign of how much the Union disease has spread in

The Union has risen to the stage of confederation and will soon enter its last stage, that of consumption, where, after the healthy members, who have returned from opinion to faith, have separated themselves, it will finally die.

The spread of Catholicism will also contribute to this final goal, for it cannot be resisted with general human works of love, such as the Gustav-Adolphs-Verein, or the inner mission, but only with the word of God, the doctrine, the faith. And if at the "church congresses" the question is first raised about the position of the church, then the question of The debate on the Confederation's conversion to Catholicism, which it will be difficult to reject for long, will show whether the Covenant holds whether all members have desire to work with Rome, the Babylonian whore, to cavort around like Hengstenberg.-

The lack of attitude of the Union men to the

Catholicism is already very much on- and strange. One part of them has too much human inclination for, the other too much human hatred against it, the one overlooks the devilish in Catholicism, the other the still remaining Christian pieces in it, the one fanatically goes too far forward in his Union blindness, the other fanatically too far back. Hengstenberg and his colleagues are flirting with Rome, and the Union heroes of the General Synod, together with the colporteurs of the American Tract Society on the other side, are going so far that they can only look at hymnals containing songs for the day of the Visitation of the Blessed Virgin Mary with a secret shudder, and cheer for Kossuth because they hope that he will once again attack the Catholic Church with powder and lead. Under such difficult circumstances, the highly praised peace of the Union will probably soon come to an end.

B.

(Submitted.)

Dearest Mr. B.!

Once again you have sent me something new, but not much good, namely a leaflet of the Catholic church newspaper with a thrice-painted essay about the Pietists, in which once again the poor Luther and the poor Lutherans are violently attacked. If I did not know you better, I would have to assume that you wanted to make me "smell completely Catholic, since you send me such

booklets from time to time; but you also know me, that I am already quite Catholic, of course not Roman, but Christian Catholic, i.e. according to the certain St. Lutheran doctrine.

Christian church doctrine, which is our Lutheran doctrine, and in this sense I strive to become more and more Catholic every day. However, someone who had heard that I used to be a Jesuit recently asked me whether this was so; I directed him to the Jesuits, who would give him the best information about this.

But to the point! You want to know, what is the meaning of the passages from Luther's writings, which are mentioned in the mentioned essay.

So then, I will fulfill your wish, and first of all with regard to three posts.

The first is a passage from the house postilion (2nd sermon on the 1st Advent), which should thus read: "The world only gets the longer, the more annoyed from this teaching. Now the people are possessed with seven devils, as they were possessed with a devil before. The devil is now driving with houses into the people, so that they are now more spirited under the bright light of the gospel, more cunning, vortheilhaftiger, unmerciful, lewd, insolent and arger than before under the Pabstthum." "Now everyone will think: The man, who has so accurately followed the old spelling of the words, must have been even more accurate with the words themselves. But this is not so.

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In some editions of Luther's Hauspostille, the words "the longer, the angrier" are followed by the following: "and yet it is not the doctrine's fault, but the people's." Then the quoted words follow: "Now the people are with seven truffles 2c." The words printed in capital letters give the key to the following words, which, as is known, only contain an application of the words of Christ Luk 11, 24-26. as proof that the people who fall away from the right doctrine become worse than they were before, as can be seen in Judas the betrayer and in the rise and increase of the papacy, yes also in so many unstable Lutherans for 300 years, and yet it is not the doctrine's fault, but the people's fault. *) The Catholic writer probably thought: "If you add this or that, you destroy even your entire argument that the evil life among the Lutherans should come from their doctrine, yes, you tacitly admit that their doctrine is not heretical and diabolical, but wholesome and good. But you cannot and must not admit this, therefore you prefer to omit the whole sentence. Again, however, you want to write down exactly that the Lutherans were possessed with only one devil in former times, but with seven devils later on, because they will get really angry about that, but the Catholics will laugh up their sleeves. But go ahead, dear man, for don't you see how you are thereby pronouncing the harshest judgment on yourself and your party? By the little word "in former times" Luther understands nothing else than the time under the papacy; at that time, he wants to say, people were only possessed by a devil who had made them spiritually blind, deaf and dumb, just like that poor possessed man. The papacy then and now is still one and the same, therefore it still has at least one devil, but where only one devil reigns, there is the whole infernal kingdom, there cannot be the Kingdom of Heaven or the Church of God at the same time, there must be the Church of the devil.

So much for this passage itself; and now a word about the connection in which it stands with the preceding and following, whereby both the integrity of the Lutheran doctrine and the slanderous addiction of its Catholic opponents come into a brighter light.

Previously, Luther had spoken of Christ's ministry, that he daily takes off our sin and death and puts on his holiness and life, and then continues: "This sermon should be heard with great joy and accepted with heartfelt thanksgiving, and it should be accepted with great joy and thanksgiving.

*) as also 2 Petr. 2, 26, is written seventh. In other editions, after the words "the longer, the worse", it says: "This is the troublesome devil himself." Whereby the corruption is not attributed to the teaching, but to the devil and his seduction. and be pious according to it. Thus, unfortunately, things turn around and the world only becomes more and more annoyed with this teaching. After these words, however, that the people would become more angry than before under the papacy, Luther himself gives the reason for this by saying: "What does it matter?

Everybody takes it to the wind, takes me for money and goods, but for the blessed treasure, which our Lord Christ brings to us".

In the case of the other two passages, which are to be discussed here, there is also not the slightest indication of where they are to be found, and

I almost believe that the unnamed Mr. T. did not know it himself, or he thought, you would rather not write it, otherwise one or the other would come over it, copy the passage and hit you on the mouth. We Lutherans, however, are not such gullible people that we let ourselves be duped by the assurance: "Luther said that", or let ourselves be led by a pair of dashes in front and behind, in German: Anführungszeichen. Therefore, we want to take a closer look at those two passages.

The author introduces one of them immediately at the end of the aforementioned with the following words: To such a terrible social transformation, however, the unreasonable religious teachings of the uncalled reformers had to lead, which again no one better than Luther, not excluding himself, represents: "Thus we made sects and mobs, where we thus spit and shout among the rabble, into the mad, incomprehensible people without any distinction: God's word, God's word! There have been many great, excellent people in it, and now many great preachers are poking at it, do not know how to preach Moses, cannot even get themselves into it, are senseless, raving, rushing and raging, chattering to the people: God's Word, God's Word, God's Word!

Here, two passages, which are found in different places, have been connected with each other at one's own discretion and torn out of their context. Both are part of Luther's teaching on how one should be careful in Moses; the first §32, the other §38. Shortly before the latter, Luther speaks of how all power lies in knowing to whom God has spoken this or that word, so that one does not run into the rebellious peasants and think: you must strike the prince dead, for God commanded Joshua - and then he continues: "And where we understand it differently (namely, God's word as spoken to us, if it does not apply to us), we make sects and groups. Here anyone who can read can see that Luther expressly places an "if," i.e., a condition, as if he wanted to say: If we interpreted the Word of God as freely as the rebellious peasants did, then we would, as they did, make sects and groups.

Now Luther did not do the first, he ever punished the peasants here and elsewhere, consequently the second cannot have taken place, that he included himself with them.

We have made sects and rots. This becomes even clearer from the words that first follow from the designated sass; for these read thus: "Yes, dear fellow,

not therefore, it is said whether it is told you or

not/ With this, Luther obviously rejects the

Peasants and sects distortion of the Scriptures.

The other 38. located place louder from the outset so: This is now spoken of and is well to be remembered, for it is the Power in it" (namely, how one is supposed to be sent in Moses); only then follow the above-mentioned words: "and do many great preachers ever stumble on it 2c. Luther, however, does not speak of anyone else here, but of those who distort God's word, especially Moses, and for this reason he adds the sentence, which Mr. T. has again omitted: "deceive the poor people and push them into the pit.

Finally, in the essay mentioned above, a third passage from Luther's writings is cited, or, to be more precise, from a description of Luther's life, which was written by an apostate Lutheran, Caspar Uhlenberg (he died in 1617), who is called a famous and truth-loving man. He says among other things: Luther well knew Schwenkfeld's influence, let out his bitter scorn on him and hinted at the consequences of this in strong strokes. "I am worried," says Luther, "that more of the same enthusiasts will come, walk along in gray skirts, hang their heads, see sourly, drown in their thoughts and darken, stand stiffly on their delusions, give way to no one and despise the oral word." These words, however, are found in Luther's Tischreden cap. XXXVII, §.85, but they do not only contain a description of Schwenkfeld's delusion.

but also of the entire papacy, so that one must call out to the Lord T. St. Paul's words Rom. 2, 1: For the papacy is also a vain enthusiasm, in which the pope boasts that all rights are in the shrine of his heart, and what he judges and says with his churches is to be spirit and right, even if it is above and against Scripture or the oral word. This is all the old devil and old serpent, who made Adam and Eve also enthusiasts, led from the outward word of God to spirit and conceit, and yet does it also by other outward words." (Luther in the Schmalkald. Art. 3, 8.)

One more thing! If you occasionally write to the editor of the Catholic church newspaper, then shred a price on it, who can prove to you where the also from um

The rhyme in Luther's writings, so often cited by his opponents, is to be sunk:
He who does not love women and song remains a fool all his life.

The much-read Ukert says in his biography of Luther: "I have not found this rhyme in Luther's writings; generally (but may koch erroneously) it is attached to him."

Now, whoever wants to solve this riddle, that this rhyme, attributed to Luther, was known 300 years earlier, before it was asked for, even our Catholic opponents cannot deny that there are also some among them, whose practice, especially with regard to the first two loves, completely agrees with this rhyme, because they probably do not want to be regarded as fools, but as wise.

Your friend

(Sent in.) Wertheimer Herr B.!

Some time ago **YOU** sent me some issues of the St. Louis Sunday Gazette for Catholic Life. In it, a headline caught my eye, provided with an enormous mark, namely with an edging of efficient deadstone oaks, two columns and above them a long crossbeam, approximately in the shape of a Roman yoke or a gallows. The inscription in thick bold letters read: "The unfortunate consequences of the Reformation," and below it, in very thin thin writing, stank: "From Luther's own confession.

I thought I would find only one confession of Luther after this announcement, but how surprised I was when I found several of them. I thought, how the man who wrote this must have studied all of Luther's books so diligently, because this is certainly something rare among Catholics and puts many Lutherans to shame. But no, the dear people do not need to take so much trouble, because one of them, as I once heard, has already worked out for everyone and made an excerpt from Luther's writings, in which all the passages are nicely arranged, which they usually cite against us and which are about as loud as the sound of an organ when a dog runs over its pedal.

These confessions mostly contain all kinds of complaints by Luther that the Lutherans had brought so little fruit from the pure preached Word of God that they had not become better, but rather worse than they were under the papacy. But what need do I have to write this to you, you have probably read it yourself. But you will want to know what I thought. Well, I thought: Oh, you poor Luther and you poor Lutherans, if what this man reveals from Luther's own confessions had become known sooner, you would have had a lot more to do with it.

and if it were to become as well known among the Lutherans as it is among the Catholics, and if it were to be considered as pure and bright truth as the latter consider it to be, then there would be no more lightning for the Lutherans. At the same time, I thought, speaking confidentially, even further like this: if the Catholics were quite shy people, they would have all of Luther's writings, in which those confessions are to be found, printed anew and spread secretly and free of charge among the Lutherans, because something like that reads far better in context and a whole dress is better than a few torn scraps; and

If such individual writings of Luther would already have an immense success and open people's eyes, what an effect the entire writings of Luther would have; for much helps much, as the saying goes. Perhaps, for it cannot be said with certainty, thousands and thousands of Lutherans would then come running to the pope and his helpers to see the angelic, brightly shining, sweet-smelling, world-famous holiness, innocence and virtue; there they would be initiated into the secrets of the pious life, as many of them lead it inside and outside the monasteries; There they would be introduced into the homes and families of the faithful (for they know no unbelievers beyond the heretics they have condemned and the banished); there they would find no trace of godless, idolatrous behavior, of cursing and swearing, of contempt for God's word, no trace of evil parents and evil children, of hatred and anger, of scolding and beating, no trace of adultery and .The Lutherans would be highly astonished at this and would call out to the Catholics: "Why are you still martyring yourselves at an early age? Why do you still torture yourselves early and late with self-chosen church services and involuntary fasting (for dogs and donkeys also fast when they have to), why do you still give a cent for indulgences, which you do not need at all, since you have long since renounced sins and are full of all holiness? You should go in procession through all the streets, ringing all the bells and shouting before you: Here come the holy people, holier than the holiest people of both the Old and New Testaments, for they still complained of their sin and cried to God for forgiveness of their sin.

Now I come back to that essay; I was surprised that it was broken off so quickly and that no hope was given for its continuation. I thought that the author would now begin to show the unfortunate consequences of the Reformation for the papacy, also from Luther's writings, e.g. the increasing hardening of the Catholics, which is the most severe judgment of God for the rejection and persecution of the gospel, then the fall of the papacy through this preaching, the loss of so many of its members and the like. Again, the author should also have mentioned the blessed consequences of the Reformation; B. the redemption from such long and heavy bondage of conscience and transfer into the blessed freedom of the children of God, as the Christians in Leipzig once thanked God with tears on their knees while listening to the first evangelical sermon. But I just remembered that something like this would not have fit into a Catholic Sunday paper at all.

Now some might think it would be necessary and useful to refute such gross distortions of the truth from Luther's writings. But I say no to that! For the Catholics do with Luther's books as bad boys do with a nice big mirror, at which they throw stones and excrement and take pleasure in it. Who would say, "Dear little pious people, I will take the trouble to put the mirror back together again and clean it beautifully, so that you can look at yourselves in it, as you are formed, and as soon as that would have happened, the throwing of stones and dirt would start worse than before?

Your friend

Postscript. - Just now I see that that article has been followed by a little sequel. But immediately in the next article, the Catholics have pronounced their own verdict on their proceedings against the Lutherans; for this article is entitled: Ueber die gewöhnlichen Waffen gegen die katholische Kirche (Aus dem protestantischen Mercersburg. Review). It states, among other things: "Their strength consists in repeating atrocious accusations, without regard to any refutation, of the same, in variations on commonplaces already worn out, inherited by tradition from the credulity of past ages, further in tremendous exaggeration, distortions, and bold, sneering suspicions, which are thrown on every side."

Is this not a clear description of the usual weapons that the Catholics have always used against Luther and the Lutherans?

Receipt and thanks.

For the Lutheran Immanuel Church in Lan- caster, O., is-in:

by I. H. Evers (in Pittsburg) HU.00.

" L. Donner in Colt Water

by Past. Trautmann1

,00.

"Mr. Adolf Herrmann in St. Louis IM.

For this, sincere thanks are expressed to the kind donors.

I. P. Kalb, Pastor.

(Submitted.)

Bethany, 15 Septbr. 1852.

To the Married Missions Commission of the Lutheran Synod of Missouri.

Honored and beloved brethren in the Lord,

I am pleased to inform you that we have finally managed to get our Indian textbook printed. Since cholera affected several people in the printing house and others were not available, I was kept there for 5 weeks, to the chagrin of all of us. And since they had so few of the types, and their whole equipment for printing books is very deficient, the booklet did not turn out as correctly as I wished. However, since it remains in our hands, this can be remedied; and I am only making this remark because of the catechism to be printed in the future. In any case, this will be better taken care of in New York. In Detroit, there is not one printing house that could do anything in the field of books; all of them are only focused on newspapers.

Here now the joy about the booklet is great. Not only the children learn with pleasure, but also older, married persons come to learn to read the booklet with the Bible stories and the songs. God grant their good will the right perseverance, and strengthen their small capacity, so that their and our intention will be achieved, and the Lord will be known and praised more and more!

Our hereditary enemies, the Methodists, have again unfurled all sails at the time of my absence, brought their people from far away and held a meeting here. But the Lord has also set them a goal which they cannot exceed. Our Indian Christians immediately gathered around our dear brother Mießler on Saturday evening, and thus made a good confession against the wild ravings of the enemy. Just as faithfully, they gathered twice on Sunday for the service, and in the evening for the singing hour. The heathens also resisted the request of the Methodists to be baptized by them, and declared without hesitation that they wanted to be baptized by us. Two young married couples have been coming to catechumen classes ever since. - Thus the good Lord has again faithfully helped and actually testified that He still has thoughts of peace over Bethany, and also through our brother Mießler's ministry wants to preserve what has been gathered and gather what is still going astray.

How desirable to me, and must also be to you, dear brethren, such a sign from God at the very time when it pleases God to call away the poor frail instrument through whom He has shown so much mercy to the Gentiles here! Truly, His thoughts and ways are not ours, but are infinitely higher than ours, and ever holy, wise, and good. To this faith

I have accepted the call to the East Indies, the country of my actual destiny, to which I was solemnly delegated. And at the same time, together with the Reverend Mission College in Leipzig, I ask you for my dismissal; but in such a way that you dismiss me only from your terrain, not from your heart. According to my heart, I intend to remain connected with you, and this connection should also be kept alive by fraternal letters. You do not want to dismiss me from your heart; for I, too, will never forget the school that America has given me in many respects, and the brothers with whom God has brought me together here, nor will I ever cease to carry the welfare of our Lutheran Synod and its mission among the Indians on my heart. - And so, dear brethren, we part, as is often the case on earth, only according to our faces, not according to our hearts. And even this parting is only for a short time! For this life, of course; but how soon the span of time is over, how soon the course is over, how soon the battle is fought out! If God only helps us to fight properly, then the crown of life, then eternal reunion, without pain of separation, is certain for us.

Of course, I discussed the matter with my dear brother Müßler beforehand. Also, the Collegium in Leipzig has not forgotten his, but has demanded a "written consenting declaration" from him. Brother Müßler has given this consenting declaration; it is in my hands and will be sent to the Collegium before you read this. For my own reassurance, however, as well as according to the will of the Collegii, I must ask you to see to it that the missionary pupil, of whom last year's synodal report, long after Röder's departure, reported, is sent to Brother Mießler's aid quite soon. However, in the event that he is no longer available or not yet capable, I ask Mr. Strikter or another suitable and willing brother to help out. A final way to reach the goal would be to transfer Mr. Roeder to Bethany and Eisfeldt to Shiboang. In this way, Brother Mießler would enjoy the blessing of an orderly household, and Eisfeldt's strengths would certainly be better exercised in a new field.

Perhaps you will feel moved to send the letter of the Collegii with these lines to the Presidio of our Synod. In this case I only ask you not to let me wait too long for an answer. For just as I did not initiate the call to India, so I do not want to put any obstacle in the way of its execution, but always be ready to go as God leads me.

And now, dear brothers, I command you to

God and the word of His grace! May He lead us always and everywhere by His hand, until we, blessedly brought through, see Him face to face and also see each other again in blessed bliss and eternal light.

Zn cordial love and respect and with the greeting of peace

Your least fellow servant Baierlein.

Remark. - The school booklet costs:

1. setting 144,000		TypesrM	,35.
2. printing of 500 copies.	15,75.		
3. paper 22.	50.		
4- The binding, A dozen better bound, for ecclesiastical use of the songs because of and to gifts for certain dafür sich interessirende persons	20 ,25.		

Concerning the Indian mission?)

To the Most Worshipful Missionary Committee of the Lutheran Synod in Ohio, Michigan, et al. St.
Honored Sirs,

Dear brothers in Christ Jesus,

For about half a year now, our East Indian mission area has begun to expand so significantly, especially in the west of Trankebar, that our missionaries there are complaining more and more each month about being overburdened with work, and the most pleasant hopes would have to remain unfulfilled if we were not able to send new helpers. Now there is a prospect that our missionary pupil Speer, who fell seriously ill only a few days after his deputation at the last annual celebration, will be able to leave for India in the course of this summer; however, at the urgent request of our Kremmer, we had already designated him for Madras, where our congregation is growing more than any other. Since we have no other forces at hand, we feel compelled to ask for permission to send our Baierlein to the East Indies. We do not need to say how difficult this request is for us. The connection we have established with you through him is sacred and precious to us, as we have also testified by sending you our Mießler. Also, the mission among the Indians has not remained unblessed. But the urgent need in India, where our church is going historically first of all with

The following correspondence does not need to be interpreted. As far as we have heard, the dismissal requested in the letters has been granted by the Board members concerned.

D. R.

The fact that the mission of the missionary is directed to the Indians, and in addition the news that in your seminary a student is now being trained for the mission among the Indians, who could perhaps assist our Mießler in the near future, has helped us to overcome our reservations.

If Baierlein could still be sent to the East Indies this year, this would be extremely desirable to us, however, we leave the time of his discharge entirely to your discretion.

With faithful brotherly greetings, the Collegium of the Lutheran Mission in Leipzig.

On behalf of the same

Diae. Schneider. Leipzig, 17. Inl. 1852).

Outcrops for Mr. Pastor Grabau.

In his Kircheninformatorium Ihrg. 2. No. 6, Father Grabau presents us with four questions about which he requests information.

1. he asks: "How is it to rhyme, when the Lutheran Lahrg. 4. page 10-11., the Spener and Bengel on the heretic tree setzu . . and on the other hand in No. 21. of the 8. Lahrg. P. 160. works Spener's writings are called Lutheran core writings."

Answer: Pastor Grabau be so kind, and look at both passages again, he will find that we have neither made Spener a heretic, nor that we have called the writings of the same "Lutheran core writings". We ask him, however, to read carefully and to use German grammar to help him.

2 He asks: How is it supposed to rhyme when the Lutheran Year 5, column 3, p. 14, calls the old Flacius a false teacher? . . , when, on the other hand, in Lutheran Year 8, p. 64, one reads the following from the same: Matthias Flacius, this steadfast fighter in a time when even heroes were sinking," and so on.

Answer: If Fr. Grabau is so unversed in the history of the Church that he knows nothing about the fact that the dear Flacius really was a steadfast fighter at a time when even heroes were sinking (e.g. in the interim disputes) and was shamefully slandered because of his loyalty; if Fr. Grabau does not know Flacius' polemical as well as exegetical and historical writings and the treasures stored therein; if Mr. Past. Grabau is unaware of the excellent judgments of our theologians about Flacius and even about his alleged authorship of the so-called Flacian errors (such as that, of a certainly not unauthorized, Löscher's m den Unschuld. Nachr. VI, 247. ff.); if Hrn. Past. Grabau is not aware that Flacius came upon his error only in the year 156g, while the passage we cite was written in 1550 (Cf. the cited work IV, 710., Ho Löscher says of Flacius: "Der bis

If Mr. Past. Grabau does not know all this, then we are innocent of the fact that he took offense at our testimony for Flacius' faithful fight in his time. Grabau does not know all this, then we are innocent of the fact that he took offense at our testimony to Flacius' faithful struggle in his time.

3. he asks, "How is it to rhyme when one reads in Lutheran Year 4. page 35. column 1. that *privatam adsolutionem* is to be preserved and not dropped, w., when, on the other hand, one reads in all the synodal proceedings of the Missouri Synod that private confession and private absolution are placed wholly and democratically in the free will of the individual local congregation, and even in the freedom of the individual members, 2c.?"

Answer: This can be rhymed excellently, if Father Grabau first removes the word "arbitrariness" and the passage about the "individual members," which the honored Lord only causes us, and if he considers that there is no coercion in our churches, but that such coercion is rather rejected and condemned by us, and that we leave such coercion to the hierarchs alone. More on this point at another time.

4. he asks: "How is it to rhyme when the Lutheran Jahrg. 4. p. 42. column 3. . . and in Vol. 8. p. 7., Sp., 1., is still more decidedly said: that all those who knowingly and wilfully live apart from the orthodox Christian church, have no hope of salvation . . .; how is it to rhyme when one becomes aware of an essay in Lutheran Year 8, pp. 21-23 . . in which the attempt is made to prove that the true church is merely an invisible w.?"

Answer: First of all, it is a distortion that Father Grabau says that in that essay it is so absolutely said: "the true church is only an invisible one," since it is expressly said therein: "To speak of a visible true church, however, has in itself nothing objectionable, if it happens with the reservation that according to Art. 8 of the Augsburg Confession, "the church is actually nothing other than the assembly of all believers. Confession, "the church is really nothing else than the assembly of all believers." The reader sees from this that the expression: true visible church, is rejected by us only if a visible particular church, as the Pope and the Romanizing Lutherans do, wants to stamp it as the church, apart from which there is no salvation; of this "true church actually so called" we say, however, that it is "merely invisible," according to the apostolic symbol: "I believe (not, I see) a holy Christian church. If Father Grabau cannot rhyme with this teaching, how we can still deny beatitude to those who knowingly and wilfully remain in a sect, then it is indeed sad about his knowledge. Here, a child of 7 years of age knows that the so-called "spirituality" is not a religion.

Secondly, that he who knowingly and wilfully separates himself from the orthodox Christians and knowingly and wilfully keeps company with the enthusiasts and their sects sins wilfully; and thirdly, that all wilful sinners, if they do not repent, cannot attain salvation and blessedness. - More about this at another time. Until then, we would like to kindly advise Father Grabau to study the many wonderful testimonies of our old faithful teachers of the church, which are listed in the book "Die Stimme unserer Kirche" (The Voice of Our Church) 2c., published by our synod and sent to him, so that he will hopefully later learn to rhyme quite well many things that now seem incompatible to him. In doing so, however, he should follow the rule: Hui dsns ckis- tinZuit, beue äooed (He who distinguishes well, teaches well) - for otherwise we would like to think that if Father Grabau does not merely pretend that he does not understand us, then he lacks observance of that rule.

Orknuiuna..

In the latest issue of the Kircheninformatorium of Oct. 15, Fr. Grabau, in order to 'justify himself to some extent before the people because of his fearful and disgraceful refusal to talk to us, gives a vote of the old Neu-The title of this document is: "How an evangelical Christian should behave when a religious discussion breaks out between him and another person of a foreign faith.

The vote is not bad at all. It makes the acceptance of the discussion a duty of conscience for those who have the necessary knowledge.

and have the gift for it. Only "one caution," it says, "is to be remembered. One should not easily get involved in religious discussions, especially in foreign countries, where false doctrine has the upper hand. If possible, one should reject it with the excuse that one is not called to do so. For it happens not infrequently that people begin to dispute not out of a desire for truth but out of blind zeal, especially the papists. When their mouths are shut and they cannot get away, they tend to cause all kinds of danger. They are treacherous and vengeful, like the Pharisees. When they were trying and disputing with Jesus, they were trying to kill him. They have as little conscience as those from the school of the Libertines and others, who could not resist Stephen, and out of bitterness prepared false witnesses against him, so that he was accused in court and even stoned.

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Therefore, one should walk visibly and wisely against those who are outside. Likewise, the Lord Jesus himself gave this instruction to his disciples: "Thieves, I am sending you out like sheep in the midst of wolves. Therefore be wise 2c. But beware for man, for they will deliver you up to their council houses, Match. 10, 16."

We must confess that if Past. Grabau hopes to pull the wool over the eyes of his readers with this statement, so that they will not see his cowardly behavior, unworthy of a confessing Christian, we congratulate him on his audience. For it also reveals Past. Grabau's behavior in this matter reveals a wonderfully pusillanimous heart, it would indeed take more than sand in his eyes if his readers were also convinced that he had refused the religious discussion offered to him out of concern that he might, if he were to overcome us, be sued here in this "foreign country where false doctrine has the upper hand," perhaps even "stoned" by us before "courts of false faith. Whoever believes that this votum of Neumeister's applies to the present case deserves to be rewarded for it with Midas ears. Mr. Past. Grabau, however, who saw himself compelled to resort to this vote himself in order to excuse himself, has thus proven that he himself feels that he cannot excuse himself.-As a worthy pupil from the school of Past. Grabau's school, Past. Winkler appears again, declares what is written about him by us very simply to be a lie, and even what we will write! The man seems to us like the one who, when something was stolen and when the perpetrator was to be investigated, exclaimed unasked with blanching cheeks: I didn't do it, judge.

Signs of the times.

In the number of the local "Anzeiger des Westens" of September 29 it says: "The best proof that the institute of marriage, as we have it up to now, is no longer in harmony with the demands of the newer consciousness of the times, is given by the fact that the number of illegitimate births is growing in a great progression all over the world; strangely enough, however, most of all in the religiously so strictly controlled Eastern Austrian states. Thus, in Vienna, Prague and Lviv, almost half are illegitimate children." - — So far it has come that one explains, because discipline and chastity obviously do not look at the gentlemen any more, but fornication and adultery become more and more the fashion among them, so it is now also time to help up the most woebegone Geboxt and to release animal cohabitation, as an achievement of greater enlightenment. Dear Christian reader, do you not recognize here a sign of the last time, in which, according to Christ and the heil. What is the meaning of the Apostle's prophecy that sodomitic abominations should exist in the swing? Compare: Luc. 17, 28-30. 2 Tim. 3, 1-4. 2 Petr. 2, 6 -19. 3, 3-4. Jud. 16-19.

"To reprove a man's doctrine because of the infirmity of his life is not the Holy Spirit. For the Holy Spirit rebukes false doctrine and tolerates the weak in faith and life as Rom. 14:1 and 15:1 St. Paul and in all places teaches.

Luther.

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The new Postal Act.

According to the new postal law, which came into force on October 1, the postage for the "Lutheran," is to be paid as follows:

For signers residing outside the state of Missouri, the postage for a number is one-half cent; for signers within it, one-quarter cent. However, the postage must be paid quarterly or semiannually in advance or it will be charged again.

The law permits bound books not weighing over four pounds to be sent by mail. The postage for this is calculated by weight, namely 1 cent for each ounce, if paid in advance; if not paid in advance, 1-1/2 cents.

To the message.

On the part of the seminary in Fort Wayne, the contributions of money or food received in the course of the year are not acknowledged until the end of the year, not only for the sake of simplifying business, but especially because it is easier and more convenient to keep track of what has been received overall and how much the individual congregations have contributed. Therefore, if someone desires that his contribution be acknowledged immediately in the "Lutheraner", he should declare it immediately when sending it.

Upon special request, the following is acknowledged: from the congregation of Mr. Pst. Klin
kenberg at Columbus H4.00.

"Mr. Pst. Klinkenberg and his ner community8	.60.
" Mr. Partick \$1; from Mr. Mid dendorf H-,701.	70.

\$14,30.
W. Sihler.

Volume 9, St. Louis, Monday, November 9, 1852, No. 6.

(For the Lutheran.)

Conversation between two neighbors, one of whom was a suitor, the other a bound. (Rom. 6:20, 22.)

1st neighbor - neighbor, come in! I would like to read you something.

2nd neighbor. - Just a moment; what is it?

1. nchb. - An article in the headlined : "A piece of creation."

2. nchb. - Keep that to yourself; I can already guess where this is going.

But this is quite special; I assure you, it is nothing of the kind that you are accustomed to call blasphemous speeches; it merely reports a discovery, from which one can see that you believers only know nothing of nature and do not use your head, otherwise you would also put the Bible aside. I beg you, let me read it to you.

2 Nchb. - Well, if you wish, yes; but I must make the condition that you consider the matter calmly with me, and when I speak, let me speak out, as I also will let you speak out when you have the word (Think to yourself: Heaven and earth will be forgiven, but my words will not pass away, says the Lord).

1. nchb. - (read't the whole article, from which here, however, for the sake of brevity, several unessentials have been omitted).

, "A piece of creation."

From the N. York Tribune we take the following interesting note:

Mr. Crosse's Insects. - Certain experiments of Mr. Crosse, a naturalist in Somersetshire, have recently given much food for thought in learned circles. However, it was a mistake to believe that Mr. Crosse claimed the power to create insects; he merely testified that he had developed insects under most peculiar circumstances.

Our Consul in Liverpool, Mr. F. F. Ogden, recently paid a visit to the naturalist Erosse, and in a letter to the National Intelligencer reports what he saw:

"There is no more room for doubt. Neither self-deception, nor accidental hypotheses could exert any influence on the result of the experiment. At the first perception of the result Mr. Crosse did not want to believe his own senses; he closed the laboratory to assure himself and made a long promenade in the open air. On his return he was able to observe the really living insect in the various stages of its development. The apparatus was originally designed to crystallize the of silicic acid sodium from its dissolution. A tubular retort, the long end of which is immersed in mercury, contains a platinum wire passed through it, which is connected to the negative pole of a weak galvanic battery. Through an airtight sealed neck in the retort, another platinum wire is passed into the liquid in connection with the positive pole. The body of the retort is filled to two thirds heights with a carefully prepared solution of flint and caustic soda. Pure black flint and caustic soda, after being exposed to white heat, are pulverized and melted into a glass which is soluble in distilled water. In this dissolution, as little animal life is to be assumed as in mercury. The apparatus was now placed on a table to be subjected to constant supervision. A gelatinous substance, which formed around the bottom of the positive wire, was first noticed. Then Nro. 1. made its appearance, gradually expanding into Nro. 2. and 3. where pliable fevers could be noticed. Nro. 4. began to show animal life, and after a guarding of 140 days through all stages of its formation, the perfectly living insect climbed up the wire! not singly, but in sufficient numbers to scare away any doubt, if there was still one at all.

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could be present. - The *Acarus Crossei* is now known as a special genus."

The assertion, expressed by me in another place with certain conviction, that the aim of natural sciences is directly to win the laws of creation from nature, to bring the act of creation to us, to put it into the hands of man, to put man in the place of the so-called God, - seems to find the beginning of its confirmation by the above fact. - Science will hold wonders before the light-shy eyes of the so-called God-believer, the natural sciences will introduce us into a new, revealed, wonderful creation, into a new kingdom, in which nothing great and small, nothing divine nor human, in which nothing supernatural, but everything is nature. - Or is it not so? Has not chemistry proved that from inorganic substances (stone, metal) organic, vegetable life (plant) develops, thus from the lower the higher? - Well? - The above fact goes one step further and shows us the development of animal life from known and unknown elements. - According to such logic, by virtue of which the perfect develops from the imperfect, the emphasis of all reasonable thinking, according to such logic the universe in the different passed millennia has exceeded the original concept of creation - at different times. - A creation, if the same, as it is told and described childishly in the old testament, would have been really possible, would be completely impossible today etc.".

Well, neighbor, what do you say to that?

2 Nchb. - If you will not hold it against me that you unbelievers are wretched people.

1. nchb. - Ei der tausend, das sollst du mir doch beweisen! Do you think that what is told here is not true?

2. nchb. - I don't know. Many a naturalist has been deceived by his senses and his intellect. That is why one read for a long time in natural history about geese growing on trees and other similar things. That English naturalist may also have been mistaken. But assuming that he was not mistaken, what then?

Now then, as the article here says, we can bring the act of creation to us and put man in the place of God. Did not the man make the animal in the retort? He is its creator.

2 - Neighbor, stay in your senses! If you sow your lettuce seed, and lettuce grows from it, you have made the lettuce; and if you put eggs under your hen, and chicks come out of it, are you its creator?

1. nchb. - (In zeal) Your rough comparisons do not fit at all. We have here a

The man had a retort, and put chemical substances into it, and associated a cannibal battery with it!

According to my simple mind, I should think that this reinforces exactly what I say. For if he should be a great artist, even a creator, who brings a disgusting larva to light with so many circumstances, how much more must one consider him an artist, even a creator, who makes so little trouble as sowing seeds on a bed and putting eggs under a hen, and yet gets beautiful lettuce and cute little chicks from it. The species *Phascarus Gallus* (domestic chicken), I should think, is a completely different masterpiece than the *Arcrus Crossei*.

No, no, this is a completely different case. It says that the chemical substances were exposed to white heat and that animal life was presumed to be as little in them as in the mercury. It says that the chemical substances were exposed to the white heat and that animal life could be assumed in them as little as in mercury.

2 - Some things are there where you would not expect them. I once lodged in the boarding house near N., and because I was worried that I might be disturbed at night, I took the liberty of telling the landlord, who is a very obliging man, about it. He had my bed carefully searched and *corrosive sublimate* painted in all joints and crevices; no one suspected any animal life in it. But what happened? I was badly stung during the night, contrary to all suspicion.

1. nchb. - You always come up with your obnoxious comparisons.

(thinks to himself: I could also say it without comparison, but then it would hardly be so comprehensible and repugnant to you).

But you cannot deny that, as this article says, the perfect develops from the imperfect; that is sound logic, that is taught by sight; you say yourself: From the seed becomes a plant, from the egg a chick; does not the imperfect become the perfect? Hey! Well, then we will also see things that make our eyes flicker, and as it is so beautifully expressed here: the natural sciences will introduce us into a new, revealed, wonderful creation, into a realm in which there is nothing great and small, nothing divine nor human - then the things are also not created as they are now, but have developed from imperfect ones, and it is a myth that God created the world as it is now.

2 - In this part I have to agree with you that the natural sciences will lead you where there is neither divine nor human", i.e. into the community of animals and devils; for where there is neither divine nor human, and yet, where there is neither divine nor human, I have to agree with you that the natural sciences will lead you into the community of animals and devils.

But I must not agree with you that God did not create the world as it is now, and that therefore the biblical story of creation is a myth; for quite apart from the fact that I am a Christian; so my intellect, God be tank, still reaches far enough not to let me be led behind the light by the speech: "From the imperfect develops the perfect.". Of course, from the imperfect seed a perfect' plant develops and from the imperfect egg a more perfect chick. But where does the more imperfect seed and the more imperfect egg come from? Can you get seeds from anywhere else than from plants, and eggs from anywhere else than from a bird? If you can sow gravel and grow lettuce from it, and put wooden eggs under your hen and get chicks from it, then you shall be right, otherwise not.

1. nchb. - There is nothing to do with you.

If you think you can persuade me to atheism, there will certainly be nothing to be done with me until you have deprived me of my intellect; for one must have no intellect, or, which amounts to the same thing, not use it, in order to be an atheist. But may God preserve my understanding and the right use of it, so that I can already recognize from nature that there is a God, and also faith in the Lord Jesus Christ, so that I may attain to the knowledge in which eternal life stands.

The Lutheran Church acts rightly by taking the hand of the community that the Reformed Church offers it,

rejects?

From Professor Dr. Delitzsch in Erlangen. *)

To those who feel like answering this question in the negative, we would first like to point out that whoever answers it in the negative makes a line of condemnation through the whole work of the German Reformation. Then Luther, the heroes of our church, were carnally minded stubborn men who preferred strife to peace, and it was a miserable delusion that Joh. Arndt preferred to be deprived of his office in Badeborn in 1590 rather than to yield to his prince's inclination to reformed doctrine by omitting Ercism, which would have been harmless under other circumstances - it was a miserable delusion that Pari! Gerhardt resigned from his office in 1661 because the prince's restriction of polemics against reformed false doctrine, which was incompatible with the Concordia formula, troubled his conscience, and he was persuaded not to accept any concession of the prince and the reformed doctrine.

*) We share this essay, published in the present year, partly as a testimony of the present point of view of our dear Prof. Delitzsch, partly as a testimony against the practice of the Union Church, which is so often defended and practiced here. D. R.

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of his wife were able to calm it down. I am afraid for God, in whose sight I walk here on earth, and for whose judgment I must also appear dermableins, and cannot find it otherwise after the way my conscience has stood from youth and still stands. Thus he wrote to the Elector and voluntarily resigned from his office, which he had barely resumed, in fear of his conscience.

Consider; these men who planted and watered our church, whose writings dripped with heavenly balm, whose licters, like leaves from the tree of life, never withered, these men who measured the worth of a soul before God not according to barren knowledge but according to justifying faith and living experience, were so harsh, so exclusive, and wanted no peace but in unity of truth.

And what do we do with our confessional Christians if we believe that we must take a position other than this erchlsive one toward the Reformed? Everyone who knows them even superficially knows that our confessional writings contain the most severe condemnations of the teachings of the Reformed, the most decisive rejection of ecclesiastical fellowship with them. Is this immoral immoderateness, orthodox harshness, consequence-making brusqueness? Bad then for us, who are sworn to these symbols or belong to the church, which professes these symbols without having publicly renounced those immoral and by no means unessential parts. For if that severity were the antithesis of the love which our Lord and Savior made the hallmark of his wrestlers, if the facts of the rightly understood Reformed confession were different, if the relationship of the two churches to one another had undergone a substantial change, then the Lutheran church could not remain silent, it would have to speak through the mouths of its members who are faithful to the confession, renouncing in the content of the symbols that which is contrary to the love of God or which now no longer suffers any application.

But as gladly and joyfully as we acknowledge that many faithful members of the Reformed Church are united with the faithful members of the Lutheran Church by unity of the same faith, it is also certain that the publicly recognized and legally valid confession of the Reformed Church has remained the same to this day. It is the old flags with which the armies of both churches stand opposite each other. To the same extent that the Lutheran Church has again raised and unfurled the flag of its confession, the same has happened on the part of the Reformed Church. And even if it is true that the Reformed Church has lowered its flag a little in order to greet our church with the wish for peace, peace is still only in prospect, it has not yet been concluded, the conclusion of peace is a matter for both churches, not for the Lutheran Church.

with ignorance of the churches the cause of individual members of them.

The relationship of the two churches to each other is therefore still essentially the same, because their confessional status is still the same as before. If we do not reject the hand of communion offered to us, it could only be because the doctrinal differences between the two churches are not to be regarded as fundamental, not as separating the two churches. In this case we would have to assume that the struggle which our church has waged for centuries against the reformed one has been an abomination before God, and that flesh and blood, indeed the devil himself, has prevented the peace of both cakes, which was possible and pleasing to God from the beginning. It would be terrible if it were so; however, if the premise that the differences between the two churches are insignificant should be true, then we should not shrink back even from such a harsh judgment, and for God's sake we should break the baton over our past. Thank God that we do not need to do this! We know well that we would sin against the Gospel of truth if we tried to maintain our Lutheran doctrine at all costs, just because we inherited it, because it is ours. The inheritance of the fathers must always be renewed in the crucible of the Word of God, and woe to the children who do not rejoice when that which is not fireproof goes up in fire! But we can testify loudly and cheerfully, without self-glory, that our confessional doctrine has passed this acid test victoriously in all points in dispute with the Reformed Church. In the period of prevailing rationalism, it was as if given over to death. From this death it has risen again, convincing hearts with the power of the divine word and testifying to them, proving faithful science, gathering new congregations and penetrating them with old confessional courage. We are not claiming too much when we say that in the field of recent church history no confession has shown such community-building power as the Lutheran confession, and that also in the field of science the Lutheran basic view of the inseparable, mysterious interconnection of the divine and the human in the person of Christ, in the Word of God, in the sacramental gifts, in the conclusion of the Council of Salvation and its temporal realization has become the driving force of new fruitful insights, indeed of a completely new promising development.

Whoever wants to overlook the sentences and contrasts of our confession in relation to the Reformed confession at a glance, should read the Saxon visitation articles enclosed with our Concordia book. The doctrinal differences are laid out here in an exceedingly clear, concise and dignified manner. It is not a matter of speculative doctrines, but of simple salvation truths. What separates the two churches can be found in

The baptism can be summed up in a few words and made understandable even to the simplicity of a child. When the Scripture says that baptism is the bath of regeneration and renewal of the Holy Spirit, that in the bread and wine of the Lord's Supper we receive the body of Christ given for us and his blood. When Scripture says that baptism is the bath of regeneration and renewal of the Holy Spirit, that in the bread and wine of the Lord's Supper the body of Christ given for us and his blood poured out for us are presented to us, that Christ ascended above all heavens that he might fill all things, and that God wills that all men be saved, although in Christ he has chosen those who will be saved from eternity: our Church bows without question to these statements of Scripture, takes her reason captive under the obedience of faith, and rests adoringly in the divinely attested reality of the incomprehensible mystery. *) The Reformed Church, on the other hand, more or less tears apart what has been sacramentally united in a mysterious way, personally agreed upon, and, insofar as it holds to its predestination symbols, denies the sacred seriousness of the general divine will of grace in favor of eternal predestination. It seeks to bring closer to reason what is incomprehensible and contradictory to it by separating the inseparable and eliminating the contradiction.

If we can only regard the character of doctrinal differences in this way and not otherwise, then we must also consider it the duty of our church to keep its good confession true and to hold it up high before all the world like an unshakable pillar with a firm foundation. The content of her confession is not a first-hand system, on which she could place more or less value at her discretion, not a human hypothesis, ‡) which, for the sake of modesty, must be suspicious of itself, but that which is sealed to her heart by the Holy Spirit, which is her conscience. It is not a human hypothesis which, for reasons of modesty, must be suspicious of itself, but the yes and amen to the divine word sealed in its heart by the Holy Spirit and binding its conscience. The scriptural knowledge she possesses is not her invention, but a gift of grace, the pound entrusted to her by her Lord, which she should not wrap in a sweat

cloth and bury, the good supplement she has to keep until that day through the Holy Spirit who dwells in her. She is not so proud and bornit to have had herself for the general (catholic) church, but she is divinely certain that her doctrine is the catholic one and will remain and triumph even if the deu[†] - Lutheran church system that has become historical should fall to the judgment of death. The creed §) in the shrine of her confession is admittedly very different from the confessed creed of other churches, but it is the essential creed of all God's children on earth scattered in all churches. It is given to her

*) Secret. D. R.

†) These are the same ones in which an unconditional predestination is taught. D. R.

‡) An unproven theorem assumed in advance D. R.

§) The formula of faith.

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It has not been easy to find the right expression for it. It holds this type (model form) of the healthy words high and can boldly demand that the doctrinal types of all other churches follow and reshape theirs. As far as it has not forgotten and lost itself, this sound doctrine is the bond of its community, the model of its practice, the prerequisite of its science. Our hymns, our church ordinances, our ascetic literature, our ancient theology with the fullness of its spiritual life even in hard and rough scholastic form *) - these find its fruits. Do you also read grapes from thorns and figs from thistles?

Is it stubborn obstinacy, then, when the Lutheran church holds fast to its confession, when it regards it as its most precious treasure and regards any indifferent behavior toward it as a misjudgment and neglect of its vocation, as ingratitude toward God's gift? Is it common hatred, exaggerated hard-heartedness, when they say "yes" to those who cannot say a joyful "yes" to their confessions? Is it mean hatred, exaggerated hardness, when it refuses the hand of fellowship to those who are not able to say a joyful yes to their confession or who do not want to give it a practical consequence and who consider the differences of both Protestant churches to be unimportant? Woe to her if, in carnal defiance, she would rather have strife than peace, if she hated those who worship with her at the feet of One Lord! No! If she insists on her confession, she does it out of love for those who are not yet of this faith and confession, so that they may become so. Out of love for her co-redeemed Christian brethren, holding fast to her confession, she resists self-indulgence and lukewarmness, religious mongering and indifferentism. Out of love, she demands that those who want to join her enter through the door of this confession and not go beyond the wall built around her community and her sanctities. Moreover, her love has no limit at this wall. It recognizes the work of grace even outside itself wherever it appears, rejoices in it and blesses it.

(To be continued.)

*) In scholastic form, bites, in the scholarly language that was common among certain ancient scholars.

D. R.

(Sent in for the Lutheran.)

Display and request

of the Evang. St. John's congregation in Philadelphia, Pa.

Our dear fellow believers will hear with heartfelt joy that today, Sept. 27, we laid the cornerstone for a church and school building here in Philadelphia. We ask our dear brethren for diligent prayer for us and for kind gifts to support this work, to which God has driven us by the rapid growth of our school, the number of children of which has reached sea level.

The number of our congregation far exceeds the number of our congregation. Let our dear brethren realize that while our congregation is very small, the purchase of the site in this great city alone required a significant sum; that as so-called Old Lutherans we cannot expect much support from the inhabitants of Philadelphia; that our small congregation, which has now struggled for years in great tribulation, is in great need of the strengthening of faith by its comrades in the kingdom of Christ; finally, that it is also a true grace of God when He uses His Christians to carry out His works. Help us to build a grove for the word of our God in church and school; God will bless it abundantly in you and your children.

Prayer and gifts of love on behalf of the congregation are requested from

A. Hoyer, Pastor.

No: 45. Redwooū str.

8oiUÜvLrlr, küilaWftüna.

Postscript. - Although I am generally not very inclined to support the request for a collection for the building of a church, especially in the bush and the smaller towns, since I know from experience that even the poorest congregation, if it is only really serious and has learned for the highest, most precious good, namely the dear Gospel, not only to give a very small amount out of its abundance, but also to attack and righteously sacrifice itself in honor of the Lord and in defiance of the dear avaricious devil, then I cannot fail this time to recommend the request of our dear brother Hoyer and his dear congregation to all the congregations of our synodal association. It must gladden our hearts and drive us to praise and thanksgiving to the Lord that just in Philadelphia, where the fathers of our local Lutheran Church, Swedes and Germans, have cultivated a lovely and splendidly blossoming garden with such sour labor, with many sighs and tears, a small group of Lutherans faithful to the confession has gathered again and for many years now has upheld the banner of the orthodox confession with unparalleled steadfastness, under the most difficult circumstances, against all the storms of evil, which often threatened to destroy it from without and within and could well have disheartened even the most courageous. Dear Hoyer has been working here for years with a sacrifice that is unparalleled, and has held his ground with the dear congregation in the midst of the most dismal experiences and in the midst of many shortages and hardships. The building of a church has now become necessary; for the congregation can no longer remain in the dull cellar in which church and school have been held until now, where dear Hoyer's chest, as he writes to me, is going completely to ruin, and for which a heavy pension must be raised.

The debt burden for the new building, however, must crush the small number of church members. So, beloved brethren, let us honor and support the courage of our dear parishioners as much as our means and our love for the Kingdom of God allow.

Ms. Wyneken.
(Sent in for the Lutheran.)

The Conversion of Victorinus.

The divine word seems weak, small and contemptible as long as it is far from us; but as soon as it has penetrated the inner heart, it has such a wonderful power over all the thoughts and inclinations of man, over his way of judging and deciding, that the heavenly origin of it is most clearly revealed. The voice of the Lord, as David says, breaks the cedar (Ps. 29); many a man who

stands as high as a cedar in his proud strength, and who is threatening heaven, must once in an hour, when the higher power irresistibly seizes him, see all his glory and all his righteousness collapse like a reed. Many a weak and timid person, on the other hand, has already drawn courage from the Bible that no one would have believed him capable of. For in it lies a divine power that transforms the heart and being, which everyone can feel if he only uses it faithfully and devoutly. And where this has become effective, even the strongest selfish urges can be overcome, and a holy self-sacrificing love gives strength to the will for the most difficult. Therefore, if someone is in Christ, he is a new creature. The old things have passed away; behold, all things have become new (2 Cor. 5:17). - An eloquent and encouraging example of this is Victorinus, known as a Christian writer and poet, about whose conversion to Christianity some things shall be told.

This excellent man lived in the 2nd half of the 4th century after Christ. He taught oratory in Rome with extraordinary acclaim, had carefully looked around in all systems of world wisdom and had written various philosophical writings himself, possessed a rare general education, and had become so famous among his contemporaries that a statue was erected to him in Rome during his lifetime. At the same time, he was devoted to paganism and a zealous defender of the old doctrine of the gods against the new preaching of the one God and his Son, the world redeemer Jesus Christ. However, Victorinus did not love, as many of his peers did, the empty denial from general principles, without a coherent and thorough knowledge of Christianity. But, even though he had already spent a long life as a

After he had spent some time in the faith of his fathers, he still decided, as an old man, to carefully examine the scriptures that were praised as divine by the Christians. He read and read again, and the more he read, the more he felt attracted by the holy simplicity of the Scriptures and seized by their divine power. And this is certainly what every honest examination of the holy books must lead to, if only a sincere desire for truth guides the researcher, and the certainly laudable examination is not taken in the sense in which it is demanded by some today, namely, that the verdict of rejection of a truly divine origin should already be pronounced in advance, and when reading the book, only the because reasons are sought for this worst prejudice that can exist. Whoever, with such a mind, with the not openly admitted, but nevertheless secretly cherished presumption, does not allow anything in the Bible to be considered divine, except what one already considers to be so anyway, and what at first sight seems strange and new, as being contrary to reason. Whoever comes to the word of God with such secret, more than natural, deliberate disbelief will indeed find what he is looking for, but he should not hide behind the philosophical cloak of examination, but say freely what he basically means that he does not want to believe for once, and in the pretended examinee only expresses what he was already determined to do before the examination. The often misunderstood and misinterpreted demand that one should search the Bible with a believing mind can say nothing else than that one should not do it with an unbelieving mind, i.e. a mind that is not determined to believe, but should leave oneself to the impressions of God's Word with an earnest desire for divine truth. This, however, can be urged upon everyone, as our Savior also demands in the injunction: "He who has ears to hear, let him hear;" and when He seeks the reason why the testimony of Scripture was not accepted from Him in your evil will: "You will not come to me that you may have life (John 5:39, 40). 40; and where the Bible is not grasped with this good will, the light of life will hardly and only in a few cases dawn from it to the eye, for these are the blinded eyes and the stopped up ears and hardened hearts, which see and hear nothing, that they might be converted and helped. Joh. 12, 40.

Victorinus, to return to him, did not hide from the light that shone into his heart from the holy books of the Christians, but only continued to read and search all the more eagerly. How many a struggle the newly won truth may have had to endure in his soul with all the prejudices, which became all the more difficult for him to discard, because

They had grown old with him and, as it were, had grown into his life, and especially because he had so far won so much fame of sagacity and erudition from their defense before the eyes of the whole people! All at once, of course, truth could not win the victory over self-love, which here came into the heaviest scramble. But already after some time Victorin came to a Christian in Rome, the Simplician, and explained to him, although under the you

He told him that he should know that he was already a Christian. But he answered him: "I will not believe it and count you among the Christians until I have seen you in a Christian church. However, Victorin did not yet have enough courage for such a free and public confession; he tried to reject the request by simply mockingly saying: "So the church walls make a Christian? The same conversation was often repeated between the two; Victorin always wanted to leave it at the inner conviction of his heart, ostensibly because he considered the outward appearance of religion unimportant, but in reality because he was afraid to anger his many noble pagan patrons too much by an obvious apostasy; Simplician, on the other hand, always insisted that the faith of the heart could not do without outward confession, and that he was not yet a true Christian who was afraid to bear frank witness to his hope. Finally, the truth of the gospel penetrated Victorin's mind more and more deeply as he continued to occupy himself with it, so that all petty, earthly considerations had to give way to the higher commandment of faith; especially the word of the Lord, Luc. 12, 8: "Whoever confesses me before men, him will I confess before the angels of God; and whoever denies me before men, him will he deny before the angels of God. He entered one day quite unexpectedly to his! Christian friends with the words, "Come on, let's go to church; I want to become a Christian!" The latter could hardly contain himself with joy and went with him. To the astonishment of all Rome, the old man, famous for his learning and art, placed himself among the disciples, according to the custom of the Christian church, accepted the preparatory lessons for admission to the church with zeal and attention, and who had hitherto been first everywhere, was not ashamed to become one in the Christian church of the least. In vain he was persuaded from all sides, in vain his respected friends pleaded and threatened him, in vain even the wrath of the adverse-minded rose up and scattered the most spiteful slander against him, who until then had only been accustomed to being praised. Victorin endured everything with joyfulness and calmly let the

The day of baptism was approaching, awaited by him with longing and curiosity by the whole of Rome. The day of the baptism approached, expected by him with longing, by whole Rome with curiosity. It was the custom in the Christian church that the baptized had to recite in a loud voice from an elevated place in the church before the whole congregation the creed which they had been given beforehand to memorize, before they were admitted to the holy bath. Since it was expected that Victorin would shy away from this confession, which seemed to be an outright recantation of all his earlier words and writings, he was offered to make his profession of faith silently in front of some presbyters, as the stupid ones were allowed to do. But Victorin had grasped his part too surely to tremble before anything else, and preferred to declare his conviction aloud with the others before the congregation. The church was crowded that day, a large crowd of Christians, who were delighted to count such a man among their number from now on, stood expectantly around the altar. When Victorinus ascended the elevation, a low murmur went through the whole assembly, and the name Victorinus! Victorinus! rang out from one mouth to the other as if in congratulation. But immediately there was dead silence again, so that none of his words would be lost. He spoke his faith with a firm voice and with great joy; the whole congregation was moved and left the church full of deep admiration of the man in whom such wonderful things had happened, but even more of the grace that had done such wonderful things in this man. And so Victorin's conversion, and later the shining example of his faith and steadfastness, served to awaken and strengthen many.

Victorin had to renounce the practice of his art, since the renegade emperor Julian had forbidden Christians to teach science and oratory. However, he cared little for this, and it did not take long for the law to be repealed with Julian's death. Now Victorin was able to reopen his school, and from then on he applied his talents to the defense of Christianity and the service of truth. He died around the year 310, and left behind various writings in which, in contrast to his earlier efforts, he helped to teach and defend the faith, which had now become the most precious possession of his life.

(From an older devotional leaflet.)

The little preacher.

The proverb says: "What wants to become a hook, bends in time. This is usually meant to say that it usually manifests itself soon in youth, when

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a person later becomes a good-for-nothing. But the saying can also be taken in a better sense. Often it becomes apparent quite soon in one's youth whether one will later become a capable man. Thus it was soon apparent from little Luther that he would one day become a capable theologian, since even as a boy he not only studied and made progress so diligently, but also always had the saying in his mouth: "Diligently prayed is more than half studied. Another example of this, of which I will tell here, is the old theologian Johannes Heinrich Feustking.

He was the son of a godly Lutheran preacher living in the 17th century at Stellau in Holstein. Already in the cradle his dear parents had destined him to be a servant of God in his holy church. And behold, it soon became apparent that it was indeed God's gracious will that little Heinrich should one day become His preacher. He read the Bible so gladly and eagerly that by the time he had reached his tenth year, he had already read through the entire Holy Scriptures five times. His dear father died soon, so it seemed that he would have to learn a trade. But his pious mother Dorothea, a née of Molsdorf, thought that the right father was still alive, and that he would help her dear little son, who had once been consecrated to the Lord, to become his servant. And God did not let her hope be put to shame. With the help of pious Christians, she managed after his father's death to get the hopeful orphan into the Latin school in Itzehoe and later to the grammar school in Krempe. The main thing, however, that the widowed pious mother did here, were the prayers, which she sent unceasingly to God for the little pupil, and the hearty motherly admonitions, which she addressed to him over and over again. Therefore, when he later became a man, he himself wrote of his mother: "that she worked on his spiritual birth with more care and effort than she had given birth to him according to the flesh." Her motherly care and faithfulness, her silent tears and prayers, however, were not lost. Our Johannes Heinrich Feustking soon made such great progress at school that he was able to enter the University of Rostock at the age of sixteen - it was in 1688 - and a year later the University of Wittenberg, where he completed his theological studies happily and blessedly. He had now become such a good preacher and his reputation had spread so far that he was called to several large congregations. According to God's inscrutable counsel, his life was a short one; he died in his second and fortieth year, but after he had brought a great blessing to the church through his wonderful sermons and beautiful writings.

But the reason why I said that the proverb was fulfilled in him is as follows: What wants to become a hook, bends in time," is actually the following. When our Henry was only nine years old, his father once became so unwell that he saw he would probably not be able to preach on the next Sunday - it was the Sunday Misericordias Domini. In jest, therefore, the father said The boy was told that since he would not be able to preach next Sunday, he would have to take over the sermon and substitute for his father. Silently, the boy hears this, and in the opinion that his father is serious, he goes to his father's study and secretly learns by heart a sermon from the postillon of the old Dilherr vom guten Hirten. Sunday comes. The schoolmaster, who had been instructed to read a sermon, goes to the church to begin the service, but finds the little priest already in the sacristy, about to do the same. The boy explains to the schoolmaster with a serious face that his father has ordered it that way. The teacher hears this with astonishment, intones the song: "Now we ask the Holy Spirit rc." and hurries into the parish while the song is being sung, in order to present the boy's parents. As soon as the schoolmaster has left, the boy comes out to the altar, and since the congregation stops singing after the first verse, he immediately begins to recite his memorized sermon. In the meantime, the schoolmaster had returned, accompanied by his father. They are astonished to see outside the door that the little boy is already in the middle of preaching, and since the father soon notices that the sermon is from Tilherr's postillon and that the boy recites it word for word without offense, he does not dare to disturb the devout assembly, but waits outside the door until the little preacher has brought everything to a glorious conclusion.

The sanctity of the popes.

Pope John XIII (according to other reckoning the XII) is not in the best reputation even among the papists. Among others he is called the Minorite Joh. de Pineda, to indicate which John he means, usually "John the Sinner" and in other places a "hellish monster". The bishop of Cremona, Luitprand, gives the following description of him.

In a synod in Rome, which Emperor Otto IV himself attended, this pope was chastised for not waiting for the canonical service. himself attended, this pope was chastised for not waiting for the canonical service; for not communicating when he read mass; for ordaining the deacons in a stable; for committing incest with two sisters; for calling the devil to his aid in a game of dice; for making bishops for money; for depriving many women of their honor; for having an illicit understanding with his father's concubine, Stephana.

He has also done this to the widows Repnera and Anna, and to his own granddaughter; that he blinded his own confessor, went out armed in public, broke windows and doors, and drank to the devil's health. The end of such a shameful pope was the following: He died in the year 064, in the 10th year of his reign. He was stabbed to death by someone who had taken him in adultery with his wife.

Gundisalvus Illeseas, a Spanish priest and otherwise zealous papist and cover-up of papal misdeeds, wrote to Pope Pius III: "He was a terrible blasphemer, and although his speeches seemed impudent, his deeds would have given him the edge over them. He was heard to utter such blasphemous speeches that not even the worst lotterbois and war crusader could have done worse." Under this pope, John de la Casa, archbishop of Benevento, dean of the apostolic chamber and papal nuncio to Venice, wrote a book on sodomy, in which he lived this most offensive of all abominations as a divine work and dedicated the book to the pope, under whose privilege it was also printed in Venice by Trojanus Novain in 1552. (Of course, the Antichrist gave freedom to this, while he forbade the printing of Bibles and had those with whom he found Bibles burned. The "truth lover," who recently defended the antichristic, curse-worthy and diabolical papal prohibition of Bible reading in an ungodly way, should have told, in order to crown his work, that such genuinely papal books are, however, not printed, such as de la Casa's, were by no means forbidden to be read by His Holiness, Father Pabst).

Praise the Lord, my soul.

Alas, why are you so slow, O soul, to praise your God?

Of whose faithful love care you see so many samples every day, And who has overflowed me with goodness from above. Is it right,
so, without being ashamed,
To take away the Lord's due thanks?

And yet he swore eternally: "O human child, I am your father!" When in baptism thou wast born anew, And always he was thy
faithful pledge. Yes, what to the sinner who is lost. Only love can do, that he did. How wilt thou thus offend thy God? And not
consider his love?

Say, what is your life but an immeasurable chain of good deeds, which God has given you, and which strive to eclipse each other in
greatness?

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Oh, if only your heart had respect, You would see the miracles of love, From the faithful God happen to you.

For what moved him to create you? Nothing other than his hot love. Yes, to strip us of our shell, it drove him to death. So he fought with love's weapons, Only that we might remain his forever. Now he hastens, with full hands The treasures of grace to give us.

Why then, heart, this eternal lamentation? Why are you never satisfied?

Why do you always have to grumble and say, "Why is this not granted to me? Why am I so beaten? I am the poorest one here. Let the others have it well; meanwhile I am quite forgotten by the Lord." Away, you shameful thoughts! You only want to make me fall away. I will not quarrel with my God: He means well in all things, And is gracious to me without wavering.

I will sing a song of thanks to him: Only forgive me, O God, full of grace, The ingratitude with which I am burdened.

I praise you for all suffering, which you send me only out of love. It shall never separate me from you. Gladly I bear it, until it ends. If thou, O source of all joy, My God, wilt not turn from me; If thou wilt value my part and comfort; Then I ask nothing of heaven and earth.

So will I, singing praises, go The road to eternal rest. O make my heart glow with love, that I may do it full of joy; my peace shall blossom more abundantly. . And once I leave the pilgrim's shoes, Then through all eternity I will spread Your praise more gloriously.

Herrmann Fick.

Stock of books.

40	Er. Strong Prayer Book	30 - 40 Cts.	8	"Scrivers Gold Sermons	45	"
17	" Spener'ö	Catechism Declaration	30-40	"		
24	" Müller's	Erguickstunden	40	"		
6	" Woltersdor's	Psalms	78	"		
20	" Löhe	Saamenkorner	25	"		
18	" Daily	change of Christians	20	"		
7	" Marriage - Prayers v.	Löhe	18	"		
20	" Morning and Abcnd	Blessing	14	"		
30	" Stöber'S	kl. Erzählungen	14	"		
48	"" Cake sickle 14 "					
4	" Tales	3 volumes	\$2	.40		
22	" Stories and tales	60				
1	" Unglenk	penitential sermons	80			
1	" Biblia llowaiea (eck' llexelln, Dips. 1839)		1,50			
1	,, Duläuini plloZpllrorus vori eto.		60			
1	" Sleymcr.s	Reformationsunterricht	40 1	" Brockhaus Conversationslerieon	20,00	2 " Arndt wahres Christenthum
50	" Gotthelf	and Anna	16			
24	" Behr	Christmas Eve	14			
3	" Hollaz Grace Order (of Berlin)		30			
1	" Hoffmann	Scripture proof	2	,35		
1	"" holy. Passion		25			
24	" Lehmann	AugSb. Confession	47			
4	" Schmidt's	Dogmatics	1	,50		
5	""Church history	1		,50		
7	" Dastor-Us l'utlIsri, b.			90		
1	" Guericke	symbolism geb.		3,00		
1	" Marr	music lesson	2	,00		
1	" Conkortienbuch,	antiq.,		874		
25	,, Harleß	Passion View	16			
31	" Loeh	Conrad	16			
1	" Historia eeolesiastivL(esnt.MLZä.)	2,50				
1	" Otto	Krankentrost	75			
12	"Krausholv Reconciliation and Redemption			25		
8	" Layritz	Liturgy	23			
6	" Biarowsky	Our Father	30			
5	" Articles of Faith &	Doctrine	13			

7	"	Wolkersdorf fl. Letter33				
4	"	Master sheets z. Drawing flowers35				
19	,35				
2	"	Regulations, 1. 2. 3. abth.	75			
2	"	Preliminary sheets35				
5	"	Nechnenbnch25				
32	"	Eiiinmen from the church4				
2	"	Richter Elementary Theory40				
2	"	Catechism blessing14				
10	"	Trautmann Church History27				
2	"	Christl. Family Library (deficient watery in teaching)50				
2	"	Delitsch Communion Book35				
1	,,	Repetitorum Church and Dog				
						menHistory80
1	"	Schmolke Morning & Evening Blessing 18				
6	"	Rudelbach sacrament words 38				
1	"	Löhe am Kranken- u. Sterbebette 60 5 " Redenbacher Volksbibliothek 2,00 1 " Stories and pictures (Dresdener) 70 5 " Small Bibles (Dresdener) 70 5 " Large Bibles1 ,00				
6	"	50 Confirmation certificates27				
18	"	Redenbach testimonials27				
4	"	Passig house blessing2 ,00				
2	"	Hunnius Doctrine of Faith 90 2 ., Bötticher Home Service , 1.50				
1	"	Guericke archaeology				
2	"	Epistle sermons by Brandt 70 1 " H. Müller's kiss of love70				
10	"	Rieger's Herzpostille, 1. thl. 67				
1	"	Luther's Glaubenslehren 90 1 " Fresenius heilige Reden 2,00 19 " Gerhard's Betrachtungen 42				
3	,	Kaltschmidt dictionary 1.80 24 " Picture room of the reformers 80				
2	"	Sonntagsblatt v. Müller 30 2 " Layritz Kern des deutschen Kirchngesangcs, 2 Thl. 1,50				
4	"	Kaltschmidt Freindwörterbuch (d. smaller)				
1	"	Scriver's Seelenschatz, 1. Thl. 1,25 4 " Luther's Kirchenpostille, geb. 2,50 1 " Räumer Geschichte d. Pädagogik 3,50 13 "				
Nittmeyer	Betrachtungen	70				
7	"	Wuchenr word of truth 1,50				
1	"	The religion and the law " of the world				
1	"	Oertel Foreign Dictionary v. 150				
2	"	Löscher Reformation History2 .75				
1	"	Imtlieri Opera Intmn24 ,00				
1	"	Luther's works Wittenbergs11 ,00				
1	 Jena8 ,00				
1	"	Lat. concordia book50				
1	,,	Hunnius Onlvnii lluckairans1 ,50				
1	,äo saernmevtis veteris 1,50				
2	"^postasne romanns ,50				

From Germany on the road:

32 Hirschberg Bibles, b. H3.50; these can now be obtained regularly.
N.York.'l3. Oct. 1852.

J H Bergmann

J. H. Bergmann.

Editor's Note. - The dear readers must not assume that all the books, which are indicated in the "Lutheraner" as being available in N. York, are absolutely orthodox writings. The uninformed reader will do well if he, before ordering a book he does not yet know, asks a knowledgeable person about its value.

Receipt and thanks.

Ikuterzeichnet received by Mr. Pastor Streckfnß of St. Thomas Parish in Van Wert County \$2; and KI of an unnamed in Zion Parish of the same county.

Beyer Jüngel Daib

Furthermore, through Mr. Past. Streckfnß of the Zions - community, Van Wert County, woolen yarn received, in the value of \$2.
Koesterling, Bever. Jüngel. D a i b.

For these gifts we express our heartfelt gratitude and wish that the dear God will bless the generous givers abundantly.

Seminar at Fort Wayne, Oct. 17, 1852.

I received ten dollars from several of my friends in St. Louis for my support in the seminary here.
May the loving God, according to His gracious promises, richly reward these gifts of love with earthly and heavenly goods.
Fort Wayne, 20 Oct. 1852.

H. Jüngel.

Undersigned hereby certifies that he has received the following for his support in the seminary here from several of his friends in
St. Louis:
on May 22, \$12.
on July 22 " 6. and a violin, on October 22 "12.
For this abundant gift of love, I express my heartfelt gratitude to all my friends. May the merciful God grant me grace to show
myself worthy of these gifts.
Fort Wayne on Oct. 22, 1852.

Nicolaus Beyer, pupil.

Evening comfort in the hour of death.

When the godly theologian Meißner (gst. 1626) at Wittenberg had enjoyed the Holy Communion once more on his deathbed, he broke out into the words with eyes directed to heaven before those standing around his bed: "O Lord Jesus Christ, You have fed me with Your body and watered me with Your blood, therefore I believe that You will give and give me everything with it; I wrap myself completely in You, hold myself" (herewith he closed his arms around his body and pressed himself with all his strength) "very tightly to You, and will not let You go., O Lord Jesus, You feed and water this body of mine, therefore it cannot remain in the earth, but must one day rise and come forth. You miserable people, who are standing around, you are in the pit of misery, I am coming to heaven and the hall of joy; you may think that evil is happening to me, but you do not know how good it is for me; you poor beggars, there is all darkness around you, in heaven it is light, there is all glory; there I want to go, there I am a true lord and am done with all toil and work. - He who dies in this way dies well! —

Retaliation.

At the time of the persecutions of the Protestants in France in the 2nd half of the 16th century, many of them emigrated to America and founded, among others, a colony on the coast north of Florida. This aroused the jealousy of the King of Spain, the fanatically papist Philip II. He therefore sent (in the year 1566) a squadron of 11 ships, manned with 2660 soldiers, to the North American coast with the order to destroy the newly founded colony. This order was carried out. Whoever fell into the hands of the Spaniards had to suffer the criminal and death. Many of them were hanged from the trees of the nearby forest and the inscription was attached to them: "These were not hanged as Frenchmen, but as Lutherans. Two years later, however, Frenchmen, in order to avenge that outrage, attacked the forts built by those Spaniards and now also hanged them in the forest, but with the following inscription: "These were not hanged as Spaniards and Catholics, but as traitors, thieves and murderers. - As unjust as this revenge on the part of the French was - for the Christian should not repay evil with evil - so just was this judgment which God brought upon the persecutors.

"In the schools they teach: *oontreng. no- ALMem prima xrixcnpia of est. äispubun- änm*, that is, who may deny what the na If anyone teaches anyone, and all men's reason and understanding must admit him, he is not to be argued with, but is to be directed to a physician, who will sweep his brain. For this is just as much as if someone wanted to say that white is not white but black, and two is not two but one.

Luther.

Teaching and life.

While it is bad when someone is found lacking in change, I see it as something much worse when someone strays in the teachings of the faith.

Origen.

Get

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V

b. to Synodal - M i s s i v n s-2 a s sr:

From the evaug. luth. Dreieinig', meant by

Mr. Past. John in Franklin Co, Ja. HO,00 from the Misstonsbüchsc m of the church of Hrn. Past.
Miracle in Chicago, Zl.

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Mr. Past. Miracle in Chicago 5.00 from Collinsville, Ill. 12 bushels potatoes in werth

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Krörke, Wild, Launhardt Christian Müller, Friedrich Meyer, Wilhelm Niemann, Wich. Pckpitz.

the 2nd half of the 8th Lahrg. the HH. W. Brockschmidt, Gottlob Müller.

the 1st half of the 9th Lahrg. the HH. W. Brockschmidt, Leonhardt Zimmermann.

the 9th vr. the HH. Dr. Bünger, F. Beckmeip" JacM Borger, Christian Bulmahn, Matth. FieselmaW Match, Groß, Heinrich Hilbrecht, Samuel AM Fr. urz Lomleian, W.Ih.

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Wolflingha "S,

Znr preliminary message.

The orders that I have received from lower places in the past few weeks, especially for songbooks of a single format, are to be filled as soon as possible, as soon as the delivery that has been expected for 14 days will have arrived here.
F. W. Barthel.

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Volume 9, St. Louis, Monday, November 23, 1852, No. 7.

Why should not and cannot the belief that the true church is actually invisible and scattered over the whole world, tempt us to to leave?

A sermon preached at St. Louis, Mo. on the 22nd Sunday after the Feast of the Holy Trinity in 1852. *)

In the name of JEsu!

Grace, mercy, peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and in love, be with you all. Amen.

Beloved brothers and sisters in Christ JEsu!

"I believe a holy universal Christian church, the community of the saints," says the oldest, in the apostolic Symbolum. Thus all Christians in all times and in all countries, great and small, learned and simple, have believed and confessed. From this we see: The Church of Jesus Christ, apart from which there is no salvation and no blessedness, is first of all an invisible kingdom, and secondly a kingdom that extends over the whole world.

*) We would not have yielded to the request of our congregation to publish again a sermon by the "Lutheran" for further circles, if the sermon published here did not deal with a subject about which we, however, owe our readers more detailed discussions as a result of accusations made against us.

D. R,

It is first of all invisible, because it is, according to the apostolic symbolism, an object of faith; but faith, according to God's word, is "a certain assurance of things hoped for, and not doubting of things not seen". Ebr. 11,1. The true church is actually nothing else than the community of all heartily believers and sanctified in Christ JEsu, their Lord. Of course, all of these are not invisible spirits, but visible human beings, but who can shake the faith worked by the Holy Spirit in their souls? And who, therefore, can say that only one man is a believer, and who, therefore, can say that only one man sees in him the church, or even only one member of the church? The true church, apart from which there is no salvation and no blessedness, is of course everywhere where the means of grace are visibly practiced, where God's word is preached purely and loudly and the holy sacraments are administered according to Christ's institution. Therefore, everyone can easily recognize where the true church is. But since the true Christians, who alone belong to the true church, are everywhere mixed with false Christians, like wheat with tares, who can now find out the true Christians from the false ones, and thus see the church? No one; one can see the people among whom the church is located, but those who are among the church are not seen.

Only he of whom it is said, "The firm foundation of God exists, and has this seal: The Lord knows His own. Therefore Christ also calls his church a kingdom of heaven on earth, which does not come with outward signs; and the holy apostle Paul calls it the body of Jesus Christ, the bride of the Lord, a spiritual house, yes, the Jerusalem that is above, and the church of the firstborn, who are written in heaven.

But the church, apart from which there is no salvation and no blessedness, is not only an invisible kingdom, but also one that extends over the whole world. After Christ sent out the holy apostles into all the world, and they preached the gospel among all nations, there are now also souls among all the zones of heaven who truly believe in Christ and who therefore belong to his church. Christ's church is therefore also everywhere, where only the sound of the gospel has reached, according to that irrevocable and eternal promise: "The word that goes out of my mouth shall not return to me void, but shall do that which pleases me, and shall prosper when I send it. Is. 55, 10. 11. Of no nation, of no city, of no country, yes, of no part of the earth can it be said: "Behold, here is Christ, or there" (Match. 24, 23.), that means, only

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Here, or only there, is his church and his promised presence of grace. When the African Donatists once claimed that the true church had died out everywhere, and that only in Africa, that is, in them alone, had it survived, St. Augustine answered them: "Not Africa, but the whole world is the territory of Christ's kingdom; for it is written of Christ: "Cry out from me, and I will give you the Gentiles as your inheritance, and the end of the world as your possession. Ps. 2, 8. But as there is no single people and no single city and no single country, yes, no single part of the earth, of which one could say: Here alone is the church, apart from which there is no salvation and no blessedness; so also there is no single visible church community that could boast of this. No matter how pure a single visible church may have God's word before all others; no matter how faithfully it may administer and use the holy sacraments before all others; no matter how splendidly it may shine before all others by Christian discipline, order and abundance of good works: nevertheless it cannot say: We alone are God's house, here with us alone is Christ's church; for God's word says that Christ reigns even in the midst of his enemies (Ps. 110. 2.), that is, Christ has his subjects even where his enemies, unbelievers, scoffers, seducers, heretics and tyrants, rage. Therefore, when the holy man of God Elijah thought that he alone was left of God's church, because he saw all Israel seduced by Baal's apostles and serving Baal instead of the true God, he received the divine answer: "I have left me seven thousand men who have not bowed the knee to Baal. (Rom. 11, 1-5. 1 Kings 15, 1-18.) Therefore, wherever God's word is still considered God's word, Christ has his believers, even if false teachers pervert and falsify it, Christ is not such a poor king who would only be king in one city, in one province, in one country: wherever the word of his grace resounds in all the world, he makes subjects for himself and, despite the gates of hell, establishes a blessed kingdom for his church.

We Lutherans, too, must therefore confess, and we confess it with joy: even outside the visible Lutheran Church, Christ has His kingdom; even outside the visible Lutheran Church, Christ still has believers; even outside the visible Lutheran Church, there are blessed souls. - —

But how? My listeners, did we not celebrate the feast of the Lutheran Church Reformation only eight days ago? - Is it true that many will be blessed who do not bear the name Lutheran, why do we still celebrate the day on which Luther once laid the foundation stone for the Reformation work as a feast day of rejoicing and joy? Is it true that the visible Lutheran church is not the universal holy Christian church, except for which is not salvation, why do we still hold fast to our ecclesiastical confessions? why do we not tear down these walls which separate our church from all other communities? Why do we still remain within the narrow confines of our Evangelical Lutheran Church? Why do we still separate ourselves from all other parties in Christendom? Why do we not extend the hand of fraternal fellowship to all the members of these communities? and why do we not participate in the union that is now so highly celebrated?

Many think, when they hear that God's church is actually invisible and spread over the whole earth, that one can therefore confidently turn one's back on the visible orthodox church and hold communion with all religions and sects. But, my friends, this follows so little from this, so little from the sentence: Christians are sinners, too - this follows that a Christian has the freedom to sin with knowledge and will. But let me discuss this in more detail in the present hour.

Text: 1. Joh. 2, 19.

Already at the time of the holy apostles, my listeners, false teachers appeared, who founded their own congregations next to the orthodox churches founded by the apostles, so that they could interpret and present the word according to their own sense unhindered and unpunished. These false teachers usually surrounded themselves with a great halo. They often walked, as Paul says, in the humility and spirituality of angels (Col. 2, 18-23). Sometimes even members of the orthodox churches were deceived by this, left these churches and joined the communities of the false teachers. What does the holy apostle say about this in our text? Does he declare that it does not matter whether one stays with the orthodox church or not? Does he declare that such deviant Christians remain good Christians and belong, if not to the true visible church, nevertheless to the true invisible church? No; with great earnestness he writes: "They went out from us, but they were not of us: for if they had been of us, they would have remained with us; but that they might manifest that they were not all of us." Herewith St. John declares: whoever falls away from a visible orthodox congregation proves that he is not a righteous Christian, that is, that he is not a member of the invisible congregation of the saints; for he who is, remains with that congregation. Now let me answer the question:

Why should not and cannot the belief that the true church is actually invisible and scattered over the whole world tempt us to ignore the orthodox visible church?

bare church to leave?

I answer: because those who want to belong to the invisible church have a double obligation:

1. the duty to abstain from those who falsify God's word and persist in their errors; and
2. the duty to stand by those who faithfully abide by God's word and confess the true faith purely and loudly.

But You, Lord Jesus, want the word preached in this hour to be lost to none of us, that those who have already fallen away from Your orthodox church may be salutarily frightened, the lukewarm and indifferent in the cloth of religion and church may be awakened, those who are sifting in doubt may be made certain, and the faithful confessors of Your name may be strengthened, so that we may all reach the end of faith, which is the blessedness of souls. Hear us for the sake of Your grace and goodness. Amen.

1.

As dangerous an error as it is, my listeners, to think that the visible Lutheran church is the church apart from which there is no salvation, and that therefore only the so-called Lutherans can be saved, it is just as erroneous to believe, on the contrary, that because many people will be saved who are not members of the visible Lutheran church, it does not matter to which visible church they belong; Whoever is in an unbelieving church can remain in it without danger to his soul, and whoever belongs to the orthodox Lutheran church can leave it again without danger to his soul and exchange it for another.

It is true that the true church is actually invisible and scattered all over the world. But this faith should not and can in no way tempt us to leave the orthodox visible church or to regard communion with it as insignificant and indifferent. For precisely those who

want to belong to the invisible church have two important sacred duties in opposition to this, namely 1. this duty: to separate themselves from all those who falsify God's word and stubbornly persist in their errors.

If we go back to the Church of Adam, and trace the whole history of the Church from the beginning to the last of the apostles, the holy evangelist John, we find that the orthodox have always separated themselves from the false believers by God's command, and that when the orthodox finally allowed themselves to be enticed into the fellowship of the false believers, God not only took no pleasure in it, but also always afflicted it with severe judgments. No sooner had Cain wrought false worship than the orthodox church of Adam separated from

silent church, and Cain had to go out with his own. Later, in Noah's time, when God's children united with the children of men, that is, with those who had abandoned God's pure Word, the church suffered such great distress that God had to destroy the rest of the world in order to preserve Noah's orthodox church. When, furthermore, the orthodox church of His had melted down to the family of Abraham, and false worship had arisen everywhere, Abraham at last received the express command to separate from the false church, to which his father also belonged; God said to him, "Go from your father's country, and from your friendship, and from your father's house, to a land which I will show you." And now what was all the leadership of the people of Israel but the constant effort of God to separate and keep pure the orthodox Israelite Church from all the false churches in the world? What were all the sermons of the holy prophets of the Old Covenant other than constant exhortations for Israel to strictly separate itself from all those who were engaged in false worship? - And if we go further into the New Testament, is it not also full of divine commands that the orthodox Christians should separate themselves from the false believers? First of all, Christ himself says: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." But can he say that he is aware of the false prophets, who even keeps company with the parties which they have formed? Christ further says: "If then any man shall say unto you, Behold, here is Christ, or there; believe it not. For false Christs and false prophets shall arise, and shall shew great signs and wonders, to deceive (where it is possible) even the elect. Behold, I have foretold you. Therefore, when they shall say unto you: Behold, he is in the wilderness; go not forth. Behold, he is in the chamber; believe it not!" Further, the holy apostle Paul writes Rom. 16: "Now I exhort you, brethren, that ye take heed of them which cause division and dissension beside the doctrine which ye have learned, and depart from them." And in the 6th chapter of the 2nd Epistle to the Corinthians he writes, when many Corinthians were in intimate contact with pagan idolaters and heretics: "Do not pull on the foreign yoke with the unbelievers. For what pleasure does righteousness derive from unrighteousness?"

What kind of fellowship does the light have with darkness? How does Christ agree with Belial? Or what kind of part has the believer with the unbelievers? What does the temple of God have in common with idols? But ye are the temple of the living God: as God saith, I will be in their temple.

I will dwell in them and walk in them, and I will be their God, and you shall be my people. Therefore come out from among them, and separate yourselves, saith the Lord, and touch no unclean thing: and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the Lord Almighty." Finally, the same apostle writes: "If any man teach otherwise, and abide not in the saving words of our Lord Jesus Christ, and in the doctrine of the blessedness of God, he is darkened. Stay away from such. Avoid a heretical man" (i.e. a man who causes division by false teaching) "when he is once and again admonished." From this you see, my hearers, it is God's clear prohibition that the orthodox Christians enter into fellowship with the unbelievers. Whoever does so sins against an express prohibition of the Lord, and whoever does so with knowledge and will sins grievously, even mortally.

However, fellowship with unbelievers is not only sinful because it goes against a clear prohibition of God and thus one sins oneself, but also because one thereby also makes oneself a party to the sins of others.

All unbelieving communities have their origin in sin. If the founders of the false-believing communities had remained in the common Christian faith and in brotherly love, there would not have arisen so innumerable parties and sects in Christianity. The departure from the common Christian faith and the breaking of the bond of brotherly love has given existence to all the other churches besides the orthodox one. Therefore, the continued existence of the false churches or sects is nothing but a continued sin against faith and love. The false-believing churches

The people of the world are not the same as the armies of false teachers who have gathered together to maintain and spread their false teachings, but who do not allow the pure teachings to emerge and to be destroyed.

and to fight against the orthodox church, to divide it and, if possible, to destroy it completely. What, therefore, does he do who joins a false-believing church? He participates in all the sins of the church. He is a soldier recruited by a false teacher, who has lined up with them and strengthens them,

who falsify faith and break love, defend false doctrine as their own castle, and fight against the orthodox church and seek its downfall. What the citizens do in a republic, who let themselves be recruited by a partisan man, who uses them to fight against the constitution of a free state and to cause outrage and partisanship in it: that is what a Christian does in the church, who joins an unbelieving community in Christendom.

He must not think that he is better-minded than many members of his sect, that he is therefore no more guilty of the sins of his sect than a member of the orthodox church is guilty of the sins of its members. He is in a completely different case. It is true that even in the orthodox church there is error and sin, but there error is considered error, sin is considered sin, but in the false church its peculiar error is considered truth, its sin of division is considered right. Therefore, if a Christian believes better than the sect to which he knowingly adheres, so much the worse for him. Just as all the robberies and murders committed by the members of the rebellious mob are imputed by the authorities to the one who joins the rebels with knowledge and will, even if he has not personally robbed and murdered them: so also to the one who joins an unbelieving church with knowledge and will, all the errors and sins of the whole unbelieving community are imputed by God, even if he does not personally harbor them. Therefore St. John, the disciple of love, speaks in his second epistle with warning seriousness: "If anyone comes to you and does not bring this teaching, do not take him home, nor greet him. For he that saluteth him maketh himself partaker of his evil works."

How, then, must it not be the sacred duty of one who wants to belong to the invisible church of the children of God to separate himself from those who falsify God's Word and persist in their errors, since by doing so he not only violates God's express prohibition himself, but also makes himself a party to so many strange sins? - Who will deny this? - —

But, my dear friends, apart from the fact that a Christian has this duty because fellowship with the unbelievers is so sinful, he also has this duty because it is so dangerous, so harmful and so corrupting, both for himself and for others.

That it is dangerous and pernicious for a Christian's soul to join a sect that obviously rejects God's Word and denies all the secrets of the Christian faith is something that everyone who has made only the slightest start in Christian knowledge understands. But if the errors of a sect are not so gross and obvious, many think that what harm can it do them if they adhere to it, which still has the main Christian teachings! Yes, because such unbelieving communities often have a great appearance of special love, kindness,

humility, gentleness and zeal, some think that they not only have no harm to travel in such communities, but even more blessing and edification than among the orthodox Christians,

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where, however, the truth often appears in a somewhat rough guise, and hypocrites, who often become apparent, also give great and severe annoyances. But one only deceives oneself with this. Why does God's Word warn against false teaching in so many places and so seriously? Why other than because it is so dangerous to the soul? - Why does Christ himself say to the disciples, "Watch and beware of the leaven of the Pharisees and Sadducees?" (Match. 16, 6. Compare verse 12. and Luc. 12, 1.) Why otherwise than because even "a little" hypocritical false "doctrine," as Paul interprets it Gal. 5, 9. through the Holy Spirit, permeates, leavens and corrupts like leaven the sweet dough of pure unadulterated truth? - Why does the apostle Paul call false doctrine itself a cancer in 2 Timothy 2:17? Why other than because false teaching, like an invisible evil cancer, eats away at the soul, penetrates the innermost being and forgets it, infects the soul and gives it incurable deadly wounds? - Why does Christ finally call the false teachers ravening wolves? Why other than because they tear apart the immortal soul of man with their false teaching, murder it and plunge it into spiritual and eternal death? How, then, apart from the sin against God's prohibition itself, must it not be highly dangerous to the soul to go to such churches and to become members of such communities, where false doctrine is mixed with the right doctrine, where poison is mixed with the nourishment of the soul? Oh, how many have walked finely for a while (Gal. 5:7) as members of the orthodox church; but behold! they finally let a secret disgust creep in at the heavenly manna of the pure gospel, which was proclaimed to them again and again. Despising it like a loose food, they, lusting for something new, went to a false believing church and heard here false doctrine preached with sweet words. They thought to hear new miraculous things, to receive new unexpected insights, learned to regard the old experiences of grace with suspicion, came either to false heights or to false humility, and thus finally, under sweet dreams of attained higher enlightenment and spirituality, fell into spiritual death, and finally into eternal damnation. - Is it not, then, the sacred duty of those who want to belong to the invisible congregation of the elect, since they are to achieve their salvation with fear and trembling, to flee false teachings and teachers like poison and plague?

However, there are not a few who think that it is against love to reject all false teachings and teachers so strictly and to separate from all false believers so strictly; love demands unification, love demands union. But, beloved, this too is nothing but a miserable deception of the wrong human heart. Of course, love demands union according to God's word, but what union? —

The holy apostle calls to all Christians: "Be diligent to keep unity in the Spirit through the bond of peace," but what does he immediately add? - "One Lord, one faith, one baptism!" (Ephes. 4. 3-5.) And what is this love which acts contrary to God's express command? It is nothing but a sham love, an empty mirage of love, a sinful, godless, idolatrous love; for it sets the love of man above the love of God, thus the sinful creature above the Most High and only Holy One in heaven. O godless union, O damnable union, built on a love which has stolen only the appearance of love, but has sacrificed the eternal truth of God, and has trampled under foot the eternal commandment of God! What good can come from such love and unity? Far from helping the true believers by uniting them with the false believers, it only harms them and the whole church. As long as the orthodox still separate themselves from the unbelievers, the latter's errors will be punished again and again in a real and insistent way, so that they either recognize and abandon their errors or do not spread them further and further. If, however, the true believers finally mix with the false believers, the latter, through the fault of the former, become more and more indifferent to their errors and the latter more and more indifferent to their truth, and instead of truth triumphing, error triumphs and truth is lost. Whoever goes astray is not shown love by being accompanied, but not only by being warned of his error, but also by being abandoned, testifying to the seriousness of the warning.

So I ask you: Should and can the belief that the true church is actually invisible and scattered all over the world tempt us to join a visible, unbelieving church? According to what has already been said, is it not rather the sacred duty of all those who want to belong to the true invisible church to separate themselves from all the visible communities of those who falsify God's word and stubbornly persist in their errors? This is so certainly their sacred duty, so certainly they are guilty of shunning and fleeing all sin and peril of soul. It is true that there are many righteous souls who will certainly be saved, even among the unbelieving communities or sects. But these are only those simple hearts, which in their simplicity do not see through the error of their sects, which in their simplicity keep to Christ and his word in all silence, do not blaspheme the pure doctrine, and therefore remain in the false community only because of weakness of knowledge. For the sake of such hidden believers among the unbelievers, who are known to God alone, we must

In vain, however, does the person who knowingly joins an invisible visible church or remains in it against his better judgment, out of disregard for the truth, take comfort in the fact that he does belong to the true invisible church. But in vain does he comfort himself who knowingly joins an unbelieving visible community or remains in it against his better knowledge out of disregard for the truth, by saying that he does belong to the true invisible church No! such a one does not belong to the true invisible church, because because he knowingly excludes himself from a false church, he is a knowingly and wanton country and therefore not a member of the spiritual body of Jesus Christ. He knowingly sins against God's clear prohibition to avoid false teachings and teachers; he knowingly makes himself a partaker of the errors and sins of his sect; he knowingly becomes a comrade of the opponents of the pure doctrine and splitter of the church; he knowingly puts himself in danger of his immortal soul; he knowingly denies, with his ungodly love, the true love that rejoices only in "goodness"; and knowingly abandons the way prescribed by God to build the church, and following his false wisdom in this, he works against his better knowledge to the ruin of the church. He belongs to those lukewarm people who are neither cold nor warm, whom the Lord wants to spit out of his mouth. He belongs to those conscienceless men of religion who are dulled to the truth and who, as much as they love pure gold from the mine and real gold in the box, do not care whether the gold of divine teaching is pure or mixed. He belongs to those half-hearted people who want to limp on both sides and carry on both armpits. He belongs to those blind leaders of the blind, since both finally fall into the pit, or even to those unworthy deserters and traitors to the country, who leave the banner of truth out of concern for their bellies, in order to fight against it for vile reward under the banner of error and lies. Of such the holy apostle speaks in our text. They went out from us, but they were not of us. That they may be made manifest that they are not all of us." That is, those who fall away to an unbelieving church are made manifest by the fact that they did not belong to the wheat of the church, but to the tares, and, if they ever stood in the faith, that they belonged to those "who believe for a time; but they have not root, but are turned aside, In time of temptation they fall away."

But, my listeners, the fact that the true church is actually invisible and scattered over the whole world should not and cannot tempt us to leave the orthodox visible church, not only because those who want to belong to the invisible church have the duty to separate themselves from all those who falsify God's Word and who are wrong in their beliefs.

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2. because they also have the duty to keep to those who faithfully stick to God's word and confess the true faith purely and loudly.

You will all admit that whoever is born into the true invisible church must be a righteous Christian. But you will also grant me that whoever wants to be a true Christian must strive with all seriousness not only to refrain from what God has forbidden, but also to do what he has commanded, and not only to avoid what is harmful and corrupting to him and others, but also to strive for what is useful and beneficial to him and others! But as certain as this is, so certain is he who wants to belong to the true invisible church, the holy duty to keep himself, where he can, to the right-believing visible church.

First of all, because this is God's clear and explicit command. According to God's word, man should not only carry the right faith in his heart, but also confess it with his mouth and in deed. "Whoever confesses me before men, I will confess him before my heavenly Father. But whosoever shall deny me before men, him will I deny before my heavenly Father." Thus saith Christ, and St. Paul adds, "If a man believe with his heart, he is justified; and if he confess with his mouth, he is saved." But he who is ashamed of the true disciples of Christ is also ashamed of Christ Himself, Therefore St. Paul calls out to his Timothy, "Do not be ashamed of the testimony of our Lord, nor m one who is His bound." 2 Tim. 1, 8. Therefore, whoever wants to belong to the true invisible church, let him also confess to those who testify to the faith of this invisible church. To this now comes this: As soon as the single family of Adam was divided into several families, it is already said, namely at the end of the 4th chapter in the 1st book of Moses: "At that time they began to preach the name of the Lord. At that time, God instituted the ministry of the public preaching of his word in addition to the ministry of the father of the house. And from that time on, God has not only powerfully preserved this office through all the millennia of the world's time, but has also from time to time anew designated, sealed and confirmed it as his holy foundation, and has proclaimed his wrath and his disgrace to all those who would not accept and hear the proclaimers of his holy and pure word who were called, sent and appointed by him. Clearly and distinctly, therefore, God has testified through the institution and preservation of the holy office of preaching that, according to his holy will, there should not only be an invisible kingdom of his children on earth, but that there should also be a visible church on earth,

Visibly ordered congregations, in the midst of which his word is publicly proclaimed pure and loud, and the seals of this word, the holy sacraments, are administered faithfully and unadulterated according to his institution. According to God's will, the Word of God is not only to be proclaimed to all those who have not yet heard it, in the whole world: also everywhere where children of God dwell together, the voice of the divine Gospel is to resound from the mouth of a preacher called in God's order, and around this orthodox preaching of the Word the children of God are now to gather and flock, like an army of God around his standard and banner. From the moment that God has instituted the public ministry of preaching, no one who wants to be saved is free to remain alone, to separate himself from the crowd of other confessors of the truth and to hold his worship service for himself alone; but everyone is bound by God's grace to stay where the word of the eternal God resounds publicly in the ordinary ministry of preaching and flourishes. Whoever, therefore, wanted to be blessed before Christ was born, was obliged, if he could, to keep himself outwardly with the people of God and their public worship, or to profess them as God's church with heart and mouth. Therefore, David testifies of himself in the 20th Psalm: "I will afflict the assembly of the wicked, and I will keep myself, O Lord, at thy altar, where the voice of thanksgiving is heard, and where all thy wonders are preached." Therefore Christ also speaks in the New Testament, foreseeing the New Testament visible churches coming into being according to His will: "If I hear not the church, hold him as a Gentile and a publican." And when the apostles had converted about three thousand souls at the first Christian Pentecost, it is now said of these not only, "But they continued steadfastly in the apostles' doctrine," but also, "And in fellowship, and in the breaking of bread, and in prayer." And they were daily and always with one another in unison in: Temple." And when later this zeal was somewhat extinguished, the apostles exhorted, as we read among others in the Epistle to the Ebrees in the 10th chapter: "Let us not forsake our assembling together, as some do; and in the 1st chapter of the 1st Epistle to the Corinthians: "Let us not forsake our assembling together, as some do". I exhort you, brethren, by the name of our Lord Jesus Christ, to be of one mind at all times, and not to be divided among yourselves, but to hold fast one to another in one mind and in one opinion.

Who can therefore deny that it is the sacred duty of all those who want to belong to the true invisible church to adhere to the orthodox visible church as well, since this has always been God's and valid until the last day?

But he who wants to belong to the invisible church has this duty because this fellowship with the visible orthodox church is of such great blessing for himself as well as for others, and indeed for the invisible kingdom of God in general. It may seem to some that he has the fewest obstacles to his Christianity who withdraws from all into solitude, avoids not only all entanglements with the children of the world, but even with Christians, and serves his God alone in secret. But it only seems that way. "He who separates himself," says Solomon, "seeks that which he lusts after," and sets himself against everything that is good." (Proverbs 18:1) He who sets himself apart and stands alone is not only already on an erroneous path against God's word, but also all too easily comes to all kinds of other own and dangerous erroneous paths before he means it. Whoever, on the other hand, belongs to a Christian congregation, in which God's word is preached purely and loudly, experiences daily the truth of that promise: "Where two or three are gathered together in my name, there am I in the midst of them. *) But who can express the greatness of the blessing that flows from the fact that Christ himself is present in grace in the churches, in which his holy word is preached purely and loudly and goes forth? There one grows in the knowledge of oneself and of Jesus Christ without noticing it; there one is awakened and encouraged as often as one has become sluggish; there one is raised up again as often as one has stumbled or fallen; there one is rebuked as often as one has gone astray; there one is comforted as often as one is troubled and in need of comfort. There one is as if in the midst of a stream that flows into the sea of bliss and by which one is lifted and carried along and often pulled along as if by a blessed force.

But even more! In his actions, a Christian must not only consider himself, but also his neighbor and the welfare of the whole. But what would become of the world and of the church of God if every Christian went there for himself and if there were no Christian congregations in which God's word was preached publicly and the holy sacraments were administered according to Christ's institution? Would not then, to speak humanly, the invisible church also finally perish? If God had not instituted and preserved the visible church, where would the invisible one be? Who then would have gone out to

As great a consolation as this promise is for even the smallest assemblies of true Christians, those who despise the public, orthodox preaching ministry established by Gort, cannot take comfort in this promise at all. These are not gathered in Jesus, but in their own name.

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To seek out the poor blind Gentiles and bring them the message of peace? Where would we get the message of salvation? And if there had not always been Christians in particular, who with great earnestness insisted on purity of doctrine and authenticity of worship, exposed and punished false teachers, and gathered true-believing congregations: where would the pure doctrine be now, and where would the sects finally have come to? - Certainly, as holy as it is the duty of all true Christians to be concerned about their own salvation and the salvation of their neighbor, about the welfare of the whole church and the salvation of the whole lost world, so holy is it their duty to stand by those who remain faithful to God's word and confess the true faith purely and loudly. Therefore, as irrefutably true as it is that the true church of Christ is actually invisible and scattered over the whole world, should and can this faith tempt anyone to leave the orthodox visible church? Never ever! - —

You, therefore, who cannot deny that in our Evangelical Lutheran Church God's Word is taught purely and truthfully and the holy sacraments are administered according to Christ's institution, and who nevertheless keep company with unbelieving communities or stubbornly withdraw and do not want to keep company with anyone: you can by no means console yourselves with the fact that the true church is invisible; it would therefore be enough if you were only members of this invisible community. I repeat: as little is he a true Christian who knowingly and wilfully sins against God's commandment, and who knowingly and wilfully puts himself in danger of his soul and does not use the means which God has prescribed for him to attain salvation: so little are you members of the true invisible church of believers and saints, who knowingly and wilfully have fellowship with the unbelievers against God's prohibition and flee the fellowship of the orthodox against God's commandment. Of you it is said in our text, "For if they had been of us, they would have remained with us."

But you, who are earnestly anxious to belong to the invisible church of the children of God, never forget: the right way to come into this invisible church and to remain in it is just this, that you stand by those and not only believe but also confess with them, gather together, work and work, fight and suffer, who faithfully remain with God's word and confess the right faith purely and loudly. Therefore, dear fellow Lutherans, to whom God has given open eyes to see that our dear Lutheran Zion is built on the pure eternal unchanging foundation of the apostles and prophets, Jesus Christ being the cornerstone: rejoice, indeed. heartily that Christ has a hidden seed of his faithful everywhere, but also thank him with all your heart that he has given you the unspeakable grace to stand in a community where the light of his word shines brightly and loudly for you. Hold on to what you have, so that no one may take away your crown. Do not be ashamed of your Savior and his word and his true confessors even in this last sorrowful time, but confess your Savior and his unadulterated truth with them here before men in disgrace and persecution, so he, the faithful Savior, will also confess you one day with all his own before his heavenly Father and all his holy angels in eternal honor and glory. Yes, be faithful even unto death, and the Lord will give you the crown of life. Amen.

Grabauiana.

After we have made a holiday for ourselves in the last number of the "Lutheraner" in regard to the "Informatorium", which was certainly to be granted to us, it is nevertheless necessary that we are not entirely unremembered by the said paper, which remembers us so diligently, even if not in honor. So let the dear reader hear some of the contents of the last number of the Informatorium of Nov. 1.

The first essay contained therein is a submission under the heading: "Ueber die Lehre von der Kirche, wie sie Herr Professor Walther in 9 Thesen als die Lehre der Synode von Missouri aufgestellt." It is true that this essay is not yet finished; the conclusion is to appear in a following number; from this beginning alone the just conclusion can be drawn that the good man who sent it in suffers from disregard of the rule which we have already recommended to the Informatorium: Hui beue äistmßui^a, done äoeet d. i. He who distinguishes well, teaches well. Yes, it almost seems to us as if the writer of the essay, as well as other workers on the Informatorium, were subject to Neumeister's verdict against Johann Arnd: "The dear man has given rise to many quarrels and disagreements out of oversight and ignorance. The dear man had not had time on universities to lay a firm foundation in God's teachings." (See: Past. Grabau's second synodal letter p. 49. 50.) Since we will illuminate the Buffaloer's false doctrine of the church in more detail later, we will not dwell on this.

The other essay is a so-called "Christian reflection" by Father Grabau himself, in which he tries to prove, when he demands from his church children "obedience in all ecclesiastical things, which are not against God's word," that he is doing right in it. whose nature seems to have become) to honor the editor of the "Lutheran" in the essay with the title: "The well-known slanderer at St. Louis," but since he says at the same time that our assertions are either: "a naked malice or a gross lack of understanding," it almost seems. Fr. Grabau is now beginning to become polite, for by the last addition with its "or" the titles given to us become a true flattery in Fr. Grabau's mouth. However, we also intend to speak about the doctrine of Father Grabau concerning obedience to the parish priests later, when we will present and evaluate the entire doctrinal system (?) of the same.

The third essay is the continuation of the "Beiträge zu Mittheilungen aus und über Nordamerika" by Pastor Winkler in Detroit, also in the well-known Buffalo manner. In it he claims, first of all, that even pastors of our Synod have confessed to him "that for years it had been considered a foregone conclusion at their Synod" (of Missouri 2c.) "that the Buffalo Synod must be brought to ruin, no matter what the cost 2c., and that the younger pastors in particular had only been wound into the matter by Walther." To this we reply: if preachers of our synod really testified to this, then they are either those who once had this conviction, but are now convinced of something more, and then of course their testimony has no probative force; or they are still of the same conviction and neither protest nor separate themselves from us, in which case what is to be thought of their character and to be given on their testimony? Incidentally, a comparative glance at the "Informatorium" and the "Lutheran" already shows that we are not aiming at destroying the Buffalo Synod, but that the latter rather sets everything in motion to destroy the Missouri Synod and to spoil the divine blessing given to it so far. In particular, Mr. Winkler shows himself to be a master in twisting and turning old stories and spiking them with sacrilegious judgments about our attitude in such a way that he can consider himself assured of achieving his purpose of desecrating our Synod.

Furthermore, Father Winkler accuses Dr. Sihler of a sinful procedure in the affairs of Pastor Schmidt in Cleveland. We do not

reply to this, since perhaps the necessary light will soon be shed on this matter by others who are better informed.

Finally, the aforementioned makes an extensive excursus, in which he takes the opportunity to introduce Mr.

*) However, we can by no means believe that there are preachers of the second type in our synod. By the way, "Dt" be what it may, in any case publicized around a common character confessed to him in confidence; we can only pity the brethren whose confidence Mr. Winkler so indiscriminately abuses.

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Pastor Grabau a eulogy. Since the latter has already shown this love to the former in the "Informatorium", the writer may well have revenged: "A love is worthy of ankeren. Incidentally, we heartily grant Father Grabau praise where it is due. We are not concerned with his person (although he himself, together with his comrades, has so much to do with our person), but rather with his teaching. We also want to concede to Father Winkler that he may have had a similar fate with Father Grabau as we once had with Pastor Stephan, whom we also found to be quite different than the rumor portrayed him, and who also worked in his time as a true servant of God for the salvation of many hundreds, perhaps many thousands of souls with admirable faithfulness, but who nevertheless fell into false doctrine! *)

The fourth essay is by Mr. von Rohr, whose acquaintance our readers have already made in the trade of the unjust ban. The essay is called: "Warning against Jesuits." Of course, by the Jesuits, the dear gentleman means us. Because some years ago we ourselves reported the passages from Luther's earlier writings on the unjust ban, on which the Buffaloers stiffened, at that time, however, without the necessary distinction, in the "Lutheran", but now no longer wanted to let the same be valid as Luther's always maintained doctrine, so we should and must now be a Jesuit. Herr von Rohr has not considered that one can and should also learn from one's enemies. As is well known, Luther calls the enemies of Christians the grindstones of Christians, and Arnd is said to have taken off his little cap in his sacristy every time there was a passage in the church hymns in which the enemies were remembered, and to have thanked the dear God for the many good things which the enemies had done him against his will by God's providence. We confess that we too, when we remember the Buffaloers, find reason enough to take off our cap. For example, because of the way the Buffaloers exploited Luther's earlier doctrine of unjust excommunication, we have been salutary awakened to distinguish better between the earlier and later times in Luther's teaching on this point than we did a few years ago. By the way, we are surprised how Mr. von Rohr, as an old man of war, can treat the matter so naively. We have shown him so clearly his error and his sacrilege, especially in regard to Luther's doctrine and the Lutheran Church's unjust excommunication, that there is no longer any room for doubt, and he turns himself in,

It goes without saying that we do not want to compare Father Grabau with Father Stephan in regard to his later revealed immoral life, although the fanatical Grabau in his unchristian zeal has placed Stephan at our side without such restriction.

as if he had just fallen from the sky again and therefore did not know at all that during his absence he had been written against in regard to this very point! It is true that Hüter put the date: "September 16, 1852," under his last essay; however, we do not want to hope that this should be a backdoor again.

The fifth essay is a submission of the church board of the Martinsville congregation, in which, as the Buffaloers are wont to do, he declares everything that Pastor Krause of the Martinsville congregation had replied to in the "Lutheran" to be pure lies, without proof. The writers complain at the same time that they sent this refutation of Krause's essay to the editors of the "Lutheran" for inclusion in this newspaper, but did not even receive an answer. The matter behaves thus, however. But we ask everyone who can judge even according to the rules of reason and common justice: Is it not pure nonsense to demand of an editor that he record a reply that contains nothing but invective and unproven mere denial of the facts on the part of the attacked party? Could we regard the request of the senders to record such a reply as something other than mockery and scorn, which we could not counter with anything better than silence? The writers, of course, exclaim: "There you see how the community is granted its right" - but we know only too well who the acting "community" is in the case of Mr. Buffalo, unfortunately, that we should feel hit by such side blows and be convicted of having violated a sacred community right. So it goes, first one tramples the community rights with feet, but if the deceived community is to cover the disgrace of their false shepherds and to shoot the bolts turned by them, then all at once one talks about community rights.

Finally, the "Informatorium" gives something to the delight of its readers, which we want to share in its entirety. It says in the last essay: "America is a country of the strangest occurrences. A Stephanist pastor supposedly ceases to be; then becomes a professor at Concordia College in St. Louis in Missouri, and now he is willing to become a wagon driver of a sidecar that drives next to the ""Lutheran"", they *transit gloria mundi* (so passes the world's glory!). Accordingly, the Synod of Missouri 2c. seems to want to transform itself into an association of carters,, a transformation that would like to yield little to the Ovidian and show best how it respects the divine preaching office. Cor. 1, 15." - There is no need for many words about this essay. It shows anew that the Buffaloers would like to move us somehow for life, with the promised stories of their doings and being.

But they are rather clumsy in their attempts to achieve their purpose. With such silly childish antics they only betray what weapons they have to use to counter in advance the impression they fear from the revelation of the truth. By the way, we remind you once again that the Buffaloers did not rest until they had extorted from us the promise to expose their unjust bans and hierarchical prates, and that now that we are reluctantly forced by them to do so, they incessantly call us liars, slanderers and the like even before the presentation has appeared. God look into it! - —

After the last number of the "Informatorium" has almost exclusively dealt with us, as reported, it finally gives the following announcement: "We have started to publish the Informatorium twice a month, in the hope that the number of subscribers would increase significantly and that everyone would pay diligently in advance; however, this has not happened to the extent that was desirable for the execution of the matter. We are therefore forced, albeit reluctantly, to publish it once a month again", etc. We only communicate this without making use of this fact against our HMn opponents, but we cannot help but at least pose the question to their consciences: What would they do if the "Lutheran" were to fare as the "Informatorium" does at present? Would they not, to conclude from the present analogies, exclaim: "Do you not see here how God's judgment is already overtaking the "Lutheran"?"

Ecclesiastical message.

On October 24, my dear brother, Wilhelm August Fick, was solemnly ordained in the Immanuel Church in St. Louis by the President of our Synod, Pastor Wynecken, assisted by Professor P. Walther and the members of my congregation, after he had passed a colloquium the previous Wednesday. My brother attended the grammar schools in Verven and Hildesheim in Germany and then studied theology in Göttingen.

Moved by love for our abandoned Lutheran fellow believers in this part of the world, he left the fatherland this spring under the blessings of our dear parents to serve the Lord's church here. And the Lord soon called him to his vineyard. After visiting the

brethren here, in Perry County, and in several other places, he received a call from far away. There was a small Lutheran congregation in the far west, in Holt County, 65 miles west of St. Joseph in Missouri, which was still in existence this year.

The church asked for a preacher in the fall because it was very much contested by Methodists and other sectarians, and mentioned my brother in particular. Since he recognized the will of the Lord in this call and at the same time was appointed by the Praeses, he decided to go there in the name of the Lord, and on October 28 he departed for his parish.

So help you, my dearest brother, the friendly comforter in all distress, God, the precious Holy Spirit, who has called you to this holy office, that you may praise the great deeds of God in his power, with his fire and full of joy and win many for our eternally beloved Savior, who loved us and gave himself for us. The grace of the Lord, the prayer of the Church and the blessing of our dear parents accompany you into your far distance. And when your joyfulness in the service of the Lord grows cold, remember his faithful, serene question: "Do you love me?" and his word: "Feed my lambs; feed my sheep!" The Lord be with you! Amen.

All brothers in Christ want to include this young plantation in their intercession, so that God's Word may be preserved, grow and be praised there.

The addr esse is preliminary:

Rev. W. A. Fick,

Oare ok no obarles lorebers,

Holt Eount^, OreZon jkoscb Ol'üeo, No.

Hermann Fick.

Strange payment with indulgences.

Once upon a time, a manuscript codex of the first five books of the History of Cornelius Tacitus was stolen from the library of the Benedictine monastery at This stolen codex finally came through several hands into the possession of His Holiness, Pope Leo the Tenth. What did His Holiness do now? He had the work printed and sent a beautifully bound copy of it to the monastery. And so that the monastery lords, as the pope himself wrote, "would see that from this theft a benefit rather than a disadvantage had arisen for them, we (Leo) sent a perpetual indulgence for the church of their monastery." Wasn't that a great generosity of the holy father? (See: Schmidt's Brandenburg, Kirchenhistorie, where the letter of the pope, d. d. t. Decbr. 1517. is printed).

Receipt and thanks.

The undersigned hereby certifies to have received from the congregation of the Rev. Husband in Allen Co, Ind, \$28.20 as support for his maintenance in the seminary at Fort Wayne.

The rich God, according to his promise, wants to (Matth. 10, 41.) also richly reward these gifts of love to every giver.

Saginaw City, Nov. 11, 1852.

E. Kundinger.

It confesses with tank against God and milken donors to have received P6.00. from the Young Men's Association at Altenburg, Perry Co, Mo,

Gotthold Löber.

Received in my support:

H6. by Mr. P. Eppling in Spencer Co, Indiana;
H8.30. by the Young Men's Association of Cincinnati, O.

May the good God abundantly bless the kind givers for their lenient gifts, both bodily and spiritual.

Fort Wayne, Oct. 30, 1852- F.I. Th. Jungck.

In this year's Synodal Report of the Missouri Synod rc. my address is incorrectly given; it is correctly found in the "Lutheran," Lahrg. 8th, Nro. 17.
Mich. Wilh. Sommer.

Get

m to the Synodal Cajse: Vacat.

d. to Sy n od al - Mi s si on S - C as sc:	.70	
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c. for the maintenance of Concordia College: from the community at Altenburg, Perry Co, Mo. 9.00		
" , of the Mr. Pst. Baumgart in Elkhorn - Prairie, Ill.	7.55	"I. for poor students:
from Mr. Ahring in Cleveland, O.	2.00	
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" " Joh. Fr. Gerding4	.00
" " Gerh. Heinrich Brockschmidt5	.00
" Anna Hrcdmann5	.00
" Mr. G. H. Bohl4	.00
" " Georg Eckert5	.00
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" of the parish of Mr. Pst. Schwan in Cleveland, O.	3-1.50
" of the parish of Mr. Pst. Werfelman in Auglaize Co, O.	6.00
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F. W. Barthel, Cassirer.	

Bezahlbt

the 8. Lahrg. the HH. Dietrich Brockschmidt, Pst. Hüstmann (2nd half), Joachim König, Johann Lang, Georg Noßwag,
 9. Jabrg. dir HH. Michael Bock, Wittwe Berne- mann, Christ. Buschck, Goth. Darnstdt, Christ. Törrseldt, Johann Engellaupt, Jacob Ellingkr, Pst. Grüber, Pst. Grabau, Pst. Hüsmann, Georg Hofmann, Job. Lunz, Georg Lüderö (the oversight is improved), Andreas Menges, Pst. Lbcr- wabrnbrock, Philipp Reinhard, Wilhelm Richter, Gustav Rother, Carl Sallmann, Gottfr. Schmidt, Gottlob Schmidt, Loren; Sömmtinger, GeorgTbt- mas, Conrad Tbeis, Philipp Wamsgans, Philipp Zabel.

Books and pamphlets

to have in the expedition of the Lutheran

around the buried prizes.

Third Annual Lutheran of 18U> -17 <th>No. 8- 26.... SO (The first and second volumes are out of print)</th>	No. 8- 26.... SO (The first and second volumes are out of print)	
Fourth, fifth, sixth, seventh years of the Luther and each 50 Conversations between two of our fathers about Methodism, (in pamphlet form) 1 stu 5.		
Dr. Martin Luther's tractat of the True Church, 2 pieces' 5.		
Dic Verfa ssung der deutschen evang. luth. Syuode of Missouri, Obis u. a. St. 5. Second, Third, Fourth and F ü u f-. t he synodal report of the same synod, each 1s.		
Kirchen - G c s a n g buch inr cvang. luth. C)e- meinden, verlegt von der hiesigen evangel. luth. Gemeinden U. A. Cvuf. in gepresstem Leder- bande, das Etück 75.		
100 piece tzwM.		
In the dozen \$1.		
Dr. Martin Lutieri's Catechism, unchanged reprint, 16.		
AB C - Buch, und in gehöriger Scu- fensolge geordnete U e b u n g s st ü ck e u. s. w. herausgegeben von unsrer Synode 10.		
By the dozen KIM Johann Hihnerö Biblical Histories. New York edition, in detail . 25«.		
Dr. Martin Luther's interpretation of the 90th Psalm. Psalms, broschirt and trimmed .. 15.		
Spruchbuch zum kl. Catechismus Lutheri . 15.		
The pastoral letter of the Rev. Grabau zu Buffalo v. J. 1810 nebst dem zwischen ihm ge- wechscl ten Lchrsssten - 15.		
Bries Dr. Martin Luther's of Installation of Church Servants to the Council of Prague in Boomen of 1525. translated from Latin by Paulus Speratus 10.		
Timok h e n s. A gift for the confirmirt Youth. Edited after Hiller, bound . 35.		
Sermon preached on Easter Day, 1851, at St. Louis, Mo., by Prof. C. F. W. Walther . 5.		
His sermon on 1 Thess. 4, 1 - 7. The exhortation of the holy apostle. Apostle to become more and more complete . - .5.		
New Testaments, mostly with the Psalter, Sluttgardtrc, London and Hamburg editions, in ordinary binding with the Psalms		
28 confirmation bills with Bible verses and song verses, incl. with biblical pictures and marginal drawings; lithographed and published by Leopold (säst.		
16 baptismal certificates with Bible verses along with drgrl. Images and Naudzichnuacn; lithographed and published by Gast u. Brother . .. KIM		
Melodies of German church hymns according to Dr. Friedrich Layritz .. 25.		
Lcipziger Evangel. Luther. Missionary Gazette from Years 1850 . N		
Printed by M. Niedner, North - corner of the third and Chestnut - street. ,		

The dozen K8. The dozen K9. The dozen K10. The dozen K11.

The same smaller format, the "lück 5V. The dozen K 5,25.

The dozen K8.

LOOSkick K9,10.

The dozen K11.

In the dozen \$2,ov.

In the dozen K1,SO.

In the dozen \$1.50.

In the dozen K.1M.

Volume 9, St. Louis, Monday, December 7, 1852, No. 8.

Is the Lutheran Church acting rightly by rejecting the hand of fellowship offered to it by the Reformed?

(continued and concluded)

But is it not uncharitable to exclude from communion the reformed or the un-reformed who communicate fully in our church? Should the unrest and the noise of the church's quarrels penetrate into its peaceful holy of holies, the sacrament of the altar? It is, after all, a meal of love. It is the table of the Lord, not the table of the Church.

For the time being, we give the definite historical answer to this: the non-admission of Reformed Christians to the Lord's Supper has always been a generally valid church practice in our Lutheran Church, as far as it remained pure from Philippistic syncretism *). We will prove this in an appendix, as far as the evidence for it is available to us now.

It is also known that our church has fought a centuries-long battle to the death for the pure doctrine of Holy Communion. The doctrine of the Lord's Supper has thereby been raised infinitely high above all the mean things (adiaphora). It has become the shibboleth of the church, by which it recognizes who is with it and against it. Their

*) i.e. Melanchthonian church blending.

D. R.

The doctrine of the Lord's Supper does not contain this peculiarity, but it is concentrated in it. †) The pure doctrine of justification vis-à-vis the Roman Church and the pure doctrine of the Lord's Supper vis-à-vis the Reformed Church - these are the two heart chambers of Lutheran nature.

With this importance of the doctrine of the Lord's Supper in itself and with this importance which it has attained for her in the course of three hundred years of history soaked in sweat and blood and tears, how could and how can the church be indifferent to whether the one who wants to go to the Lord's Supper in her congregations has the right scriptural knowledge of the Sacrament of the Lord or not! If she were to admit to the Lord's Table reformers with Zwinglian or Calvinist doctrine, unbelievers with their view indifferent to the doctrines of distinction, she would lay aside the weapon of the fathers, make false peace, favor ignorance, sanctify lukewarmness. If their children do this, they act without commission and against the spirit of the mother.

However, the old practice hostile to such false communion looks very uncharitable.

†) i.e. it has its center in it, D. R.

i.e. the Unite have the opinion that it is indifferent what a person believes in the points in which the Lutherans and Reformed do not agree.

D. R.

Where it has fallen into oblivion and decay, as here in Bavaria, it appears almost like inhumanity itself. Nor do we want to deny that this practice, carried out by those who have only an orthodox head and not a faith living in love, can become quite repulsive and soul-destroying. If, in general, pastoral care is an unspeakably delicate business and, as Bernard of Clairvaux says somewhere, every soul is like a vessel filled to the top with Christ's blood, which the pastor has to carry, eternally responsible for every spilled drop: so here, where it is a matter of participation in the Holy Communion, this very delicate business is not to be found anywhere else. In the case of participation in Holy Communion, this most tender mystery of love crucified for us and now transfigured, double and triple tenderness is necessary, and it is said here in the infinitely highest sense: do not spoil by your food the one for whom Christ died. But where this practice is practiced by a not merely nominal Christian and Pharisaic Lutheran pastor, the rough shell contains a sweet kernel, the hard shell a delicious pearl, the apparent abruptness a blessed compulsion.

The Holy Communion. The Lord's Supper is not only the Lord's offering of Himself, it is also a confession of the congregation proclaiming His death; it is the culmination of the divine service, the main act of the church's communal activity, and the highest act of the church's life.

Expression and execution of the congregation's life of faith. Whoever participates in the Holy Communion in this or that church. He who participates in Holy Communion in this or that church confesses not only the Lord, but also the congregation that confesses him here. He must know and believe what the church confesses and be determined to confess it. Therefore, the ancient church excluded the catechumens *) from the celebration of the Lord's Supper, in accordance with the nature of this highest act of confession and cult. †) For this reason, even now, the right to communion is preceded by confirmation; for only he who knows what the body and blood of the Lord are is capable of cultus. And according to the old custom, a Christian who until now belonged to another church attains the right to communion only after a previous catechumenate or confession made before a superintendent or pastor; he was also not accepted if he did not give due notice to the church community to which he previously belonged. Participation in the Lord's Supper has always been regarded as a public manifestation of conversion from one confession to the other.

Why on earth should we abandon this old good practice? Why, where it is falling into disrepair, should we hesitate to reestablish it?

Reference is made to Lutheran congregations to which reformed people have joined in complete submission to Lutheran worship and church order. It is considered harsh that such reformed people should be rejected at once from the Lord's table within the congregation to which they belong. But if they belong to the Lutheran congregation with mouth and heart, they should not be rejected! But if they want to belong to the Lutheran congregation and yet remain Reformed, this is a self-contradiction, which testifies either to lack of knowledge or to fundamental indifferentism (indifference to religion) or to lack of conscience. The first cause is bad, the second worse, the third the worst; in all three cases the pastor will have to try with wisdom and gentleness to persuade such reformed members of his Lutheran congregation to consciously convert to our church. There is no good reason why he should have misgivings about approaching them with the desire for a free decision for the Lutheran or Reformed Church. If they are members of the congregation who still lack the most general Christian knowledge, or at least a lively one, the question of which church they want to belong to is not a problem, as long as it is properly prepared, suitable for them to emerge from their ignorance and lack of security.

*) I.e. the unbaptized who were preparing to be accepted as Christians. D. R.

†) Cultus is the name given to public worship.

D. R.

to shake up their sleep. If they are honest truth-loving souls, the ambiguity and hypocrisy of their present position will be easy for them to understand; the choice presented to them will drive them into prayer, and the anointing of the Holy One will teach them what is right before God and salutary for them. They have their children confirmed Lutheran, why should they not be Lutheran themselves? By the way, they will not be penetrated by force, they will be given time to think about it, and during this time they will be ready to take care of them with patience and without tiring. If, however, some should want to remain with the Reformed Church by force of habit or stubbornness or inability to convince themselves, they are free to enter into the external association and spiritual care of it. They are also free to participate in Lutheran worship - only the sacrament of the altar is inaccessible to them because they do not want to belong to the church that celebrates it. Should the Reformed and the Unrighteous be spared what is our sacred duty to demand of our confirmands before we admit them to the Lord's table? Is the church to be united, based on iruxlicūn iZuorntia, with Reformed and Unformed *), of whom we do not know and may not ask whether they want to remain what they are? Does the church aim at such a politically external propaganda **), which leaves the parents in their unconsciousness for the sake of the children, who are confirmed Lutheran, and does not allow any church consciousness to arise in them?

It is by no means our opinion that the Reformed who are in a Lutheran congregation are to be regarded as Reformed and excluded without further ado. That would be untrue, unjust and uncharitable. Rather, we must assume in hopeful love that their actual affiliation with the Lutheran church also corresponds to their will and conviction. But two things seem to us indispensable in such mixed congregations: first, that those who are unclear be brought to a conscious ecclesiastical decision by pastoral means, and that the ministry be publicly and especially willing and anxious to work toward this with as much wisdom and gentleness as earnestness and determination; second, that those who professedly and known to want to remain members of the Reformed Church be denied access to our Lord's Supper for the sake of their own conscience. It is possible, of course, that it is quite dear and honorable Christians who are affected by this seemingly harsh practice. But do we really want to reject such a practice?

"That is, a correction that often exists only because the reformed and the un-reformed do not know what they are doing when they take Holy Communion in the Lutheran church. D. R.

I. e. institution to make people a kind of Lutherans. D. R.

Do we say that we do not acknowledge or disparage the work of the Holy Spirit on their souls and do not rejoice in the Christian virtues with which grace has adorned them? Let us count them among the unclean and unworthy, to whom, according to Match. 7:6, sanctuary and pearls should not be given away? Do we put their rejection on the same line with the exclusion of those who walk in prevailing sins and persistent impenitence? None of the above, but they are to be rejected because we cannot consider our Lutheran church to be the orthodox one without considering the Reformed one to be an irreligious one, and because it is truly not a matter of indifference whether one professes the Lutheran or the Reformed one. Now, of course, we also know that many Reformed believe more Scripturally than their church confesses, and in general, no conclusion can be drawn from the confession of a church to the faith of all its members. But this is precisely the disease of our time, that the individual, to the same extent that he was formerly completely absorbed in the natural and ecclesiastical context in which he found himself, now isolates himself from this natural and ecclesiastical context (singles himself out) and abolishes all interrelation of obligation and responsibility. As if the church were not there, members of the Lutheran and Reformed churches think they can believe whatever they want. And indeed they are free, but it is just as certain that the confession of the church overpaints all its members and that the one whose faith is in contradiction with the confession of his church is in conscientious contradiction with himself. For he does not inwardly belong to the church to which he outwardly belongs. With this subjectivism *) of our time, a stricter communion practice is doubly necessary. At the threshold of the Holy of Holies he should be brought to reflection and conviction of his unchurchedness. He should not cross this

threshold.

If we now briefly summarize our conviction, it can be done in the following theses (sentences): 1) The Holy Communion is, on the part of the Lord, the sharing of His true body and blood with the congregation. The Holy Communion is on the part of the Lord the sharing of His true body and blood with the congregation, and on the part of the congregation the acceptance of these most holy gifts with the proclamation of His death. It therefore has a confessional side **) and is, as the summit of the congregational service, so also the summit of the congregational confession that goes on and on. 2) The confession of the Lord's Supper of the Lutheran Church is a confession of the oral and dignified gift of bread and wine.

This is the tendency to regard oneself as if one does not belong to a whole, but, unconcerned about others, can believe and do what one thinks is right and good for one's person. D. R.

"The Holy Communion is an act of confessing one's faith. D. R.

The church does not have this confession, and the unchurched deny its fundamentality *) and in general the essential differences of both churches. 3) The Reformed Church does not have this confession, and the Uniate denies its fundamentality *) and in general the essentiality of the differences of both churches; therefore the Lutheran Church does not enter into fellowship with either church, least of all communion, where it is mindful of its profession and does not fall away from itself. 4) For all church fellowship is an expression of the community of faith, but the summit of all church fellowship is the communion of the Lord's Supper, for which reason all unions have always been consummated and sealed. 5) The confessional and fundamental position of the Lutheran! The confessional and fundamental position of the Lutheran Church in relation to the Reformed and Uniate Churches is normative * * *)†* ' ') for the practice of the Lutheran church office; it may not admit reformed and un-reformed persons who wish to remain so to communion with our church, may not place members of the Lutheran congregation in communion with them. 6) Mixed communion cannot be justified by any emergency, for nothing can become a duty of love that is against the duty of faith. To mixed congregations of Lutheran name and confession it is to be openly declared that of all who partake of the Holy Communion, those who do not partake of the Lord's Supper are not to be called to the Holy Communion. The will to belong to the Lutheran church with heart and mouth, word and deed, is expected and must be demanded of all who participate in Holy Communion.

There are only two cases we have not yet discussed. The first is the communion of the dying. It is self-evident that the view of these is no longer to be directed to the church controversy on this side, but only to the heavenly manna of the sacrament itself and the conditions of entry into the canaan on the other side. The other case concerns the behavior towards those who are convinced of the scriptural validity of our confession, but have not yet come to the decision to leave the reformed or unformed church. Such will have to be admonished with wise tenderness to refrain from their desire now, for the sake of their own conscience, because the grant imposes duties on them which they do not yet recognize. If they are honest, the blessing of a salutary acceleration of their crisis (decisive turning point) will arise from it, while the admission is connected with the danger of slackening and lulling to sleep.

Thus we can follow the seemingly overly rigorous early church practice to its extreme limits, and nowhere does it have, when practiced with spiritual wisdom and loving tenderness, the deterrent and repulsive things that are blamed on it. It is the indispensable con

-) i.e. that it belongs to the basic teachings.

D. R.

**) D. b. it gives the rule and guide for practice. D. R.

sequence (final consequence) of our faith, provided that it is certain of itself. That we shy away from this consequence is the power of habit, which has taken the good old order of the church completely out of our sight. But if we would only be serious about the consistent practice of what we believe and confess, it would become clear that victory and blessing are on our side.

To all those who have not been convinced by the discussion so far, a mirror may now be held up in the end, in which they may look at themselves in order to recognize to which class of the unconvinced they belong.

1) Perhaps you belong to those who consider it indifferent whether one is of Lutheran or Reformed faith in the disputed dogmas. They think it is enough that one considers the Holy Communion a means of grace of secret union with the God-man Jesus Christ, may one think as one likes about the way in which this union is realized. The dispute about this is regarded by them as a more or less scholastic one?) But with the most joyful confidence we counter them: the Abettmahlsbekenntn of our church is nothing other than the unfolded yes and amen to the words of the Lord: "This is my body, this is my blood." Our church demands nothing more than humble submission to these words of the one who is true God and man in one person. One will object: are there not many faithful souls in the Reformed Church who really bow humbly under these words? Indeed, we also take comfort in this, but the reformed church in its confessions does not bow.

2) Perhaps, however, the readers whom we do not convince belong to those who consider it indifferent whether one outwardly belongs to the Lutheran church or to another. They can claim our own concession that there are Christians who believe according to Scripture in other churches as well, but wrongly. For even if the erroneous doctrine of their church does not exert a cloudy influence on the faith of not a few, the danger is always present, and even by reckoning, though in many gradations known to God alone, the connection with the church to which one belongs is always one of solidarity.) And is it not, even apart from that, an unfortunate contradiction if one belongs to a church outwardly and does not belong inwardly? Nevertheless, this indifference sits

The one that concerns only the theological schools, not the Christian. D. R.

) I. e. one that has mutual obligations to and makes the individual responsible for the whole.

makes it possible. D. N.

Many of them have religious indifference, if not on their lips, at least deep in their hearts. If they really consider the Lutheran church to be the church of the confession according to the Scriptures, then it is gross immorality; but if they think that the truth according to the Scriptures is distributed among the confessions of all churches, or even that the confessions of all churches are products of a scholastic reflection and are out of all relation to the personal relationship of man to God, then this is an eclectic, a theosophical point of view), which thinks itself exalted above all churches and floats on false heights and is not justified in any church.

3) Perhaps, however, the readers whom we do not convince belong to those who, far from the types of indifferentism just mentioned, are wholeheartedly of the faith and confession of our Lutheran Church and yet cannot shake off some reservations, partly fundamental and partly of our national church! We are not able to get rid of some misgivings about the stricter practice of the Lord's Supper, some of which are fundamental and some of which stem from our own state church. As such, we conclude with a word of brotherly understanding.

The dispute about the communion of the Lord's Supper is there now. Whatever one may think about the way this fire has been lit and fanned, it is burning and no human power can undo it. Let us take the right means to extinguish it!

Like the Culmbach Conference, the church regime itself declared the conditions that had become objectionable to be exceptional conditions and promised to "regulate" the exceptions. Is it right to speak out in favor of these exceptional conditions, which one basically disapproves of, because one considers Löhe's opposition to them to be too tempestuous?

And does the struggle of conscience, in which honest souls are put by those conditions, deserve no attention at all? Is it not

apostolic to limit oneself in one's freedom when it causes annoyance to others?

Unfortunately, one tends to see only hard-hearted brusqueness on Löhe's side. It is also true that the Schwabach petition and explanation did not give the impression of compassionate, patient, hopeful love. But should we throw away the kernel because the shell is rough? should we close our ears to the lamentations of troubled consciences that nevertheless resound through?

O that one would let go of what is only an individual (one's own personal) view, and follow the valid opinion that has been in our church from the beginning.

We have to comply with the practice and order of the church! The Reformed and the Uniate themselves cannot wish and demand that we sacrifice the unity and peace of our church to them. We are, after all, first of all obligated to our fellow members.

I.e. such a point of view, on which one means, one must select the best from all religions, because none is completely true. D. N.

ted. But the peace of the church as a whole has never been promoted by any indifference †). The history of the past and the present confirms that the confessions live peacefully only after secure borders.

"Oh that I should hear that the Lord God spoke, that he promised peace to his people and to his saints, so that they would not fall into folly!"

†) i.e. the declaration that any difference in the divine doctrine is indifferent.

D. R.

(Submitted.)

Keep us, Lord, by your word.

(Excerpt from: Koch's Geschichte des Kirchenliedes.)

Our father of faith, Dr. Martin Luther, wrote this song in 1542, not long before his death, so that the faithful would have a sure, short and serious prayer against the Pope and the Turks. He himself called it "A child's love to sing about the two arch-enemies of Christ and His holy church, the Pope and the Turks." His children in the faith, however, the Lutheran Church, held this song in high esteem and in the old church ordinances stated that it should be sung not only at all church services, but especially also at the striking of the prayer bell in the morning and evening. Would it not be good if we also used it diligently in churches, schools and homes?

"Keep us, Lord, by your word" is a high confession song of our Lutheran church, a strong defense and weapon of Christianity and especially of the currently hard-pressed Lutheran church. In this song, the first three petitions of the Lord's Prayer are neatly described: in the first verse, we pray to God the Father for true and righteous doctrine; in the second, to God the Son for the kingdom and power of Christ; in the third, to God the Holy Spirit for the unity of the pious in this life until they attain eternal unity. If you sing: "Keep us, Lord, by your word," you may well ask: Do you have it? - Yes; in the church, in the book, but also in the heart? - It is good that it resounds in the church, in the pulpit; God keep it! But the heart must also possess it; that is where it belongs (Hos. 4:1). Even more: if God is to preserve his word, we must also pay close attention to it. And if you sing: give your people a single mind on earth. - Oh, who still knows what spiritual fellowship is? How cold everything is, how confused! - See, Christian man, you may well learn repentance from this song, so that you may also draw courage for right confession from it.

This song is told as follows: When the Turkish emperor, one of the arch-enemies of Christianity, once wanted to go to war against the Christians, he sent his scholars to

and asked whether he would also have luck against the Christians? The scholars answered that he would have luck in the field, when he would fight against them with his people as men against men, but there would still be many young children in Germany who would always chirp: "Keep us, Lord, by your word and prevent the Pope's and the Turks' murder," and they would beat him and drive him back without any defense and weapons. - This story is admittedly a legend, but the teaching in it is quite true, and it is certain that this high song has often made the other arch-enemy of Christianity, the pope and his companions, quite fearful and therefore quite angry. A Roman Catholic duke once said to his courtiers: "Eat, drink, whore, and screw, but don't become Lutherans, and don't sing the God-awful song: Keep us, Lord, at your word. In 1548 it was forbidden to sing it in Strasbourg, and in 1662 in the principality of Oels, and in 1713 in all of Silesia. When Tilly took the city of Magdeburg by storm on May 10, 1631, and his soldiers murdered and scorched, the local schoolchildren marched in order through the market and sang the song. Enraged by this, Tilly had all these children sown down by his croats. "Keep us, Lord, at your word" has a whole bunch of witnesses, blood witnesses even around it.

But the Lutherans of today no longer like to sing the song as Dr. Luther sang it and as it is printed in our hymnal. They think that it is too coarse, the: Und steur des Papst's und Türken Mord: nicht wahr? They may have the confession against the pope in the book, but to sing it aloud, to publicly call the pope a murderer, that sounds too crude and intolerant for our enlightened times. But listen to how our fathers did it. - In 1558, the envoy of a great Catholic prince stayed at the court of the Lutheran confessor Duke Ernst of Brunswick and often visited the church with the courtiers and other envoys. There they often sang: "Keep us, Lord, by your word and prevent the Pope's and the Turks' murder. This annoyed the Catholic lord; he went to Duke Ernst and asked him to forbid the singing of that song. The duke replied: "My preacher is not appointed to tell him what he should preach and sing, but he is appointed to tell me and mine in God's name from his words what we should believe and do to be saved; we should hear him and follow him as God and Christ himself; Matth. 15 and 18, Luc. 10. Therefore I do not forbid him to sing this song; if you do not want to hear it, stay out of the churches or go home.

But it may seem strange to you to call upon God's help against the Turk, since

the Turk can at least no longer harm us here at home and has also been rendered completely harmless in Europe. However, you must realize that the Turk is an arch-enemy of Christianity, who brings false teachings. The Turk spread the doctrine of the false prophet Mohammed, i.e. the doctrine that the Lord Christ is nothing but a prophet like Moses and more successful than Mohammed, that blessedness consists in loud carnal pleasures and incessant lust, and so on. Now let me ask you, don't many people preach such doctrine around you Henry? The so-called rationalists, the free men, etc., teach just as the Turks do about the Lord Christ and murder many a poor soul. Is it not therefore good to pray to God against the Turks even now? If you sing, "And condemn the murder of the pope and the Turk," you are calling on God for help, first against all the false teachers who want to deprive us of the pure doctrine of justification by grace alone through Christ's merit; secondly, against all the teachers who want to deprive us of Jesus Christ, true God and true man, and reduce him to a prophet like Moses. Therefore sing diligently: Keep us, Lord, by your word, and prevent the murder of the Pope and the Turks.

In Reichenberg in Bohemia, the eighty-three-year-old servant of God, Andr. Hirsch, had been in charge of the Protestant preaching ministry for 53 years. Then, in 1624, all Protestant preachers were suddenly expelled from the country; Hirsch had to cede the church and rectory to a Roman priest, while all the bells were rung and the Catholics held a solemn procession. Trembling, the bent old man staggered on his walking stick out to the gate, but more than 2000 people gave him the escort to the Hunnersdorfer Höhe, weeping and wailing. They stood still for a while; Hirsch preached on Acts. 20, 17-38 and exhorted them to

steadfastness and faithfulness to their Lord Christ, and prayed with them; then they all sang with great sobbing: Keep us, Lord, in your word, and they parted.

Dr. Jakob Weller, a faithful servant of the Lord, who preached the truthful Word of God at the court of Prince Johann Georg of Saxony from 1646 to 1664, lay on his deathbed in 1604. At his farewell to his colleagues, he declared that he wanted to persevere with the teachings, which he had publicly driven from God's word, until his blessed end and to appear with joy before the judgment seat of Jesus Christ with the same; he had entrusted his soul to the entire Holy Trinity and wanted to depart blessed in true faith in Jesus Christ. Shortly before his end, he had his family kneel before his bed to pray, and then he said: "I will now sleep gently until the last day of my life.

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Day, but how will it fare for the poor church and now sang: "Preserve us, Lord, at your word," himself and sang it out completely with his own, whereupon God claimed his soul from this world and took it up into his eternal kingdom of honor and joy.
(Submitted.)

The XIV. XV. VI.

Chapter St. John

preached and interpreted by Dr. M. Luther.

We owe this new and, to all appearances, unchanged reprint of one of Luther's main writings to the Luther Foundation in Leipzig, which was founded in 1846 and published it in 1870. Considering the size of this book, which has 480 pages, the pretty white paper and good printing, the price of 15 Neugroschen is extremely cheap, which makes it possible for even the poorer to acquire this great treasure. Certainly, Mr. J. H. Bergmann in New-York will be kind enough to take orders for this book and, if desired, to provide a binding as cheap as possible; for since it is only stitched, it will easily fall apart with prolonged use.

It is to be deplored here quite much that our faith comrades on the other side make us so little attentive to such and similar newly appeared writings. Therefore, years usually pass before we learn about them here. Such delay, however, greatly hinders the benefit that such writings could bring. For how many who only later get hold of them will have to confess: Oh, if I had known this interpretation of a verse, this teaching, comfort 2c. sooner, I would have been freed from many an error, restlessness and fear.

The unsurpassed historian of Lutheranism, Freiherr von Seckendorf, says of these sermons, "that in them immense gifts of the Spirit shine forth, hence they are day and night."

All those who call themselves Lutheran should be ashamed of themselves if they have not read these sermons, since so many other books are read.

Mathesius wrote of this treatise: "The doctor often carried this book with him to church and read it with great pleasure, as I heard from his mouth with others at the table, that this was his best book that he had made, although I did not make it, he says, because Dr. Caspar Creuziger (who rewrote and edited these sermons) proved his great intellect and great diligence in it. After the S. Biblien, this shall be my most valuable and dearest book."

Furthermore, Seckendorf says: "It would be desirable to give the reader such a foretaste with the attraction of some important passages that he would like to take the book in his hands all the more eagerly and experience the strong emphasis of the same in the work.

But there is such a wealth of sacred learning and eloquence in it that it is very difficult to cite something before others and at the same time avoid prolixity." Of the passages cited there, I will select only three.

An encouragement to read these sermons for oneself may be given by what Luther writes of this last speech of Jesus in the preface:

"Here are the most loving, kind and sweet words of Christ's faithful Saviour, which he gives to his dear disciples when he departs from them, the like of which no man on earth can ever say or do to his dearest and best friends, so that his heart is burned against them, cares for them and takes care of them, more heartily than any man can go to the heart of his closest friend in the greatest danger and distress, so that he forgets his own suffering and fear, so that he can only sustain them through his comfort, which his heart was full of at that hour (as he himself says to them): My soul is sorrowful even unto death), and was already in the highest battle against death and the devil. And here he has abundantly poured out all the great heartfelt comfort that all of Christendom has and that a person should desire in all hardships and suffering.

In addition, the right and noblest articles of Christian doctrine are here also most powerfully founded and established, as in no other place in Scripture, as of the three distinct persons of the Holy Trinity. The first of these are the three distinct persons of the Holy Trinity, and especially both of the divine and human natures, and yet distinct persons, of the Lord Christ. Item of the righteousness of faith and of the right consolation of consciences. For here he speaks of the high things, how a man may surely meet and take hold of God, to stand before him, and be sure of his grace, and thereon found his heart, and obtain comfort against all manner of temptation. And are these articles all so clearly and powerfully founded, that all heretics and the spirits of the Red (as they are also called)

can be powerfully knocked down."

Incomparable is what he says about the words Cap. 14, v. 6.: "I am the way, the truth, and the life," and especially how Christ is not the way because he gave commandments and a holy example, for then he alone would be the guide and would do no more than Moses, John the Baptist, or even a creutz on the way, since, on the contrary, such a way is spoken of here, as if one were standing on a shore and had no firm, secure footbridge or bridge to cross the water; Godly Christian virtues are indeed good paths on which one should always continue in this life, but not the path that brings us out of this life and to heaven. Luther, when the hour comes, Since our work must cease and we no longer have to remain here, and this disputation concerns us, where do I take a bridge or a footbridge that is certain for me, so that I can cross over into that life? When one (I say,) only do not look around for any ways called human ways and our own goods, holy life or work, but let all this be covered with the Lord's Prayer and spoken over it: Forgive us our trespasses 2c. and hold to this alone, who says: I am the way 2c., and see that you have them firmly and deeply imagined this word, and so, as if you heard Christ presently saying to you, as he says here to Thomae: Why do you seek and gape after other ways? Here thou must be timid and stay on me and not let any other thought come into thy mind, how thou mayest get to heaven, but put everything purely and far from the heart and think nothing else, but as I say to thee: I am the way. Only see that you step on me, that is, hold on to me with firm faith and all confidence of the heart; I will be the bridge and transfer you, so that you shall come in a moment from death and the fear of hell into that life. For it is I who have paved the way or path myself, and have gone and crossed over myself, that I may bring thee and all that cleave unto me over; only that thou mayest sit down upon me without doubting, that thou mayest venture freshly upon me, and that thou mayest go thither confidently and cheerfully, and die in my name."

Finally, Dr. Luther summarizes the sum of this whole saying and says: "Behold, I understand this saying in the simplest way, that it always remains the same opinion of the one Christ, that he is called the way because of the beginning, the truth because of the means and the continuation, and also the life because of the end. For he must be all things, the beginning, the means, and the end of our salvation, that he may be laid as the first stone, and the others and the middle stones may be set upon it, and the vault or roof may be closed upon it. He is both, the first, middle and last step on the ladder to heaven, Gen. 28:12. For through him we must begin, continue, and come to life."

Dr. Luther concludes the entire interpretation with the following words: "Behold, this is the friendly farewell and comforting last word that Christ leaves for His own and would gladly speak into the heart, even though the apostles did not understand it at this time and we do not yet understand it either, because we are out of temptation. But we have seen by God's grace that the Holy Spirit reminds many hearts of the words when it comes to the meeting, and strengthens them with them, so that they have suffered everything for the victory and have gone away. May God also help us and give us the victory, so that we may also keep this in our distress and death; even if we cannot now understand and grasp these words so completely and powerfully (as they are spoken and meant), that we then remember: "My Lord and Savior has spoken this into my heart, that I have in him a victor over the world, death and the devil, however small and weak I may be. Amen.

K.

Old memory verses on the Sunday and feast day gospels.

1st Advent Zeuch, Zion's King, enter with me:

Advent 2 No judgment frightens me like this!

3rd AdventExpect ! it's you alone,

4th Advent Bon rem d. Voice speaks.

ChristmasWelcome God and man child,

Sonnt. u. Weihn. The old praise song.

Neuj. (trimmed) O Jesus, the End of the Law

Epiph. Feast From rise to decline!

S. n. Neuj. He avoids the defiance of Wüthrich;

1. n. Epiph. Becomes a teacher as a boy;

2. " make wine in Cana wedding house;

3. " Repels gout and leprosy.

4. " He sleeps and stills the wind and the sea;

5. " Shows when the weeds give way;

6. " Shines on the mountain like light and snow;

Septuagesimä Teaches who hands the penny.

Sexagesimä He speaks of the evil and good land, Estomihidom

cross; gives the face;

Invocavit Weis't the tempter from the hand;

ReminiscereDo not disdain the little dog.

OculiA mute speaks, he is greatly reviled;

LätareFive thousand he makes full;

JudicaDon Abram's joy he witnesses,

Palm SundayInvite to Salem's city.

EasterHe breaks forth from death and the grave;

Easter Monday Joins Wand'r'er;

Quasimodogeniti Brings peace, strengthens the disciples choir.

Miser. Dom. Does what no hireling can. JubilateHe speaks of small sadness,

CantateVon 's spirit comfort and discipline;

RogateSays Kinnern: Now is prayer time;

AscensionRise; his work bears fruit. ExaudiHis consolation sweetens the hatred of the world;

Pentecost His Spirit brings peace. Pentecost Monday God loves well the one who's filled with light. TrinityFollow step!

Nicodemi

1. n. Trin. He shows what is hell and what is heaven,

2. " How to spurn the meal;

3. " Das schaff der Groschen kommt herbei,

4. " Look where the beam is!

5. His word makes a great move,

6. " And teaches righteousness.

7., " Four thousand eat bread enough;

8. " A wolf often comes in disguise.

9. " He shows what mammon is good for,

10. " Crying when he saw Salem;

11. " Describes a proud and lowly eye,

12. " Then he says, Hephata!

13. " Blessed be, teach how to love;

14., " And heal ten men on it,

15., " Discard the sorrow that grieves,

16., " Wake up Nain's youth.

17., " Cures dropsy, teaches lowliness;

18., " Teach of the Law and Son;

19., " Cures gout and gives justice;

20. " A guest gets evil wages.

21. " The son of the royal lives;

22. " The servant forgets too easily.

23.; " Give to God, and also give to the emperor!

24., " The death and blood flow gives way.

25., " Devastation comes to town;

26. " Let us stand on our rights!

27. " Keep our lamps on fire at all times,

Let's go to the wedding!

Superstition and Idolatry in the Roman Church,

yet again admitted in the Cincinnatian so-called "truth friend."

Those among the Protestants who do not read papist journals and other papist writings of the present time, but only such writings that are supposed to be Protestant, which only compliment the Roman church in unionist religious equality, may often not suspect what superstitious and blasphemous stuff is still being written out into the world by the papists. Some who now read in Luther's writings about the abominations of the papacy may well think that either dear Luther exaggerated the matter, or that the Roman Church has probably now improved. This much is true, it is true that through the Lutheran Reformation it has come to this point that one has begun to be ashamed of the abominations and vices that were previously practiced in many cases without shame; but as far as the abominations of doctrine are concerned, especially the doctrines that support the reputation of the "clergy" and invade money and property, the antichristian church has purified itself as little as "a Moor can change his skin or a pander his spots."

Each number of the Cincinnati "truth friend" and the Oertel's "church newspaper" supplies proofs for our assertion. This time only one proof from the first mentioned! sheet. In the same we read (in the number of the 11th of last month) among other things the following:

I. From Purgatory:

"Here I must note that what a single saint says is not at all a statement of faith, but again, it is certain that purgatory includes terrible torments, for all the Doctors of the Church and all the saints of all centuries agree on this. St. Cyril says that the torments of purgatory are different from the torments of hell only in that the torments of purgatory last only for a time, while those of hell last forever. One does not suffer in purgatory forever, but often for quite a long time. Minor mistakes are punished there for several years, major sins, which have not yet been fully atoned for in this world, are sometimes punished there for centuries. *)

To prove that the church does not contradict this view, the so-called perpetual masses are read annually, although the founders have been dead for 600 years and even longer. However terrible the punishments of purgatory are, they are not the same for all. But this is true of all poor souls, that (St. Jerome) they can neither act justly nor sin, they can no longer help themselves, with these the word of Christ applies that the servant is not released from the dungeon until he has paid the last penny, not without reason they are therefore called poor souls.

One would think that with such teaching the Papist Church would not keep many members, but it is not so. The unconverted man usually thinks that he is not good enough for heaven, but also not bad enough for hell. The doctrine of purgatory therefore seems quite reasonable to him and gives him hope that, with all his sins, he will finally be able to slip into heaven. The Catholic priests, however, follow the principle: *Alunaeus vult aëcipi*, 61-^a0 (*Ieiplatur*, i.e. the world wants to be deceived, so let it be deceived).

Souls. Man, you who read this, do not be insensitive at all these words, as if all this would not affect you. What I am writing is your future destiny! Let 50 years go by, then other people will be in the world, and then you will be a poor soul in purgatory, and you will have to suffer everything you have read now, and you will be happy if you still enter purgatory! But if the poor souls cannot help themselves, we can come to their aid, as it is written in the book of the Machabees . . We can help the poor souls in purgatory especially through the most holy sacrifice of the Mass. A single Holy Mass helps the poor souls more than all the good works and commandments put together that have ever been and will ever be done in the world. Brother, I ask you to offer everything that you always do well in your life, every sigh, every Hail Mary, every good thought, everything for the consolation of poor souls. . With the same measure as you measure out among the poor souls, you will also be measured out in purgatory. Be merciful to the poor souls, for your parents, relatives, brothers and sisters, children, benefactors may burn in purgatory! Be merciful to the poor souls, because in this way God the Father becomes your debtor, in that you satisfy his justice, which the poor souls can only do after long suffering. . Be merciful to the poor souls, hear their cries to you: Have mercy on me, have mercy on me, at least you my friends, for I am suffering great pain here in the flames!)

*) Remember, the papists do not teach that the obviously ungodly go to purgatory; they teach that the obviously ungodly go to purgatory.

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So it is literally said in the Cincinnati so-called "Truth Friend!". Who does not see from this that the so-called Catholic Church must be the Church of the Antichrist, since it denies, reviles, and desecrates Christ and His perfect atonement? What devil from hell could have devised a better doctrine to nullify the comfort of the gospel of salvation by grace through faith in Christ even for the hour of death than this papist doctrine of purgatory is? You will ask, dear reader, in amazement: But what can move the Roman priests to persuade people to believe such a doctrine, which not only tramples on Christ's blood and cross, but is also so terrible? Answer: The main reason is this, because, as you have heard above, the doctrine of purgatory is necessary for the doctrine of the necessity and power of the sacrifice of the Mass, and because the reading of the Mass is almost the only thing that earns the Roman priest something. That is why they hold the apocryphal books of the Maccabees in such high esteem and make them canonical, because it is written: "Judas ordered them to gather a tax, two thousand drachmas of silver, which he sent to Jerusalem for the sin offering. And he did well and fine in that, that he might make a memorial of the resurrection . . . Wherefore he prayed also for these dead, that their sin might be forgiven them." (2 Macc. 12, 43-46.) Luther writes about this in his writing: "Revocation of Purgatory", among other things: "They interpret this text as referring to Purgatory, when there is neither a word nor a letter in it about Purgatory; but they penetrate and brew such a lie out of their own head, for the sake of the twelve thousand drachmas. These shine before their eyes more than resurrection and eternal life. If Mammon were my god, you should be afraid that I could give enough of the 12,000 drachmas, I would convert all sophists and heretics in one day, and abolish not only purgatory but the whole papacy before a moon passes. Therefore my teaching lacks nothing, except the divinity of the great God Mammon; if I had that, it would not be heresy, nor error (for both papists), but the dear, pure truth. But in the sense it is erroneous and heretical. Why? Because it is poor. Poverty is my error and heresy. That is enough of that; I will remain with my poor God, to whom be praise and thanksgiving forever. Amen."

However, the reader must not think that the papists did not want to have a savior and mediator. Let that be far away! They have indeed deposed our dear Lord Jesus Christ, torn the cross from the hearts of the people and placed it on all towers instead, and have shown how the crucifixion can be used as a magic remedy against all evil. But for the Lord Jesus they have now made the Blessed Virgin Mary their mediatrix, and for Christ's who also according to their doctrine in this hell, from which there is no salvation. According to them, the pious and the faithful often go to purgatory and suffer unspeakable torment for many years! Therefore it is also said above: "Happy, if you still come to purgatory. Cross in the heart accepted the scapular. (The scapular is, in fact, a pair of cloth flaps belonging to a monk's garment). Do not think, dear reader, that I am joking. In the following number of the "WahrheitSfreund" it literally says II. of the holy virgin Mary:

"St. Bernard of Siena teaches us that in this prison of the Brides of Jesus Christ (in Purgatory), Mary exercises, so to speak, unlimited power, both to relieve them of their torments and to free them from them. On the feast days of the Nativity and Ascension of Jesus Christ, Mary, accompanied by many angels, goes to Purgatory and liberates a great number of souls from it. The same happens on all high feast days of Mary. The promise that Mary made to Blessed Simon Stoch when she appeared to him in 1257 is generally known. *) By giving him the scapular, Mary promised him that those who wore it during their lives would be saved from eternal death. Equally certain is Mary's promise that all those who wear the scapular would be delivered from purgatory on the Saturday after their death. (These facts are confirmed as true after careful investigation by the bulls of Popes Alexander V, Clement VII, Pius V, Gregory XIII and Paul IV),

the queen of heaven and earth, Mary, the refuge of sinners, the help of Christians, Mary, our mother,-she is also the mother and the consolation of the poor souls in purgatory; when the whole world has abandoned us, when we have to give account before the divine judge without human assistance, when we are once engulfed by the flames of purgatory and our friends and relatives faithlessly forget us-then Mary has not yet ceased to help us, to be our mother. Mary, I love you, and therefore I want to consecrate my whole heart to you! Help me, Mary, that I may soon find myself in the ark of your devotees; then I will proclaim your praise with tongue and pen, consecrate my life to you; I will preach Mary's mercy to sinners; I will encourage all to turn to you, O Mary. On my knees I beseech thee, O most blessed Virgin, Mother of Mercy! Help me to see you once in heaven and to praise your love and mercy forever!. If we serve Mary in a very special way, why should we not then also hope for the grace of being taken up to heaven immediately after our death, without going to purgatory? This great grace was given by Mary to Blessed Gottfried through Abundus. proclaim: Tell the brother Gottfried,

It is self-evident, if this story is not a knowing deception of the clergy, that this alleged Mary was none other than the devil himself. Just as all the souls who are said to have appeared and pleaded and whimpered for help from purgatory, where such a haunting really happened, were nothing but devils who wanted to help the papist superstition with it. she said that he should make progress in virtue and belong entirely to me and my Son, whereupon, when his soul separates from his body, I will not allow him to go to purgatory, but that I will then immediately protect him and present him to my Son/ But if we want to help the poor souls in purgatory, we must always commend them to the Most Holy Virgin with our prayers."

Judge now, dear reader, what are papists who thus place Mary not only by Christ's side, but even above Christ, and, despairing of Christ, worship her as their comfort, their refuge, their help, their hope; what are such papists, I ask you, better than Turks and pagans? Yes, since such people live in the midst of the sound of the gospel, they are better than Turks and pagans. Are not the wretched servants of idols a thousand times more shameful despisers of him who says, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me?" It is, of course, the manner of all men, after the fall which has taken place, who are still unconverted and without true faith, that they flee from God and seek refuge with men; but how does the Scripture speak? "Cursed is he who relies on men!"

WWI IHM!

"The sidecar."

With this issue, the reader receives the first delivery of the historical supplements promised under the above title. The reader will hopefully soon see that they are written in a different spirit than the reports of the "Informatorium," namely not for the purpose of insulting our opponents, but merely for the necessary defense against unchristian attacks and - God willing - to bring the attackers to their senses. Since the material to be supplied is unfortunately more than we had first anticipated, we will in the future, because of the otherwise too high printing costs, place the supplement in the second half of each number of the "Lutheraner" until the necessary information is given to the reader. We give

By the way, the assurance to the reader that we will not respond again to any replies by Pastor Grabau to these historical accounts of ours given with the strictest love of truth without the most urgent cause, but will now leave the matter to God and the judgment of unpartisan Christians.

We repeat, by the way, that the real reason why we took in congregations and individuals leaving the Buffalo Synod was not so

much the sinful and unrighteous practice as the false teaching held in that synod. According to God's Word, we have proceeded from the principle that we must neither drive people who leave erroneous teachers back to them, nor, if they wanted to submit to God's Word and order, leave them to their fate without counsel or help. A hostile

As is known to the heart's proclaimer, we have never felt any antagonism towards our opponents, but rather, as long as it was possible, we nurtured the hope, one of the most precious of our lives, that the rift could be healed again by God's grace.

Receipt and thanks.

§2. from Mr. Pastor Herrmann Kühn in Fort Wayne; §3. from the Young Men's Association in Monroe, Mich.; §1. from church members in Monroc, Mich. to have received through Mr. Pastor Hattstädt for my support, I hereby certify with thanks.

May the good God, who said, "Whatever you did to the least of mine, you did to me," also bless these generous givers with temporal, but rather with eternal goods, for their good deeds.

Fort Wayne, Ja. 26 Oct. 1852.

Johann M. M. Moll, a student at the Lutheran seminary there.

The undersigned hereby acknowledges with sincere thanks that he has received the following sums: from Mr. Pst. Wichmann \$5

	,00
" "" Ottmann2	,0tt
"" Tooth1	,00
" an unnamed1	,00
" of Trinity Parish in Cincinnati6	,22
" of the same municipality, later shipment10	,00

May the Lord our God also reward these gifts of love with rich blessings.

Fort Wanne, in Novbr. 1852. "

H. Lemcke.

Received from the Cleveland Young Men's Association through Mr. Köppel \$6.00.; from the Women's Association K6.00.

The good God repay the lenient givers according to body and soul.

Fort Wayne, 9 Novbr 1852.

H. King.

Receipts:

From 14 June to 1 Novbr.

From the Newyork Gern., rc.	§50,63
" Dr. Sihler and Prof. Crämer (\$14,00; §13,00; §12,42)	39,42
" Pst. Stretchfoot2	,32
"" Franke5	,00
"" Wichmann16	,00
"" Pinkepank5	,00
"" Keyl22	,25
" Mr. Eylcrs14	,34
"" Pst. brewer32	,00
"" Hattstädt3	,42
" N. N.	11,20
" Mr. Stubnatzky2	,00
" Mr. Sutermeistcr1	,00
" Mr. Rothe3	,10
	" Pst. Diehlmann8
" Mr. Barthel114	.36
Collections from Stegelmann, received 18,25	
"" Pst. Bwhm, about which details are given in his letters17	,65
Carlol. Wirth's Legacy30	,00
	" by Pst. Brohm for the Lutheran21
	,00
	§416,90 I. H. Bergmann.

Changed address.

Avv. L. Ilaoekol, LulpüursprinZ U. O.

Ilellerso" Oo., Uo.

Demand.

Where is Jakob Schnorbus? Born in Bromskirchen, district of Biedenkopf, Grand Duchy of Hesse Darmstadt.

He has been in this country for several years. His brother wishes to know his whereabouts, and therefore asks all philanthropists who know anything about him to send a letter to Rev. L. 2V. Haeelrel, Lulxdur- sprinZ k. 0., lleüerson Co., Llo.

Get

Mr. Ulrich, school teacher in St. Vouis \$1,00	a. to the Synodal Treasury
Bk - 570 U.S. - St. 50 Cts. of the of the congregation of Mr. Pst. Kevil in Baltimore 1,00	
P. to the New Nodal Mission S. Cassé	
the ev. nth. Johannis Gemeinde in Coopers Grove, Per- Mr. Christian Muller in Altenburg, Per- ry Co., Mo.	Cool Co., III. 3,27^
" Mr. Bk. in Baltimore 1	.50
" Re. thesef25	.00
c. to in maintenance of the Concordia College:	
Mr. Bk. in Baltimore (for the entertainment of the 2nd Profcqur) 2,00	a. for poor st udent s:
from Mr. Bk. in Baltimore1 .50	
Constitution	
Pst. Schindbach and his congregation in viverpool, Medina Co, O. 10,00	
Mr. M. Gr. in St. Vouis3 ,00	
" the meant to Fort Wayne, Ja., third Broadcast36 ,04	
" of the ev. Juth. Johannes - parish in Coo- Loyd Co., Ill. St. 721 named:	
Stockmann, Breder, Henke, Tukhorn, Wersl- mann, Hause, (to 12X) 6,00	
" Hibbing, Rathe, Niedelsdi (at 75Cts.) 2,25	
müller, Steiler, Bensmann, Rölsner, Noßer, Hiirmann, Elbers, Ark in Bl. I. at 50Cts. 4,00	
Sreiter i., Eggers, Meinheit (to 37/MS .) 1,12)^	
Grünenhagen, Flies (at 35Cts.) 70	
Hassberg, Sippel (at 30Cts.) 60	
Meyer, Rathe, Zur Mühlen, Nothwehr at 25Cts. -1,00	
Stotz51 25	
Stockmann, Caraway (to 12X) 25	
Mr. Pst. Stubnatz1 29	
Hrn. Pst. Küchle and his congregation4 ,00	
" of the congregation of Mr. Pst. Keyl in Baltimore \$127.15. second shipment, namely	
Mr. Se. Kn. Bz. Mr. (21) S. R. Ni. Kch. (to Es.) 3,00	
Hn. S. Kn. Bz. Mr. (My. Fe. Sz.)	
Bk (at 50Cts.) 4,50	
" Bk. Mr. (Wn. Th. Ni. Bm. Te. No. Ne. Kn. KS. (to \$1,00) 11,00	
Wn. Te. (at \$2 .00) 4,00	
Kch. 2,50	
Wn. 3,00	
Each. 8,00	
S. 10,00	
Collect at the Reformation Feast34 50,00	
N N	
From the Evangelical Lutheran congregation of Hrn. Saupuruvonnasco , Ja. 7,38	
" of the congregation of Mr. Johannes in Bucutn Co., Mo. § 16.50. namely:	
I. T. 2 ,00	00
" an unnamed5 3/".00	
I. H. M. I. B. H. M. I. M. V. B. L. F. Gr. P. E. I. H. B. C. M. C. M.,	
from the Gemeinte of the Mr. Pastor Nchnicke in Columbia Co., Ill. 6,50	
Collection at a wedding in Columbia, Ill. 2,75' from the congregation of Srs. Pst. Holls in Centr Ill. (in No. 6. too little acknowledged) 1.N 5M	

Ordered

the 6th - 8th Jabrg. Mr. Franz Hoffman. 8th year Mr. And. Zager and 50 Cts. to 7. Jhg.	Ordered	
"9. " the HH Pass. Brunn (2. Er) Jacob Brk. Geo. Eckert, Ludw. Gribel, Friedrich Kem- me, Pastor H. Lange, Carl Westenieldr. the 2nd half of the 9th Jabrg. the HH Christian Kohl- meyer Michael Krentl		
A n m k. - The receipts in Nv. 5. for HH. Heinrich Faul and Jacob Schaible on Jabrg. 9. are to be amended on Jabrg. 8.		
Books and pamphlets to have in the expedition of the Lutheran around the buried prices.		
Third Annual Lutheran of 1816 - 47th Ro. 8 - 26. 50. (The first and second volumes are out of print.)	Fourth, fifth, sixth, seventh volumes of the L utheranerS, each 50th volumn. Conversations between two Lutherans about Methodism, (in pamphlet form) 1 pieces	
Dr. Martin Luthers Tractate von der wahren Kirche, 2 pieces 5.		
The V erfa ssung der deutschen evang. Iuth. synod of Missouri, Ohio, et al. St. 5. Second, Third, Fourth, and Fifth- ter Synodalbericht derselben Synode, jeder 10. Kirchen-Gesa n g buch für evang. Iuth. Gemeinden, verlegt von der hiesigen evangel. Iuth. Gemeinden U. A. Cons. in pressed leather binding, the piece 75.		The dozen \$8. 100 pieces \$62.50. 100 pieces \$40.00.
Dr. Martin Luther's Catechism, unchanged reprint10 In the Dntzend \$1.	The same in smaller format, the "piece 50. The dozen § 5.25. 100 pieces \$62.50. AB C-book, und in gehöriger Slu- fen folge geordnete UebnbnLS stücke u. s. w., herausgegeben von unserer Synode 10. By the dozen § 1.00. Johann HubnerS Biblical Histories. New	
York edition, in detail ... 25.		In dntzend \$2.60.
Dr. Martin Luther's interpretation of the 90th Psalm. Psalms, broschirt and trimmed . .. 15.	In the dozen §1.50. Book of Proverbs to the kl. catechismus Lutheri .. 15.	By the dozen §1.50.
The pastoral letter of the Rev. Grabau zu Buffalo v. 1.1840 nebst dem zwischen ihm ge- wechslen Schrictcn15 Letter of Dr. Martin Luther on the appointment of church servants to the council of Prague in Böhmien of 1525. translated from Latin by Paulus Speratus10		
Timothy. A gift for the confirmirt Youth. Edited after Hiller, hardcover . 35.		By the dozen §3.60.
Sermon preached on Easter Day, 1851, at St. Louis, Mo. by Prof. C. F. W. Walther. His sermon on 1 Thess. 4,1 - 7: The exhortation of the holy apostle. Apostle to become more and more complete (Both sermons from the "Lutheran" reprinted separately)	5.	5. ditto without psalter 15, in gilt 30.
New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg editions, in ordinary binding with the Psalms.		20.
28 ConfirmationS bills with Bible verses and song verses, ingl. with biblical pictures and marginal drawings; lithographi" and edited by Leopold Gast .. \$1M. 16 baptismal certificates with Bible verses together with drcrgl. Pictures and marginal drawings; lithographi" and bcräusgegen of Gast u. Brother .. \$1.00.		
Melodies of German church gesange By Dr. Friedrich Layritz.... 25.		Appendix to this 15. The selb en with the appendix35. Leipzig Evangel. Luther. Missionsblatt vom
Year 1850.		

Printed by M. Niedner,
North - corner of the third and Chestnut - Street-

Volume 9, St. Louis, Mon. 21 Dec. 1852, No. 9.

(Sent in.) Buffalo the 2nd Dec. 1852.

Venerable

and beloved Professor!

The undersigned have deemed it necessary before God and their conscience to give a public testimony in the Grabauian dispute. They have been reviled enough so far for the sake of truth. It is time that those who recognize and know themselves to be one with you in the truth also take upon themselves a part of the disgrace. We have, likewise as a testimony of honesty, taken your person, who is dear to us, against Grabau's disgraceful slurs, as is fair. Do not think that we somehow wanted to flatter you or please you. No, the way we wrote about you is our conviction, based on facts; this is how we would have described you to our friends in confidence. Therefore, please have the goodness to include our entire testimony in the "Lutheran" without significance, insofar as you recognize it to be true. Only allow us the remark that we would not like to grant you your own correct judgment concerning your own person. Out of pride one likes to say too much about oneself, out of humility one likes to say too little. Therefore, please accept our testimony. If it is only truth. If you want to do something else, you may print this little letter and attach it to the front of our testimony. It is then one more testimony.

With sincere love and esteem Your brothers

Ernst M. Bürger. A. Ernst.

C. Diehlmann.*)

The following submission has caused us, the editor of the "Lutheraner," no small embarrassment. Under other circumstances, we would have refused to accept it; firstly, because it obviously exaggerates the gifts we may have received and our minor work, and secondly, because the acceptance of any testimony favorable to the editor arouses the suspicion of honesty on the part of the editor. However, since we have been personally attacked for years by Pastor Grabau and his friends, and since the latter has been so badly slandered by suspicion of our work within our Synod that complete silence on all this could be interpreted by other members of our Synod as an admission of guilt, we are compelled to mention of God what we do. We above see in its place, however, to give our kind readers to accept the testimony given on our behalf and to believe, according to love, that we really mean it honestly in the present dispute and do not desire any influence in our Synod, nor can we enjoy any according to our Synodal Constitution, other than that which everyone has or can secure for himself who belongs to it, if he only testifies humbly to his brethren what he has recognized from God's Word as truthfulness. All the other things that the dear brethren have said above for us, the readers want to write on the account of their love and humility, which always sees and sees the gift and grace in others as greater than in themselves. We speak the truth when we confess that, if God's honor and cause could be furthered thereby, we would prefer the deepest shame and contempt, which liars and slanderers bring upon us, to the most brilliant salvation of our good name. And we can say to God's honor that we have already proved this by deed: for when we once recognized ourselves on the Stephanistic-hierarchical-Romanizing erroneous path, we also confessed our errors and sins without concealment before our congregations and before all the world, in spite of the great disgrace that had to fall upon us as a result of such confessions, because that confession was necessary for true repentance, and 2. because we knew that this disgrace of our own sinful selves could not harm the Kingdom of God, but rather serve it.

D. R.

Testimony of some members of the Synod of Missouri, Ohio and others concerning the Grabauian controversy.

An assessment of this dispute by two venerable members of our Synod appeared earlier in the "Lutheraner", which we were pleased to read as a testimony to the truth. We consider ourselves obligated before God and our conscience to make a public declaration in this sad matter.

The Grabauische Informatorium is always eager to present Mr. Professor Walther, in view of his position in our Synod, as an unconditional head or pope, to whom all members of said Synod, in their own spiritual independence and dependence, bow most humbly and without further ado in the manner of the Romans. The truth and the compromised good name of the Synod requires that all members of the same raise their voices against such untrue, spiteful assertion, preserve the dignity of the Synod and give public testimony to the grossly insulted truth.

It is God's creative order in the world and the church that the stronger and more richly endowed always have the process and hold such offices that correspond to his strength and gift. God has given gifts to His church for the leadership of the ecclesiastical offices (Ephes. 4, 8-11.), and such a generally recognized rich talent and theological scholarship has been given by God to our venerable Professor Walther, who therefore also rightly, according to God's order, has his excellent

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and voting position in the Synod. We acknowledge this here all the more gladly publicly, as Past. Grabau and his followers always aim at publicly suspecting and undermining this dear man, whom we honor and love for the sake of the Giver of all gifts and his preserved sense of truth, in a treacherous, truly malicious way. But we solemnly declare here that we nevertheless do not belong to the Synod of Missouri and agree with Prof. Walther in regard to the doctrinal disputes of church and ministry for any other reason than out of free, independent conviction; because on the one hand we find in this Synod the pure Lutheran church doctrine, respectively, the pure doctrine of the Holy Scripture in general in theory and practice, and because on the other hand we find in particular in the doctrines of the Lutheran Church, which are derived from the Holy Scriptures, that we are in agreement with Prof. Walther, which are derived from the sacred Scriptures, the symbols and private writings. On the other hand, we recognize the pure, genuine Lutheran, scriptural doctrinal principle, which we hereby publicly confess as our own conviction, in the theses sufficiently substantiated and proven from Holy Scripture, the symbols and private writings of the recognized Lutheran ecclesiastical authorities. For the sake of truth, we must also openly testify that Prof. Walther is far from claiming supremacy in the Synod or desiring submissiveness on the part of the Synod members. The necessary unity of the synod members in doctrine, if an ambiguity or divergent opinion arises in one or the other on a certain point, is only maintained by way of the freest conviction. If, however, it is repugnant and annoying to Mr. Grabau and his people that Prof. Walther possesses such a thorough knowledge of Lutheran doctrine and literature, such a correct logic, gift of presentation and persuasion, which earns him recognition and brotherly joyful approval, then they may quarrel with God; we thank God for it and rejoice over it, considering his gifts and science as common property of the church, just as Prof. Walther neither uses them nor regards them otherwise. Walther does not want them to be used in any other way, nor to be regarded in any other way, so that we all have our beneficial share and profit from them. Another is to use one's gifts for oneself, for personal elevation, advantage and profit, another is to consecrate them in one's own unpretentiousness to the service of virtue, the welfare of the church and common benefit. The former is a shameful abuse and sacrilege, the latter the right service of God, the right fulfillment of one's vocation and loyalty to the Lord of the Church. The former we find with Grabau, the latter with Prof. Walther. And as it is always the case with arrogant pretension, so also here: the demanding attains nothing, and if he almost envies himself to death: God turns the hearts to the undemanding.

(To be continued.)

Cleanup with the GeneralSynod.

Our readers know that it has recently been proposed to unite all synods which call themselves Lutheran with the so-called General Synod, and thus into one large body. In the last numbers of the "Lutheran Observer" a certain Sander, member of the General Synod, declares himself in favor of a unification on the basis of the Augsburg Convention.

fession, but with certain restrictions. Why he could not vote for a union on the basis of unconditional acceptance of the Augsburg Confession, the writer states the following:

"1. it is a fact that the Lutheran Church has adopted certain normative writings called symbolic books; 2. it is a fact that the Augsburg Confession, one of these symbolic books, teaches the essential presence of the body and blood of Christ in the enclosed communion, along with several other things that are offensive to many Protestant Christians; and 3. it is a fact that almost all the friends of the General Synod have adopted some of the symbolic books in the Augsburg Confession. It is a fact that the Augsburg Confession, one of these symbolic books, teaches the essential presence of the body and blood of Christ in the Lord's Supper, along with several other things that are objectionable to many Protestant Christians; and 3. it is a fact that almost all the friends and promoters of the General Synod have rejected some of the doctrines set forth in the Augsburg Confession. Conf. reproach it with some of the doctrines set forth in the Augsburg Conf. From these facts, which are indisputable, I draw several conclusions, namely, 1. that when a church recognizes certain symbolic books, it is natural for the world to judge them according to the same; 2. that all lines so recognized by a church are binding until they have been abolished again in consequence of new light received; 3. that a union of any synod with the General Synod of Augsburg is not a matter for the world. That a union of any synod with the general synod, which holds objectionable doctrines (however unanimous they may be with the doctrine of symbols), would bring upon that body the same calumny which has gathered among enlightened Protestants around certain old Lutherans and indifferent formalists. And this is my first reason for rejecting such a union" . . .

"2. But the reason which I now give, though the second according to the order, is the first in respect of importance. I therefore say the intended union is undesirable, because the General Synod would thereby solemnly confirm error, while the Scripture says, make not thou partaker of strange sins."

"3. Such a union would endure the expansion of our Church in the United States" . . .

"These, Mr. Editor, are only a few of the reasons why I do not consider a union of all Lutheran synods in the United States with our General Synod desirable. States with our General Synod is not desirable. I must add, however, that I have no fear in regard to the Pennsylvania Synod (which first expressed the idea of such a union), for that venerable body is sound in faith (?) and generally has the confidence of the Church; nor have I such in regard to some members in other Synods, which contain some excellent and valuable Lutheran stock. I am decidedly of the opinion that the time has come when our church should adopt a confession of faith in connection with the General Synod. May it be the Augsburg Confession, but so changed. Confession, but modified in such a way as to avoid the difficulties of which I have just spoken." - —

Here you hear, dear reader, a voice from the General Synod itself. We think it is clear enough that a real Lutheran can well deduce from it: this so-called Lutheran General Synod is not only not Lutheran, as it deceptively calls itself, but it is also so thoroughly rotten that there is no hope that it will ever regenerate in such a way that it can finally become the center of a union of all Lutherans in this country. The best prospect that it has in regard to it, rather, is obviously just this, that it will soon give itself its own separate confession of faith (or rather disbelief) and therefore make it impossible for a Lutheran to be deceived by it with consciousness and from the heart.

We can only rejoice that the gentlemen of the General Synod are so open with their hostility against pure doctrine and orthodox teachers as Mr. Sander and Dr. Kurz are, so that they even declare it a sin to profess the pure Bible doctrine as it is contained in the Augsburg Confession. Even a Calvin did not go so far as to reject the Augsburg Conf. when he became a preacher in Strasbourg.

Yes, in the essay from which the above is taken, Mr. Sander says that he often asked God to convince him of the correctness of the Lutheran doctrine of the Lord's Supper, but his prayer remained unheard. The unhappy man thus expected that God would finally make this doctrine plausible to his blind reason, which is hostile to God, if he would only ask him for it, and since God did not do this and did not remove the stumbling block for him, and thus indicated to him that there was no other help here than to take his reason captive under the obedience of Christ through simple-minded childlike faith: Mr. Sander rather concludes from this that God does not want him to believe in his word, as it says! - This is how it goes when a man wants to tempt God with his prayer; the fruit of such a prayer is greater blindness and hardening. In the case of doubts of reason, only he prays right who says to God: "God, your word is and remains true, I may believe it or not; but behold, how your wisdom is foolishness to my reason! O have mercy on me and help me to firmly believe your word, (Ps. 119, 38.) I believe, I believe - help my unbelief!" - But beware of him who, so to speak, first asks God in prayer and wants to have an answer whether he should take God's word for God's word and accept it as it reads!

God grant that all righteous Lutherans here may recognize from the above how seriously God warns them against entering into ecclesiastical fellowship with the General Synod.

and calls out to them, as once to the prophet Jeremiah (15:19.), "Before you should fall to them, they must rather fall to you."

The Grabau Informatorium.

Since a new issue of this journal has appeared since the publication of the last issue of our "Lutheraner", we are reporting this to the tenants as required.

No. 1 is the continuation of the criticism of the doctrine of the church, which we have presented in the Lehnst: "Die Stimme unserer Kirche in der Frage von Kirche und Alm" aus sen Schulten unserer alten Lehrer. The master of that criticism tries hard to prove that we understand by the Catholic Church in a non-genuine sense the totality of all sects, as such. The poor man, in his inexperience in discernment, seems not to have understood that every false church, which has not yet been guilty of a complete apostasy, can and must be considered in two ways; first, insofar as it has been guilty of partial apostasy and is therefore a sect, and second, insofar as it still has so much of the goods of the church, namely the means of grace, the pure doctrine, the sacraments, by which children of God are still born even within the unbelieving church, and insofar as it is therefore, although not a true-believing church, yet not a non-church, as our old Lutheran theologians express themselves. Whoever, of course, cannot or will not grasp and rhyme this, will find in Lutheran theology many contradictions; soon he will think that the Lutheran theologians are on his side, if he considers a right-believing particular church to be the general Christian church, apart from which there is no salvation, - soon he will think that those teachers make of the general Christian church a unionistic mixture of all kinds of churches, sects, and groups. And this is unfortunately also the case with our dear Mr. Critic, who is still unknown to us at present. However, we cannot stand his Galimathias of doctrine this time either, but we will present what we have presented aphoristically for experienced readers in the book we have drawn, to the readers of the "Lutheran" of his time in a simple clear context.

No. 2 contains the continuation of the Grabausche so called Christian contemplation. While reading this continuation, we must confess that we could not help thinking: It is true, Pastor Grabau is indeed a gifted man! He has the rare gift of never letting embarrassment go unnoticed, and even when he is asleep, he treats his opponent with even greater audacity as the defeated and convicted. This is what he also does in this essay. From Musaeus we proved to him that in the case of unjust banishment, actually not the banned person from the church, but the church from the banned person, that Grabau therefore cannot demand from the latter to remain with his alleged dear mother, the banning church, but that the latter rather has the duty to cancel the schism for which he is responsible. What does the pastor do now? He acknowledges the testimony of Musaeus, but turns it around as if he had only spoken of the papist church, in which false excommunication is a daily occurrence, and as if he had not expounded the doctrine of unjust excommunication in general, so that it could also be applied to Protestants. And hereupon Mr. Grabau sets out on us, gives us all kinds of evil titles, such as "slander king" and the like, then comes on the preachers sent to his former church children at their request, who are said to have been sent to them solely out of ambition, scolds us as a Donatist bishop (because we told him the story of the Donatists and the colloquium proposed by them in No. 4. of the "Lutheran"), declares that he only refused the discussion offered to him *) for the sake of his own impenitence, and publicized Neumeister's misgivings, mentioned in No. 5, for entirely different reasons, which could already be inferred from the words: "How an evangelical Christian is to behave when a religious discussion takes place between him and another who is of a foreign faith? It sounds miraculous when the essay says, among other things, "We have never declared the church of the Missouri Synod to be a false church." As gratifying as this declaration is on the one hand, in that it shows that Rev. Grabau is still restrained in his conscience from declaring our church a sect (although he has already done so countless times with mouth and pen), this publication of his conviction seems to be only an artifice by which he wants to designate the writer of this alone as the founder of the discord, to make us alone the scapegoat, to alienate us from our synod and to lure the same for himself; although he knows quite well that the editor of the "Lutheran" has only one vote in our Synod, indeed that he has been only an advisory member of it for 3 years, and that everything that has been done against him from our side since the existence of our Synod has been done by the whole Synod. †) - Father Grabau closes with the promise to testify against our actions "until in

*) Pst. Grabau probably thinks that Luther colloquialized with Zwingli for the sake of Zwingli's repentance.

†) By the way, it is a distortion when Pastor Grabau presents the matter as if we had mainly taken care of those banished by him; as far as we know, most of them were banished by the Buffaloes only after they had already left their communities and "called" a preacher from our midst.

We conclude with the wish that God may open the eyes and heart of our adversary before his and our death, so that we may not have cause to testify against his hierarchical and Romanizing teachings and ways of acting, which undermine the freedom of the Christian communities, until our death.

No. 4 is a submission from Mr. von Rohr. In it, he seeks to prove that, because we teach that souls are saved in all parts of Christendom, Mr. Florencourt could confidently have become a Roman according to unified doctrine. He thinks that in order to prevent becoming Catholic, doctrine is necessary, not only communion with the invisible church is absolutely necessary for salvation. Since Mr. von Rohr is still a preacher, he should certainly know what this means: communion with the invisible church is absolutely necessary for salvation. This means that it is necessary for beatitude under certain conditions. 2c. If it is necessary to adhere to a visible church, this is not absolutely necessary under all circumstances (so that one could not be saved without fellowship with a visible church), if, for example, the orthodox, visible church is not the same as the visible church. the orthodox visible church, as in Elijah's time, is nowhere to be found; - on the other hand, the fellowship and membership of the invisible church of believers is absolutely necessary, i.e. under all circumstances and conditions, for salvation, since no one comes to the Father except through Christ, because faith in Christ alone makes one righteous and blessed before God. - However, in view of the fact that Mr. von Rohr turned to the study of theology only late and had Father Grabau as his teacher, this blunder, as great as it is, can be forgiven.

No. 5 is from Pastor Winkler. In his old simple way, he again declares as a lie what we wrote about him: that he himself had declared in advance as a lie what we would write about him! But Mr. Winkler had really literally written the following: "Instead of this, Prof. Walther threatens in the "Lutheraner," to drive Koth in the future, i.e., to communicate "annoying stories" - as he calls it himself - about Mr. Pastor Grabau 2c. It is meant the dung of **lies** and defamations, which he has from the enemies of this man-"" - Now let the reader judge for himself, **with a** soft forehead Mr. Winkler can accuse us of lying, if we have attributed the explanation to him on

the basis of his? words that even what we will write about him is a lie. Is this the backdoor, that Mr. Winkler in the second part of the book?

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Does only Grabau's mention in the first sentence? Why then did he add his "2c." in the first sentence? Obviously because he feared that he would also get a place in the sidecar? Or did he want to say that only what we would write about Grabau would be lies, but about himself we would write the pure truth or nothing at all? - And if he believed the latter, is it any less ridiculous that he claimed in advance that we would write lies about Grabau? No doubt Mr. Winkler himself felt this quite well and therefore refrained from reprinting the few words he used to justify himself. It would certainly be good if Mr. Winkler took note of this matter, and in the future, when he so liberally tries to dispense with the liar's diploma, would first consider the consequences carefully; so that he would not again be forced to try to cover up an old unjust insult with a new one, since it does not seem to be the custom among the people of Buffalo to admit to wrongdoing, but to demand such an admission only from others, according to the old well-known maxim of certain people: *Lio nos, von nobis!* i.e., this is what we do, but this is not what may be done to us! - Now who is the liar? - —

Church News from Germany.

In a private letter from a friend of Pastor Löhe it says: "Harleß has already arrived in Munich. He had declared himself willing to accept the application only if a complete separation of the confessions also in the church regime and a greater independence of the church from the state would occur. Thus, in Harleß' assumption of office, the conditions for the acceptance of his vocation appear to have been conceded. Höfling in Erlangen became chief consistoriac alongside Böckh and Faber. Harleß will find the greatest obstacle in the half-Lutheran party . . . but success will teach. In the meantime, we are taking up the special position announced by the Schwabach Declaration with regard to communion. In detail, the struggle in the congregations is advancing. In the synod just held, Nuremberg has requested the repeal of a church law (unionist) provision concerning mixed communion between Lutherans and Reformed, as well as the removal of pastoral functions of Lutheran institutions there from the hands of the Reformed pastor. Three parishes with their entire pastors here have declared the abolition of communion against their confessors. The Lutheran cause has won a similar victory in Augsburg, where 1400 Reformed have been incorporated into Lutheran parishes. The dean and church councilor Bomhard has seen himself compelled to exclude the Reformed from his communion and from his church and to refer them to the other churches. The struggle is similar in individual small rural and urban parishes, where The number of Lutheran congregations is growing, and the number of congregations that have renewed their confession of Lutheranism is increasing. Thus the number of congregations is growing which, by renewed confession of Lutheranism, make their Lutheran character unquestionable and thus declare their adherence to our special position. So you see that under these circumstances there can be no question of a withdrawal. However, we will take our wait-and-see position until the matter is settled. The Lutherans of Baden and Nassau are very depressed, as are the free Lutheran congregations in general. The Prussian Synod is also over; some of our brothers were there. Everything happened in the greatest unity of spirit. The most difficult question because of the relationship to the regional churches and their recognition was postponed as not yet mature enough." - —

So much for the writer. The dear reader sees that in Germany, at least in Bavaria, one goes forward by going back. The dear Union, however, everywhere where a little bit of the sun of truth begins to shine, goes apart like glued together potsherds. That's probably why our Unionists here in the West are now so eager to glue things together. Hopefully, these gentlemen will start more wisely here than the unionist tinkers in Germany, and above all will diligently keep their pots from every ray of the sun of truth and let them stand nicely in the shade.

Evensong for children,

first on Christmas Eve.

By F. W. H.

O dear, sweet Jesus Christ, who art my God and Savior. I beseech thee, have mercy on me in goodness and grace!
The whole world bends to rest; - So I, too, hasten to sleep.
Oh, wrap me in your arms, So I sleep safe, soft and fine.
Forgive me for all my trespasses;
And furthermore still have patience
With your weak little child, - You dearest, best Savior mine!
You were once a little child, - But of course without all sin -
And rest at your mother's breast Of angels and men's delight.
A stable was your bedchamber;
The raw crib - your little bed;
Only hay and straw - your little store; A diaper cloth - your little blanket!
There you lay - too good for me, too; - Poured out your blood for me on the cross; - So now take me into your care, And make
me pious and good, too.
And take me after the earth's course Into thy beautiful heaven, Where eternal joy and delight laugh. Now, dearest Savior, good
night!

Where do the Christmas nuts come from? - Claus Harms thinks: from that legend, when on the flight to Egypt the holy virgin mother with the Christ child suffered hunger, and the foster father Joseph went into the forest, found nuts and brought them to her, - a legend, which is still in the swing with the Muhammedans.

Mailbox.

I 1

Copies of the 6th Synodical Report of the Missouri Synod are not available for sale due to insufficient circulation.

To have received through Mr. G. Wiedemann from members of the Baltimore community 12 dollars certifies with heartfelt thanks
J. Ch. W. Lindemann.

F. W. N. 18. 52.

In the expedition of the "Lutheran" is z" have:

Lutheran Calendar for the Year 1853. published by S. K. Brobst & Co, Allentown, Pa. the piece at 5Cts.

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to support the local college construction:

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" Hrn. C. D. R. in St. Louis
Yield of the shares held in the Grand Duchy of Mecklenburg

Schwerin organized church collector, sent by the Ober-kirchen-Nach zu Schwerin: W.27
from the congregation of Mr. Pst. Wichmann in

Cincinnati, O.-er st e broadcast: 11M

Subsequently by the congregations of the Hrn.
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by Hrn. Arndt² IM
Fr. Seidel in Neudettesan and his
St. John Parish U. A.^Conf. AM

namely:
A. \$4.00., B. \$3.00., C. -8.00., D. \$3.00., E. \$2.00., F. \$2.00., G. \$2.00., H. \$1.00.

from the congregation of Mr. Pst. Rauschern to
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by Mr. Pastor Frederking at Jefferson City
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the 6-8th year-. Mr. Peter Lind.

7-8. " Christoph Dictzel.

"8. Lahrd, the HH. Calowüch, Pst. Hattstadt (5 Michael Hochmutb, Hartmann, Hcnr. JohanM, Sust, Wilhelm Rkdiger, Pst. Röbbelen (17
Et), Peter Ziegeuhessn.

"9. iabrog, the HH. Heinrich Büsterfeld, P. BiMt, Brackmann, Flottmann, D. Hühner, F. Holst, Wilhelm HülSlötter, I. B. Habn, Pastor Rat¹
Sager, Pst. Matfeldt, Pst. Fr. Ottmann, M. Fr. Reist, Heinr. Reitz, T. H. W. Sieving, Hinlk. Christoph Senne, W. Schnur, L. Sauer, H
"tim Sporleder, Dietrich Thvle, Rev. Wich "an"(III Ex.), Waldenhorst, G. Zurstadt.

Volume 9, St. Louis, Mon. 4 Jan. 1853, No. 10. Extract tabular overview

of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman, as well as with the pure Lutheran doctrine *).

Teachings of Pastor Grabau.

I.

Concerning the Word of God and the Holy Sacraments.

Since the earliest times, the Church has believed that the proper administration of the sacraments and the granting of absolution require not only the word of institution, but also the proper divine vocation and command. *)" (In the "Pastoral Letter." See: "The pastoral letter of Father Grabau." 2c. Page 15.

*) For a correct insight into the greatness of this error, it is still necessary to compare what Pastor Grabau reckons everything to the right mating profession.

2) "Even if the person in office is evil, the words of appointment are powerful because of the office to which the Lord still professes. (In the "Pastoral Letter." See: "The pastoral letter of Mr. Pastor Gra

Doctrine of the Roman Church.

I.

Concerning the Word of God and the Holy Sacraments.

1) "It must therefore be taught that the priests alone have the power to administer Holy Communion to the faithful. (Catech. Romanus 2. Th. 4. Hptst. 65. Question.) "Rightly should those administer this (absolution) to the mystical body of Christ, i.e., to the faithful, who alone have the power to bring about the true body of the same." Das. 2. Th. 2. Hptst. 54. fr.) "If anyone says that not only the priests are the administrators of absolution, but that it was said to all the faithful of Christ, What ye shall bind on earth 2c. by virtue of which word any man may absolve, let him be accursed. (Conc. Trid. 14. Sitzg. 3. Cap.).

2. "The sacred Council of the Church likewise teaches that even priests, who are afflicted with mortal sin, by the power of the Holy Spirit received in ordination, exercise as ministers of Christ the ministry of forgiveness of sins." (Tridentine Concil. 14.

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

I.

Concerning the Word of God and the Holy Sacraments.

Regarding the words of the Concilium of Trent mentioned last in the second section, Martin Chemnitz remarks: "There is no doubt that God is active through the proclaimed voice of the Gospel, by whomsoever the same may be proclaimed. Why, then, does the Tridentine Chapter make such a great noise about this question? Answer: Because they do not place the completeness, truth, and efficacy of the sacraments in the words of Christ alone, but partly also in the character that is supposedly imprinted on the priests during ordination. Thus they also want that the consolation of absolution does not depend on the word of the Gospel as well as on the person of the absolver". (Examen of the Trid. Conc. p. 394. 95.)

Thus, the theological (Lutheran) faculty of Helmstadt wrote in the Dedeckerinus: "If the power of the Word of God and of the Holy Sacraments depended on the vocation and life of a teacher and preacher, it would follow that the Word of God preached by a person not ordained to the ministry, yet pure and loud, would be completely invalid like the Holy Sacrament of the Lamb, in the case of the both administered by private Christians peevish, would be completely invalid. The Holy Sacrament of the Lamb in the case of the bad administered by private believers would be invalid (Wittenberg).

In this number we give the beginning of a clear comparative table of the main errors of Pastor Grabau, by which we are separated from him and his inner party. We will continue this in the following numbers, and after it has been presented to the readers completely for the time being, we will treat each of the given points in detail according to position and contrast, partly ourselves, and partly communicate their further execution by co-workers of the "Lutheran". Until then, the dear reader has time and opportunity to first consider the points of controversy himself, to compare them with God's Word, the confessions of our church and the doctrinal writings of our orthodox teachers, and thus to prepare himself at once for the examination of the disputes that will follow later.

Teachings of Pastor Grabau.

construction." 2c. Leite 15. cf. p. 45. 46. second synodal report of 1848. p. 11. 12.)

3. "Therefore we are convinced that a man arbitrarily raised by the church cannot give absolution, nor distribute the body and blood of Christ, but that he gives vain bread and wine . . . From this one will understand the right opinion of the fathers in the Schmalk. Articles and do not believe that the Fathers allowed such arbitrariness, as if every congregation or even every group that falls away from the true church and graces itself with the name congregation, †) could at will raise up one from among them to the spiritual office." (In the "Pastoral Letter." See: Pastoral Letter 2c. p. 15. 17.) In the Synodal Report, Fr. Grabau himself does not exclude the case of emergency if it is a mere "supposed" one, i.e. if one erroneously thinks that the case of emergency has occurred and therefore administers the Sacrament. (See page 12.)
†) From this addition, one sees that Pastor Grabau, which he asked above to be denied to the disorderly profession of a congregation, is denied to a true congregation, and not only to an ungodly mob that has fallen away from God's Word.

4. God wants to act with us on earth through the public church office, to instruct us through it, to absolve us, to communicate us 2c. Therefore, the church must have a certain infallible testimony that the person in office is an official authenticated in divine order and according to divine will, so that God wants to act with us through him." (In "Pastoral Letter." See Ropes 13.)

God's law demands obedience in the third and fourth commandment, but the gospel is the rule of obedience, i.e. with which sense and heart it is to be rendered, and the persons to whom it is to be rendered are called shepherds and teachers. Lutheran Christians know that when God's Word says: "Obey your teachers and follow them," it is not only about preaching, but about all good Christian things and opportunities, which God's Word brings and wants to have, and which belong to the good government of the churches, also Christian prosperity in life and works, and honor, love and obedience, according to God's third and fourth commandments, are demanded. . . Here the required obedience is everywhere a matter of conscience; but through the Holy Spirit also a willing and cheerful one, because of believing knowledge of the good in the grace of JEsu Christ" (Second Synodal Letter. pp. 155. 56.).

Teachings of the Roman Church. V

(S. 6, Cap.) "If anyone says that there is no visible outward priesthood in the New Covenant, or that there is no authority to consecrate the true body and blood of the Lord . . . but only an office and mere service for the proclamation of the gospel . . let him be accursed." (Das. 23. Sihg. 4. Cap.)

If anyone says that all Christians have authority to administer the word and all the sacraments, let him be accursed. (Concil. Trid. 7. Sessional. Of the Sacraments 10. Can.) "Concerning the administration of these sacraments, the Council of the Church declares that all those doctrines are false which perniciously extend the office of the keys to all other men besides bishops and priests, supposing that those words of the Lord, Matt. 18:10, John 20:23, are said to all the faithful of Christ without distinction and in general, that each one has the power to forgive sins." (Das. 14. Schg. 6. Cp.)

4 "It has always been held in the Church, and this Church Council affirms it to be quite true, that absolution has no force at all which a priest pronounces over one over whom he has no proper and delegated jurisdiction. (Concil. Trid. 14. Sitzg. 7. Cap.)

(5) "If any man say that there is nothing commanded in the gospel but faith . let him be deceived." (Trid. Conc. 6. Sitzg. 6. Hptst.) "If any man say that JEsus Christ was given unto men of God as a Savior, whom they should believe, and not also as a Lawgiver, whom they should obey, let him be accursed." (ibid.)

Teachings of the Lutheran Church.

with reason of truth cannot be said, unless the Donatisterei,, . were true." (Thesaur. II. 407)

3) "The laity are priests, but only by virtue of an inward maturity, sent to all the affairs of the church, and so also to the administration of Holy Communion: since we do not think that a sacrament will be more intimately true which a layman, either through necessity or through error, has asked to be given. See the blessed Schomerus on Collegiateism, where also those words of Luther are quoted: "Our faith must not rely on the person, whether he be pious or evil, broad or

unsanctified, called or insinuated." (2. Kraxii trrool, rooaus controvorsu. Dom. 4. p. 80.)

4. "The power of the means of salvation, the Word and the Sacraments, depends on the person, since it depends on God the Lord, who is powerful through His Word and the Sacraments; if these are only taught and interpreted correctly, it is not already done correctly with the ministry, and gives the church servants person, life and profession nothing of the power of the means and the Sacraments." Therefore Paul rejoices when the gospel and Christ are preached in all ways, whether by chance or by right. Phil. 1. 18. And when one should be sure of the rightful appointment of the preachers, who could be sure of their ministry and be comforted, because there is sometimes a lack of this, sometimes a lack of that part. But no one could be sure of the power of the Word and the sacraments, nor of his blessedness. The Lord Christ Himself used the Israelite church ministry, whether He knew that the appointment of the high priests was not done properly, and how such offices were sold or mixed up against the order of the law." (From an affirmative answer of the theological faculty of Wittenberg of 1600 to the question: Whether the godly members of a congregation should use with a good conscience the service of a man who had allowed himself to be made by the city council the successor of a wrongfully expelled preacher. (Konsil. VVitten E-., II. 90.)

5. That the gospel requires works may be understood in two ways: first, that it is a doctrine and rule of good works, that it requires new and more perfect works than are described in the old testament, works with "obligation"; and in this sense we reject that proposition. Secondly, that the benefit of the gospel is not only the forgiveness of sins, but also the "renewal" by which we are prepared for good works, that the faith kindled by the gospel necessarily proves itself by good works, that works are required of those who believe the gospel, and in this sense we tolerate that sentence, after having earlier set forth the inauthenticity of the speech from which the same (sentence) suffers." (Johann Gerhard's Loci tr. clo ev. H. 28. directed against Cardinal Bellarmin.) The proper and natural meaning of much of the word (gospel) is when it is used for the doctrine of the gracious remission of sins through faith in Christ. Third, the word gospel is used in a broader sense of the whole ministry of the N. T., which possessed not only the doctrine of grace, but also of the law . . . Wherever the doctrine of the law is opposed to the gospel, it is certain that the doctrine of grace is understood by the name "gospel. (ib. p. 6. 7.)

Testimony of some members of the Synod of Missouri, Ohio and others concerning the Grabauian controversy.

(Continued and concluded.)

We repeat that we feel compelled to make this declaration for the sake of the integrity and the good name of our synod, and that we are not doing it out of consideration for Grabau. For this man has long since welded himself into our hearts and consciences through his own writings and the nature of his struggle in such a way that we cannot hope that any testimony of probity could still find its way into him and have the desired fruit. To him alone, we would consider it a wasted effort.

It does not require a great deal of independence and impartiality to find out from Grabau's and the Missouri Synod's writings on the dispute on which side the probity and especially the honest, God-fearing sense is. We have followed this dispute with attention and have come to know Grabau thoroughly. The truth he denies is proven, is thoroughly, clearly and irrefutably demonstrated, no matter how the man twists and turns and tries to muddy the waters so that he can either fish in the mud or hide his defeat: it is of no use to him; he has disgraced himself against the truth and before the eyes of all truth-loving people. With some impudent assertions and dictatorial slogans of power the matter is not over. Nor do curses and scoldings prove the truthfulness. Or if Grabau demands such imprisonment of our faith, our reason and our conscience under his unfounded, opinionated and insolent assertions, then we would have to be just what he accuses us of: blind servants of a man and he must be a miniature pope. Now we want to let him have the latter, but we do not have the former; we do not want to let him blind us and subject us to his treacherous imperiousness (I. Corinth. 7, 2IV). Whoever wishes to do so may do so at his peril.

Grabau, however, has long since ceased to care about truth or falsehood; rather, his paper, called *Informatorium*, shows most clearly that he is only waging a bitter, murderous battle against the persons he hates, namely Professor Walther, for which, abusively, the noble truth must give its name as a cover - a battle which, on Grabau's side, has already degenerated into dishonorable, disgraceful boyish bickering. He does not operate with valid reasons. Where should he get them from with his errors? So he helps himself in another way. The impudent way in which he and his followers explain the meaning of his The way he distorts his opponents and their words, the treacherous, malicious and spiteful allegations and accusations, which are almost always without the remotest reason, the outrageous boldness with which he slaps the truth in the face, so that one sometimes no longer believes his eyes and ears, the whole malicious tendency of his paper are indeed striking and outrageous. One must often ask in amazement whether a man is capable of such things and does not fear God's judgment. Only the operations of the papacy and the Jesuits provide a parallel to this. But the latter rely, and sometimes initially with true reverence, on the sentence: *ad majorem Dei gloriam*. But what Grabau relies on is an *obscurum* *). How ghastly and dark it must look in a heart from which something like that comes out without shame and fear! We can no longer avoid the horrible thought that conscious malice is involved here. Let the caused trouble and the disgrace, which has come upon the good cause through Grabau's untruthful, twisted and arrogant obstinacy, fall on his head. We want no part in it. But let him know that he has done us a conspicuous service, namely, that through his contradiction he has brought the teaching of our church about church and ministry more to light and to a more general, clearer awareness. We thank him for this, as we thank the devil for bringing our Lord Christ to the cross, and as we thank the Pope and the shameful Tetzel, Eck?c., for driving Luther into the work of reformation and thorough study of the Bible. - He calls all the members of the Missouri Synod preachers of the Reds, protectors of the Reds: how would it be if one proved to him that this predicate belongs to him and even more than this? It has been proved that he has unjustly banished many persons, all those who could not in good conscience submit to his rule, or who dared to claim that probity was on the side of the Missouri Synod. If we have now taken care of such abandoned souls and Grabau does not want to recognize his sin, as is the case in the day, then it is not only the Rotte, but he is with those who approve or defend his sin. Is this not an erroneous and red-blooded tendency, that he considers himself and his followers as the Lutheran church and hardly recognizes any (actually no) pure Lutheran church apart from this little group? He dares for once to publicly revoke this tendency, which is viable in his circle; he dares to write in clear, concise words that he and those associated with him are not the Lutheran Church, but only a part of it, and that they are also a true Lutheran Church, and let the quietly erring congregation read this. We want

*) probably *ad majorem ipsius gloriam*.

We will then be glad that at least this part of the truth will again be recognized and accepted by his congregation. But he will again find a snake's path to avoid an open, honest confession of the truth and to keep his congregation in the error that is beneficial for his purpose.

What constitutes a heretic? Now Grabau's errors in his doctrine of church and ministry are well known and their consequences are fundamentally offensive, as is every error. The strongest contrast between the Lutheran and Roman Churches lies in their mutual relationship to the Word of God and in the doctrine of the Church. The latter places the essence and apostolicity of the church in the (so-called) apostolic constitution, therefore places itself above God's word and makes salvation dependent on the church officials. He places the foundation of the church in the apostles' teaching, in the objective word of God and makes everything, teaching, faith, life, salvation dependent on the word. It places itself under the Word and with and from the same it is and has all that is of Christ, including the ministry. †) The distinguishing principle of the Lutheran Church is therefore the doctrine of the exclusive, sole authority and independent, objective power of the Word of God. Now what is Grabau's position on this basic view of the Lutheran Church? He knows nothing of an objective, sole power of the Word of God, but makes the authority (insofar as he denies the laity the ability to judge doctrine) and the power and effect of the Word, also of the sacraments, dependent on the office, i.e. the official. But also in practice - and this is just the terrible fruit of his errors - he ties the souls, with their faith and conscience - not to the word - but to his person, and makes the salvation of the soul, everything in general, dependent on his person. Thus he stands completely on the standpoint of the Roman priests, even of the pope, and the whole biblical doctrine of salvation is necessarily affected. Only in this way is it possible that Grabau is a de facto *pontifex maximus* in his circle, who has all spiritual and

temporal power in his hands. Does he not teach that the common people must obey him in all things that do not belong to the word of God? This in regard to his teaching.

As far as stubbornness is concerned, one has to ask whether there can be another person who is more stubborn, more malicious and more unbending than Grabau has proven to be so far?

We are well aware that Grabau will now dig as deep as he can into his manure, as usual, in order to...

†) Without the Word, it has nothing.

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to throw at it. Nor is it pleasant, and an old proverb warns: "He who attacks bad luck defiles himself. But should we be afraid to tell the truth roundly? There are certain cases in which it is necessary to attack bad luck. But we must not forget that pitch always remains pitch and can therefore only sully. We are not used to anything else from Grabau and are fully prepared for it. He has to do what his nature and nature drives him to do.

It would be very surprising if the domineering man in question, who up to now, in spite of all the glamor of the treatment on the part of the Missouri Synod, has always only shown his teeth and sharp teeth, now all of a sudden wanted to put on the sheep's clothing and accept this unvarnished truth with lamb's patience. That would be striking, but not impossible; for the man understands such arts; there is evidence of that. How can a Moor change his skin, and a pander his spots? Can ye also do good, because ye are accustomed to evil? (Jer. 13:23.) So we do not expect anything else and therefore cannot be deeply touched by insults and distortions. We do not expect friendly compliments from the devil, and if he wanted to give us any, we would have to flee them like the plague. But let Grabau know that we have now testified to what we had to testify to according to our conscience, and that we will not answer him. Let him revile and curse until he tires. Nor will we read his shameful paper any longer, for we have had enough of his covetousness.

Mr. Winkler in Detroit is a Grabau worthy of him. He claimed in Nro. 8. of the "Informatorium": "Missourian pastors have freely and unabashedly confessed to me that for years it had been considered a foregone conclusion in their synod that the Buffalo synod must be brought to ruin, no matter what the cost; indeed, that they believed they were doing God a service by bringing it to book; But I would also like to be convinced that there were still many honest pastors among them, especially younger ones, who wished to go the right way, and had only been involved in the matter by Walther, that they themselves did not know how." - Coincidentally, just among the writers of this is a younger pastor of the Missouri Synod who wishes to go right, and it pleases him especially now to be among these witnesses. The same in connection with the others asks Mr. Winkler, who are those pastors who have testified such? Winkler cannot give any consideration here, except that he does not know of any such persons, and has invented the matter himself, as he has already done with many others. Thus, among other things, the public accusation of lying should stick to him until he has named the persons in question.

Finally, a fraternal word to the honorable members of our Synod. In the last issue of the Informatorium we read that due to lack of readers and other reasons, this paper can only appear once a month. If it is at all possible to rejoice that the evil in the world is decreasing, it is the case here. Now it is certainly the sacred duty of every Christian not to support the evil in the world, but to reduce it as much as he can. Therefore, we cannot help but make it the duty of conscience of the venerable brethren who are not directly involved in the dispute with Grabau to no longer hold the hand. We cannot imagine what value the paper should have for the venerable brothers. It really does not give pleasure, so it does not provide entertainment. One does not find edification in it, also apart from the fact that for the edification purpose completely different means of help are available. Instruction is not in it, despite the name "Informatorium", for the Informatorium itself always needs instruction and accepts none. Conviction, finally, is again not to be taken from it except a negative one in the manner described above, which makes one sad and depressed. Whoever is not yet thoroughly convinced, will hardly value it. So what is the leaf for? Couldn't the necessary hours of music be used much better? Couldn't the dollar of the payment be dedicated to a church or other charitable purpose? So far, only the attention that Grabau received from the Missouri Synod has driven the favorable wind into his lofty, mischievous sails. If this impulse slackens, his sails must slacken. There are certain spirits who are more beaten by nothing than by deserved contempt. This is not to say that the battle waged so far was not necessary for the sake of truth and Grabau. Now, however, the matter has progressed so far that a different course of action must be taken against Grabau. For after the truth in question has been sufficiently and clearly stated and proven, after Grabau has also evaded our last attempt at understanding and reconciliation by cunningly evading the colloquium proposed to him, probably because of fear of the power of probity and the inevitable but salutary humiliation: what else is one to do? To engage in the refutation of his continuing personal accusations, vituperations and distortions? That would mean wasting one's time and throwing away the dignity of truth. If we cannot serve Grabau for good, even with the best will, we do not want to and should not serve him for evil. - Grabau forbids his people to read the "Lutheran." Why? Because he fears the power of truth and conviction. Do we not have a legitimate, Christian reason to let his paper "fahret"? If it were regenerated, renovated and reformed together with its writers, we would gladly read it again and would also gladly support it. However, the hopeful prospect of this has now sunk to the minimum and we believe that such behavior is the best medicine for Grabau's illness, whose cure, if it is still possible at all, we must always wish for.

In submitting this to the honorable brethren with the request to consider it before God and conscience, we sign

Ernst M. Bürger.
A. Ernst.
K. Diehlmann.

Mailbox.

C. F. G. in M. owes §1.30. -

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Paid-

the 8th of Jabrg. the HH. Pastors I. W. Schmidt, Sei^ del. Weyel.

the 1st half of the 9th Jabrg. Marie Dörfler Zarob. flöhst. the 9th Jabrg. the HH. Paul Beyer, Eggers, Faßler, Pß.
Geyer, Pst. Holm, Albr. Jügen, Philipp Knollcr, Ludwig Kircher, Julius Koch, John Keck, Christ-ich Velbing (2 Er.). Pst. I. W. Schmidt, Pst. Seidel, Christ.
Spannagel, Andreas Zadel.

Jabrg. 10. Mr. Pst. Geyer.

Volume 9, St. Louis, Mon. 18 January 1853, No. 11.

Extensive tabular overview

of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.

Teachings of Pastor Grabau.

II.

From the church.

6. he teaches: The Lutheran church is a visible church, apart from which no one can be saved. Certainly the Lutheran church is visible! And that no one can be saved apart from the Lutheran church is only too certain." (Second Synodal Letter. p. 24. Cf. Inform. I. 2.) Here Past. Grabau that the Catholic Church in the true sense is a visible one.

Dr. Spener always urges in his writings that the pious life (which in itself is a jewel of God's chicks) should be required before anything else for church life, since the Augsburg Confession does not make such a thing a part of the essence of the church, Art. 7, but of its prosperity, Art. 7.

Doctrine of the Roman Church.

II.

From the church.

6 In both passages, Matth. 16, 18.1. Tim. 3,15. the visible church is spoken of, and yet we hear the truth itself assert that the gates of hell will not overpower it". (Cardinal Bellarmine lib. 3, äs eeel. e.) We are all bound, in case of danger of eternal death, to join and persevere in the true church; but this cannot be done if the church is invisible." (The same.)"

7) "That the church be an assembly of saints cannot be admitted without detriment to the faith. For thereby the wicked and sinners are completely excluded and separated from the church. Which article is condemned in the Concilio of Coⁿstnitz, along with other errors of the condemned Johann Huß, and completely contradicts the Gospel." (So it says in the so-called Con

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

II.

From the church.

We call the church invisible in a twofold sense and in a twofold respect: firstly, because the catholic (general) church of the saints is invisible, since the true saints and saints cannot be distinguished from the hypocrites with mortal eyes; the saints themselves are invisible even here, where all the nicest and most glorious particular churches in the whole world. Secondly, because the Particular churches can be brought into such a state that they are not visible to all the world by an outward and exquisite splendor, if that is, the heresies get out of hand. 26. If such a time comes that the outward splendor of the visible church perishes, then it is not absolutely necessary for salvation that someone unite with a visible and partial church, but it is sufficient that someone is a member of the catholic church through true faith, for from this it is actually to be understood that apart from the church there is no salvation (no blessedness). "J. Gerhard's *Loci thi. cts eccl. S. 101.* Particular churches are many, but Christ speaks (Matth. 16, 18.) of the church as of the One, thus He designates the One catholic invisible church. (1b. §W.)

7 The second internal quality of the Church is holiness, namely of faith or doctrine, and of morals. ... For the holiness of the church and its members, it is not enough that the highest cause of God, an entire means, the Word and the sacraments, are holy, but it is also required on the part of the members that they seize and administer the active causes, according to that saying of John 10:16. "And therefore, soon after the handing over of the Augsburg Confession, a separation between the papal and the orthodox parts was made. Confession, a division arose between the papal and the orthodox part, in that the latter demanded, for the sanctity of the church, the inner sanctity of the faith and the morals in the church.

Teachings Pastor Grabau'-.

8. requires and counts among the fruits of faith." (Second Synodal Letter, page 50.)

(8) "All these" (who are true believers outside the visible Lutheran Church), "where they are found, belong to the One visible Church and Community of God on earth: even if they were sitting in the midst of popes, Calvinists, Turks, pagans, etc., they are Lutherans. They are Lutherans." (Informatiorum I. 2) "In this One, true visible Church is the so-called invisible, nowhere else." (Ib.) "Now as faith is connected with pure doctrine and sacrament, so is God's kingdom connected with the true visible church. And all true living faith, which is in the hearts of men on earth through the Word, belongs to the visible Lutheran church; just as all pure doctrine, which resounds anywhere on earth, also belongs in it. But if word and faith belong to it, then the soul that will be saved also belongs to it, and is bound to it, and is prepared in it for eternal glory. Everything that is called and believes the word of God and lives divinely, God counts into the visible Lutheran church, and everything that is hypocritical and deceptive in it, he counts out. There is only One Church, which is always called and recognized on the basis of the apostles and prophets, i.e. on pure doctrine and sacrament" (2nd Synodal Letter, p. 25).

Teachings of the Roman Church.

fution or refutation which the papists in 1530 lacked against the 7th article of the Augsburg Confession, where it says: "That there must always be and remain a holy Christian church").

The church is visible and includes good and evil in its bosom. But this church is known and comparable to a city situated on a high mountain, which is seen from all sides. . . . From this it follows that only three kinds of people are excluded from it, first the unbelievers, then the heretics and apostates, finally the excommunicated. . . . The first characteristic is stated in the Creed of the Fathers to be One. . . . A second characteristic of the Church is that she is holy. . . . The third quality of the church is that it is called catholic, i.e. universal

All believers who have been from Adam until this day, or who will be until the end of the world, and who profess the true faith, belong to this same church It is also called universal because all who wish to attain the eternal goal must hold on to it and embrace it just as those who entered the ark in order not to perish in the flood. (The Roman Trid. Catechism 1,10, 7. ff.) However, the Jesuit Ebermann admits: "He who is in error without his fault and is willing to join the Catholic Church, if he would see the error, is counted in truth and before God among the members of the visible Catholic Church." (1'urLUelä veolesiae rers-s st kul8 "s p. 97.)

Teachings of the Lutheran Church,

But those (the papists) claimed that the Church is called holy from the internal causes (of the Church), namely from God, from the Word, from the sanctifying sacraments, but not from the sanctity which the members have received. . . . The essence of the church (however) is the inward unification with the head Christ through the influence of faith and holiness and the union with the believers in the whole world according to the same characteristics." (Hülsemann's Lectures on the Concordia Formula. 819. ff.

8 "It desires" (the Jesuit) "Kedd from the evangelicals to prove that with them is the true church of Christ, of which we say in our faith symbol: I believe a holy catholic (general) church . . . Here it is to be remembered, first of all, that according to the common way of speaking, by the true church of Christ is understood the whole Christian church still contending on earth, which, because it is only one in the whole world, is only called the true church of Christ, just as one is accustomed to say of the sun, which is only one in the sky, not a sun, but the sun, and everyone thereby understands the sun, which is in the sky, in *individuo* and in particular. But because the universal church of Christ is divided into many parts, each of which is rightly called a true church of Christ, it is also customary to speak of Christ's church, when not actually speaking of the whole universal church, as of many, or of one of which even more are found, and to ask, for example, whether there is a true church of Christ among the Lutherans? If then the Lutherans do not claim that their church is the whole general church of Christ, then in the present controversy Kedden's way of speaking is to be reasonably abstained from. As it is a right faith that Christ always receives true believers, who are spiritually united with Him and make a catholic church, although we can neither with outward senses nor with our reason certainly recognize who and which they are and distinguish them from others. . . . From which it follows that of a pure visible church, circumscribed in certain places and ends, it can be rightly said that it is the true church, of which we say in our faith: I believe a holy catholic church. . . . Nor can it be said of a certain visible assembly that apart from it there is no salvation. For since the general church of Christ does not extend beyond any visible assembly, and has its members among various assemblies of called Christians in the world, salvation and blessedness must still be found apart from each of them to a certain extent. . . . Now this has never been the opinion or doctrine of either Blessed Luther or the Evangelical Lutheran Churches, but Luther admits that the universal or general Christian church extends further than the Lutheran church, as the same is taken in the common way of speaking and is regarded as a visible assembly. For he freely says that the universal Christian church extends into all the world and has its members also partly among the Roman church, yes, among Turks, Persians, Tartars and everywhere. This, however, neither he nor other evangelical teachers say of the Lutheran Church, insofar as it is distinguished as a visible church from the Roman and other contending parties; but our consistent opinion is that the Evangelical Lutheran Church is a particular church, and thus a part of the one general Christian Church.. Consider" (therefore) "the Christian reader, how it can be demanded of the Protestants with justification and prudence" (by the Jesuit Kedd), "to prove that which they do not affirm, yes, what they deny and themselves reject as false and erroneous. . . . Here, however, the Lutherans do not affirm that with them alone is the one Christian Catholic Church, apart from which there is no salvation, but reject this as an erroneous and false delusion, which they never drew or defended from their church."

(Defense of the immovable ground, which the teachers of the Augsburg Confession use as proof of their church books, first of all [Jodoci Kedden's](#), Jesuit's, Sophistereien countered by Dr. Johann Musäus. Jena, 165). Page 7. ff.

(Sent in.) Reverend Professor!

It gives me great pleasure to be able to inform you and the dear readers of the "Lutheran" that my congregation can now assemble for services in a specially equipped location, whereas previously the services had to be held in a hall, in which not infrequently unpleasant disturbances occurred due to the various meetings of associations held there. At the same time, I cannot help but say something about the joyful inauguration of the church.

The first report on the history of this place. - On the morning of the 11th Sunday after the Feast of the Trinity, the members of my congregation and many of the dear fellow believers - men and women, sons and daughters - of the Baltimore congregation, most of whom had arrived here early on the morning of the feast to the great joy of my congregation, gathered in the old sermon hall. After I had spoken a few words about Gen. 23, 10. on the occasion of the farewell from the old place and the 3rd verse of Nro. 9. in our hymnbook readings

When the ceremony was over, those present formed a procession. At its head went the school children. After them came the two pastors Keyl and Sommer - the former with the Bible; the latter with the hymnal - and I in their midst with the agende - all three in the choir robe and beret. We were followed by the presiders, the chalice, the paten, the host box, the communion cup and the baptismal font in their hands. Then followed the men and women of my congregation and behind them the women and men of the Baltim. Congregation. It was a lovely sight to see this procession on a long

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The first thing we saw was the pilgrimage to the church through the city street, where everything was still solemnly silent at that time.

Arrived at the same, the hymn of praise was sung under the accompaniment of bright trombones: Now ranket alle Gott 2c. intoned. Under the 3rd verse the door was opened - and the procession followed me into the church. It was festively decorated. Outside the door, 2 slender cedars were growing. The walls, pulpit and altar were hung with foliage and garlands of all kinds of beautiful flowers. The pulpit, built in the German style, and the altar, on which a crucifix stands between flowers and candles, both provide a pleasant sight. The altar wall offered the words to be read to the one entering: "Glory to God in the highest." - While everything was being arranged in the pews - however, the number of guests was so great that many had to remain outside and listen through the open windows and the open door - after a silent prayer to the Lord, I laid the Bible and the Agende on the altar and arranged the communion gifts handed to me by the presiders on the steps of the altar. After I had said the consecration prayer, I gave a dedication speech at the altar about Gen. 28, 17, "How holy is this place 2c." and connected the confession speech with this under special application of the passage to the office of the keys. After the granting of absolution to the public confessors - the two mentioned pastors had previously received private absolution with me in private confession - the service began as usual here, but this time with the omission of the Kyrie - see about it "Lutherans, Ihrg. 8., Nro. 20." - As the main song, the church hymn was sung: "Threefold holy great God." Before the faith, the Singer and Music Choir of the Baltimore congregation performed with pleasing skill a piece of music, the Te Deum by Mozart. After faith followed the sermon of Father Keyl on the Sunday Gospel, which was as instructive as it was edifying, and from which he presented the image of the Pharisee and the tax collector as a mirror for all who enter the house of the Lord: 1. their entrance into the temple to pray, 2. their outward life and the condition of their heart, 3. the judgment of God upon them and their return. - The sermon was followed by the celebration of Holy Communion. I performed the consecration by singing the Our Father and the words of institution after the preface. The congregation responded to the preface with "Holy;" to the Lord's Prayer with the,, conclusion of the same;" to the words of institution with "Christe, thou Lamb of God." My two dear ministers received with me first the Body and the precious Blood of our Lord; then the members of the congregation. After the thanksgiving and the blessing, like the Amen of the congregation, the

The morning service ended with the chanting of n. 12 and silent prayer.

In the afternoon the congregation gathered again in large numbers. After a hymn with the same accompaniment of the trombones as in the morning, Pastor Sommer preached a catechism sermon on the third main piece, rich in content and with an awakening spirit. After this, a verse followed; after its completion, the song No. 328 was intoned. A wedding ceremony was to follow, namely that of Pastor Sommer with his bride, who had just arrived from Germany. The Rev. Keyl, who took over the copulation at my request, presented to the engaged couple in the wedding speech from John 2:1-11 the picture of a Christian marriage and household blessed by Christ, namely in the following manner: 1. Christians ask Christ to come to them and he comes to them; 2. they direct their actions according to his word and he lets them succeed; 3. they complain to him about their need and he helps them. After the marriage ceremony, the baptismal hymn No. 189 was sung, after which the holy baptism of a child was performed by me. A thanksgiving collecte, the blessing and a threefold amen sung by the congregation, as well as a final verse with silent prayer closed the celebration of the joyful feast.

And so our Kirchlocal was solemnly inaugurated. I call it the Kirchlocal because it is the lower floor of a double house. The latter was built by a member of the congregation, who, out of love and gratitude for our Lutheran church, granted the lower floor for the intended purpose, as well as one half of the upper part for the congregation's preacher to live in for a few years under favorable conditions. The actual church is to be built on the site purchased by the congregation next to the designated house. May the good Lord help us soon and may He, with His grace, require His work here in adults as well as in children. The latter are taught during the week in a schoolroom built by the builder of the aforementioned house behind the latter, and God grant that this number will not increase insignificantly, as it seems to be the case.

The Lord with you and your" most respectfully devoted to you
W. Nordmann.

Washington, 1852.

Indianapolis the 7th of Debr. 1852.

Reverend Praeses!

It is with heartfelt joy that I hereby inform you of the following ecclesiastical news: The German Lutheran congregation of St. John's in Warrentownship, Marion Co. which only last summer came together as an ecclesiastically organized congregation on the basis of the confession of our church.

has now also established the holy preaching ministry among itself by duly appointing Pastor E. A. Schurmann, who until last September served the former German Lutheran congregation in Hancock, Co. as its spiritual shepherd and pastor. The same is then, according to your order, on Thursday after your 24th Sunday n. Trinit., as ant 25. November, by me under assistance of the pastor Fr. Schumann, according to order and custom of our church, with obligation to all confessional writings of our dear church, solemnly into his office.

On the same day, the new church built by the congregation was consecrated. Pastor Schumann preached the dedication sermon on Genesis 28:17, followed by the introduction and finally the celebration of Holy Communion as the conclusion and crown of the whole. Although the weather was extremely unfriendly and the roads could only be passed with difficulty, the congregation gathered in great numbers and also quite a number of our fellow believers from the surrounding area had come to take part in the joyful celebration of the congregation.

May the gracious and merciful God, who has helped so visibly up to this point, continue to prove Himself to be a good and faithful shepherd to this young congregation and grant His under-shepherd, our dear brother Schürmann, that he may diligently carry out his holy ministry in the love of Christ and bear much fruit for eternal life. He may diligently carry out his holy ministry in the love of Christ and bear much fruit for eternal life. Amen.

Your

With sincere love and respect

Carl Fricke.

Inauguration

of the Evangel. St. John's Lutheran Church in Philadelphia.

On the 3rd of Advent, December 12, we dedicated our Johannis Church. In the morning, Rev. Brohm of New York preached from Acts. 2, 37-47: "What is the proper adornment of a Christian church; namely: 1. the truthful teaching of the Word of God; 2. the godly conduct of the members of the congregation." In the afternoon I preached the catechism sermon from 2 Timoth. 3, 15-17 and tied the children's teaching to it. In the evening, Father Keyl of Baltimore preached on Matthew 11:2-10: "The Testimony of Our Lord Christ concerning Himself and His Testimony concerning John the Baptist. The services, to which quite a large number of listeners came, will have prepared the way for the Lord in many hearts. God be Tank for everything! - God has now given us a friendly little church, after we had held services and school for many a year in various rooms, and finally even in a subterranean room; He has also decorated it quite nicely, so that everyone can enjoy it with a smile.

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The noblest ornament He has put in with grace and mercy is the truthful teaching of our Lutheran Confession. - So now all of you rejoice with us. We have also received a spacious, bright schoolroom as the lower room of the church house, in which the school work certainly goes better than in the former dull ground floor. The place is situated in: We hope that the many Germans living here, children and adults, will be drawn more and more to the word of God. God has truly given us a beautiful Christmas gift. But now you brothers in faith pray diligently for us, that God will keep His church under construction in this city as well, and help us as faithful servants of God, that we may carry out the work we have begun. God bless all who help - Praise be to God for ever and ever! Amen.

A. Hoyer.

45 Ibeänooä mr., Loutbnvark, IllülaäeljüÜL.

We inform the honorable recipients of a circular recently issued by us that although Pastor Fleischmann has left our midst, since overriding reasons determined him to accept a Nuf as pastor of a Lutheran congregation, we are by no means willing to abandon the deliberate enterprise, but will, the Lord willing, continue it, even if on a smaller scale. We ask the dear members of our synod to send the information requested in our circular to us as soon as possible.

Th. Brohm.

I. H. Bergmann. I. Birkncr.

Ecclesiastical message.

After the two congregations served by the undersigned: the Evangelical Lutheran congregation of St. Peters in Scort and the Evangel. - Lutheran St. Paul's Parish at Germanv, Banderburgh Co, Ja, Mr. Pst. A. Weyel at Frankfort, III, and he had accepted this appointment with the approval of his previous congregation, he was introduced on the 23rd Sunday after Trinity in the first congregation, which is henceforth called Evangelical Lutheran Trinity Congregation, and on the 24th Sunday after Trinity in St. Paul's Congregation, under the authority of the Vice-President, Dr. Sihler. At the same time as the introduction in the first congregation, its newly built, beautiful Trinity Church with the newly laid out graveyard surrounding it was consecrated. The more faithfully the two congregations had been preserved and protected by the grace of the Archpastor and Bishop of our souls in the many external and internal struggles, the more gratefully they welcomed these joyful days, which also brought numerous participants from outside the congregation. May the faithful God continue to grant blessing
and let the work of the new shepherd bear fruit on both flocks for eternal life.

The address of this dear brother is:

Hevck. >Veyel, ' Lvrrnsvills, In. -u.o- A. Saupert, Rev.

X" e ,<

Ecclesiastical message.

On December 20, 1832, the candidate appointed as pastor by the German Evangel. Lutheran congregation at Pekin, III, Mr. H. Mattfeld from Hamburg was ordained by the President of the Synod with the assistance of Father Fick in the Lutheran Church of the Holy Trinity in St. Louis after a colloquium had been held.

May the Lord's blessing rest abundantly upon the dear congregation and its shepherd.

F. Wyneken.

Changed Mddresses.

Revck. idinthull PaeZsr,
ÜLunover, NontZomer^ 60., Da.

Revä. bü Xnnps,
RiÜAoville Corners, llvnr^ Co, 0.

Mailbox.

The long-awaited hymnals arrived only on the 8th of this month.

Receipt and thanks.

For our church building we have received: Hs From the Hru. Pst. Sihler and his congregation
to Fort Wayne\$76 ,Ob
"to Mr. Psl. Lübler and his congregation
iu Ada ins Co., Yes. 40,00
" to Mr. Psl. Fricke and his community
in Judiaopolis, Ja. 56,(X
" the Mr. Pst. Rauschcrt and some members
of his community' at Columbia, Ja. 6.97
" to the Hrn. Pst. Min'enbe g2 ,Ob
" to Mr. Pst. Sauer and his congregation
iu Jackson Lo., Ja. 43,0t
" its branch parish in Nocksort, Ja. 5,A
In the name of the Genreinde I say to the givers of derzielt Tank. The Lord our (port bless them for the abundant gifts of spiritual and heavenly goods through
Jesus Christ our Lord.
Cl. Stirken, Pastor.

Logansport, Ja., 15 Teebr. 1852.

Pewter ban our local St. John's Church have wsi build on mild gifts:
 Bon N. R. in. Vvuis\$1 ,01
 From Fort Wayne, unnamed, (doing Philippians 4, ,01
 -1, and 6,) 10/
 Auö Now Avrk of several Gemcmdeglidern 22,0t From Mr. Dobler in NewYork1 ,0t
 Sincere thanks in the name of the St. Johannis - Gemeindl

I. Hoyer.

45. ueUrvool 8tr, loutbvurrlr, olrULÜelpki".

F wr the seminarto Fort Wayne receive Bon the stirrerem to Baltimore\$55 .05
 "Mr. C. Kleisch " 1,X
 " Wiedemann " 1,(X

Dr. Sihler.

For the seminar on Fort Wayne received: Bon Hrn. Pst. Hüchel
 and the two communities in Sulphur-
 spring and at the Bigriver1/X

"Mr. Johannes Werner56	
"" WMWammler56	
"" rMMppkSleubcr25	
"" Wstbrim Flemin50	
"" Martin Blank25	
"" Johannes Jeide1	,00
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„Müller55	
" Jaksö Müller	,10
"" Johann Geippj	,0>
"" Heinrich Koch	
"" Johann PeckB	
"" Joseph Back2	
"" Johannes Schmidt2>	
" Ludwig Buschl	
" Mrs. Elisatthe	Müller60
Hm. Heinrich (i-rke8M	
"" Johann Wibbel25	
"" Johann Dittner5	
"" HesseH	
"" FriedSpringmcir50	
"" HeinrichHelen50	
"" HeinrichAtermund25	
"" HeinrichKerkbor50	
"" Christoph Hesse ,	
...Eried Wild, Lut'emejer	25
Hermann Lindbor25	L5
" Jungsran Mcta Hesse ^,1?	5-

Dr. Sä here:

Received.

-r Z nr S v n od al-T a sser , of the municipality of Colliusville, Ills. ZO/r
 Frankenlust, Mich.
 for the colporter, from daber! 75
 namely: from Mr. Gest 50 Cts.; from Mr. Schult cü50C.; from Mr. P. Sievers Hi,OO.
 from a gcheinndcide of St. P. Bz/2/A
 of Mr. P. Habel subsequently in the Colporter 70 b. to the Synodal MissiottS'Lasse:
 from the municipality of Colli -Sville, Ill 2,70
 Mission colle te in the parish of Zu St. Louis on
 Feasts Cippani as 18 A
 likewise with Mr. Holrkamp S' Hycluet2 A
 from the parish of Mr. P. Lochner in Milwaukie,
 Wisc. 2F
 from the Nuremberg Missionary Society to Mr. Fr.
 Sievers sent 11,1 A
 by Mr. Pastor obie in Neudettsau in Franconia,
 to the same20 ,00
 by Mr. Möller in Frankenlust, Mich. 1,00
 Collecte at a wedding by Mr. P. Nütze! a
 sent1 ,00
 Of the communities of Hm. P. Habel in Pomeroy, Meigs Co. O. 10,00
 Legacy from the emortalized Mr. Wirt in New York 11,00
 for the maintenance of the Concordia Colleage: 9,75
 From CollinSville Township, Ill.
 for cylic student Re i m ann KUW
 namely, of her community of Mr. Pass, Lochner in Milwaukie, Wis. 49,52; from individuals there, 18 C.
 from Krenz Parish, St. Clair Co, Ill. 2,t0 from the Young Men's Association in the parish of Bro.
 Miracle in Cin'caao, Ill MT
 e. In support of the hiefigenColleague Construction:
 by Mr. Past. Halb in Lauerster Q. eingesmet,
 v. 6) Heilbronn \$,100; v. C. Brandes 1,00;
 v. N. N. 1,00; v. J. K. H 1,00 tM
 from the parish of Mr. P. Schustet in Cosnusco
 Co. Yes b,00
 by Hm. Pastor Schuster himself --1 ,t0
 from the parish of Hru. P. Lochner in Milwaukie, -
 Wisc. 1t A
 from the congregation of Mr. Past. Fürbringer zu Frei- ' stadt, WiSc. 28,00
 from its municipality to Kirchpant ,00
 by some members of the Cross community in S-t.
 Clair Co, Ill. 7,75
 From the municipality of Frankenlust, Mich. 6,75
 Franktryrl Mich. 2,50
 ... of Mr. Nützel, Franklinso. 0,200
 of some other OZliedern of the emortalized Mr. Past. Oberwahreubrock (in Nv. 9 too little quittir)
 from Mr. Jacob Kabbleisch in St. Lom \$5 ,00
 from the parish of Mr. Past. Quast in Lasaveile
 Co., Mo. (received Oct. 9 of last year without indication of destination) 20,'0

F. W. Bartbe I, Cassirer/

Beralilt.

the 8th year HH Heinrich BettigcS. Fried. Büß, P. Bilz, Daniel Heppeler, Dr. Hunger, Jacob Ho'settin, Jacob I. Kuntz, Johannes J. Merz, vtoack, Tschirpe, Jacob Wcjmman, Dr. Hunger, Heinrich Peter Haslebek, Christian Hamm, Jacob Krieg, Heinrich Kaufmann, Past. Knape, Christine Kritcher, Wendel Katz, Gero. M. W. Haumann, Joann Nold, E. O. Nötting, M. LAS, Ltzderike Pape, Pastor Stecher, Frieds' Ghrvto, Past. Sievers (7 ex.) Tschilpe, Luu Weber, Past. F. Walz. M
 the 10. Jabrg. Mr. Pastor Knape; Fried. Krüger to M No. 18. 12.001

Volume 9, St. Louis, Mon. February 1, 1853, No. 12.

Extensive tabular overview

of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.

Teachings of Pastor Grabau.

II.

From the church.

9 Furthermore, it should be said with our Lord Jesus Christ that He does not keep His sheep in false churches, but leads them out to His flock John 10:16. Therefore, it is dangerous to speak to so many cults and sects as this thesis" (the 6th chapter in the book Voice of Our Church), in the book: The Voice of Our Church), "because thereby every group and sect is strengthened in the erroneous comfort of the unintelligent, as if it had the invisible church in itself as a part of its particular church. . . Secondly, Scripture does not call communities of false confession the *synecdochic* church for the sake of the believers hidden among them. . . That these" (irreligious communities, such as the Roman, the Reformed, the Uniate, 2c.) "are still called Christian churches in life, and presume this name faithfully to the contradiction of our symbols, is rightly stated by Prof. Walther, who says that this name rightly belongs to them, that they should be called so, and that Scripture calls them so synecdochice." (Inform. II, 58. 59. 66.)

Doctrine of the Roman Church.

II.

From the church.

9 A community whose public confession is tainted with even one heresy is not a bunch of wheat that has not yet been purified, but nothing but chaff that has rashly flown away from the threshing floor of the church and is kept for the unquenchable fire. Their confession is not gold mixed with copper, but a mass thoroughly corrupted by infernal leaven, or smelled a poisoned nectar, which brings the most certain death to all who drink it. . . Who may believe, if he is not nonsensical, Musaeus and his comrades when they cry out with Luther: even where the Antichrist and the swarm spirits reign, there also remain, as long as the baptism with the Bible remains, a seed peculiar to the true church and consequently secret saints, because the word never returns empty. Isa. 55.11. Woe to the wretched Saxons, who stagnate in such a dark night that they do not see through these revealed depths of Satan." (So the Jesuit Ebermann in *Parall. eccl.* p. 57.) "It is impossible that a heretical church, or one corrupt in fundamental doctrines, should be a mother of the truly faithful and righteous; unless it were admitted that true believers were permitted to hold communion with heretics." (Thus Augustine Gibbon in his Luthero-Calvinism. Disp. I. h. 3.)

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

II.

From the church.

9) "One must diligently distinguish between that which gives the essence of the church and that without which the church can be a true church; for there is a difference between a church that is also true and a church that is pure according to outward form and accidental constitution in the old way. It can also be and remain a true church, although it is not one that is in all things uncorrupted and pure according to the outward ministry of the Word. It is something else, therefore, to ask for the marks of the true church, something else to ask for the marks of the church unadulterated and uncorrupted in all things" (Graverus Disput. Anti-Jesuit.) "It must necessarily be admitted that wherever baptism is administered unharmed in its essentials, there is a church." (Hunnius rUpsi. ck^o st Diopcoit. th. 16.) "If baptism and some principal pieces of doctrine are still kept unmitigated, God gathers in the corrupt state of the visible church, even in the midst of the Hansen of heretics, by the means mentioned, an invisible church of the elect." (Gerhard loc. de eccl. S. 141!) We do not object to the name catholic being given to the church of the Romanists even for the sake of the same "(for the sake of baptism, only of the Sunday texts read aloud)". (Calov wiaot. cl. nut. pno-s Trch. rXu-p. <". l'r). I answer thus: that St. Paul here speaks according to the figure which is called Synecdoche, and is almost common in Scripture . . just as we call the Roman churches and all bishoprics holy in our day, even though they are deceived and their ministers ungodly. . . Therefore, the church is holy everywhere, even in the places of worship, where the fanatics and the pagans reign, as long as they do not deny and perish the Word and Sacrament. . . Where Word and Sacrament remain essential, there also remains a holy church." (Luther on Gal. 1, 2.)

News from Germany.

We learn the following from a private letter we received from the old fatherland.

The institution for the preparation of young men for admission to our local Lutheran seminaries, which has existed in Nuremberg under the direction of Mr. Bauer the catechist, is about to undergo a significant transformation. It says in the letter: "From all sides applications of pupils come in - Bauer has a choice - and has at present very capable and talented people. Either he had to break off his work and accept a parish; or the institution had to find expansion and perfection, more teachers and a broader horizon than that of a preparatory institution. We want, God willing, to move the institution to Dettelsau in the spring, where it will perhaps find worthy accommodation in the rooms of the castle, - to make it an independent institution for the training of God's servants among developing Christians and pagans, - and to combine a practical-theological seminary with it. The parish of Dettelsau with its three churches and compendious circumstances is quite suitable to become the foil of a practical seminary. Candidate Schubert will be replaced by a philological force; symbolism will be taken over by Rev. Müller in Immeldorf. Perhaps some younger theologians will join us. Above all, God's blessing is needed. If the matter pleases Him, it will go; if not, His holy name be praised. If not, His holy name be praised, as in the other case.

"In Höfling's place (in Erlangen), who has become Dr. juris and Oberconsistorial -- Rath, comes, as is at least assured, Theodosius Harnack from Dorpat, an extremely amiable personality. Thomasius is to take Harleß' place (in Dresden); at least negotiations have been held with him; the noble Nagel in Breslau is also mentioned. It is not yet clear. After the conclusion of the synod in Breslau, the good pastor of Cologne, Rüger, died in Breslau. (The Lutheran pastor) Eichhorn in Baden is very persecuted; he was only recently brought on the thrust from Durlach to Kembach near Wertheim ("on May") and confined there. In Nassau, too, the two younger pastors are very persecuted; Frohnmüller, now called to Cologne, has only recently tried the Nassau prisons and inquisitions."

The "Lutheran Herald" also reports the following from the Sunday bulletin:

On September 22, the Lutheran Church in Prussia held its General Synod in Breslau. At its opening, it consisted of 76 members, 9 of whom belonged to the Oberkirchenkollegium, 64 were pastors, and 63 were secular deputies. Among the pastors were also Pastor Brunn from Nassau and Pastor Eich.

horn from Baden. Six pastors were not present, among them Pastor Haver von Rade vor'm Wald and Pastor Hasert; of whom later. The guests were Baron v. Maltzan, Baron v. Wartendorf and Benzlin from Meklenburg: the Bavarians Stadtgerichtsassessor Hommel from Erlangen and Pastor Fischer from Artelshofen; Pastor Meinel from Hamburg; Candidat Volkmann from Saxony, and later Professor Dr. Kahnis from Leipzig In 1848 the last General Synod had been held. At that time the Lutheran Church in Prussia comprised 32 parishes; since then it has grown to 48 parishes. Of these, 44 belong to the existing 7 dioceses, namely, to the diocese of Breslau 7, to the diocese of Liegnitz 7, to the diocese of Milisch 5, to Thorn likewise 5, to Trieglaff 6, likewise to Wollin 6, and to Berlin 7 parishes. The remaining five parishes not belonging to any diocese are: Erfurt, Rade vor'm Wald, Cöln, and the parishes of pastors Brunn and Eichhorn in Nassau and Baden. However, of the new parishes, only four were really newly established, namely Reinswalde, Rade, and the Nassau and Baden parishes; the other twelve were created by separating them from other earlier parishes and making them independent parishes. Since 1848, the Lutheran churches in Prussia have employed the pastors Crome, Welker, Rüger, Lohmann, v. Kienbusch and Düll, and the assistant preachers Nähjen, Kornmann, Ebere, Frohnmüller, Semm and Hacker. From the unchurched church of Prussia, however, the pastors Bürger, Pistorius, Karbe, and Haver have joined them, and from other unchurched churches of Germany the pastors Brunn and Eichhorn, the preacher Meischel, and the candidates Hosäus, Schick, and Frommel. This makes a total increase of 22 pastors. On the other hand, it also suffered a loss of 7 pastors during this time, 4 of whom were taken from it by death, 3 by resignation. As far as the Ageudsache is concerned, it was decided that the new Agende, whose publication the commission commissioned with its production held out the prospect of soon, if it passed the test, should be recommended to the congregations for acceptance, not ordered, and that it should be kept the same with the second edition of Löhe's Agende, which is in the process of being printed. A new hymnal is also in the works and should likewise be examined by the Oberkirchenkollegium when it is ready, and when it is found to be ready, it should be recommended to the congregations- This is certainly the only thing that is not important, because if the work praises the master, it recommends itself and gets through. But even if it does not, according to Art. VII. of the Augsburg Confession. Confession "enough for true

! Unity of the Christian church, that the gospel is preached with one accord according to pure understanding and that the sacraments are administered according to the divine word; and it is not necessary for true unity of the Christian church that uniform ceremonies, instituted by men, are held everywhere." Under the umbrella of such truly evangelical freisin-

In addition to true unity, a truly Christian life is becoming better and more beautiful, and this will also become more and more apparent in external circumstances.

Finally, the frequent complaints about the state of lukewarmness, which resounded almost from all communities, have their own commis-.

Zion for the uplifting of the inner life in the congregations; at whose request a "letter to the congregations" was then adopted by the synod, in order to awaken them by God's grace to renewal in the life that is of God. This spiritual plague, which in our days is everywhere in the darkness and attacks the heart and marrow of the congregations, also appears there as with us and looks almost like a judgment of God on our time, for whose merciful averting, who still has a breath in the soul, should sigh and plead.

Soon after the synod ended, it suffered a bitter loss. Pastor Rüger of Cologne fell ill with nervous fever while still in Breslau and succumbed to it after a few days. In him a gifted servant of the church, a faithful servant of God, a brave fighter for Christ was taken away halfway through his days by God's miraculous counsel, and not only the congregation in Cologne has reason to mourn his passing. As painful as this loss is, however, the synod and with it the entire church were dealt a harder and more sensitive blow by the apostasy of Pastor Hasert from Bunzlau to the Roman church. Already several days before the synod closed, he presented

himself to the synod and declared that he wanted to renounce participation in the synod, indeed, he actually presented himself for an interview, saying that he was willing to convert to the Roman Catholic Church. That he had been challenged by the Roman Church for a long time was already known to some people closer to him, and his superiors had also spoken to him about it seriously and in detail quite some time before. After these conversations he seemed to be calmer, and when he was later questioned again about his inner condition, he explained that his office left him no time to pursue the matter; so it was hoped that the power of the challenge had been broken and that he would gradually overcome it completely. No complaints about him were heard from his congregations either. As much as one was prepared for such a step by Pastor Hasert, one was surprised when he made that statement before the assembled synod.

laid down. The conversations with him revealed no other result than that he was often deeply confused in his head and heart about the heresy of the Roman Church. The day after his arrival in Breslau he was asked whether he had already taken steps to join the Roman Church. He confessed that this had already happened three weeks ago. He was suspended the same day, and the next day he resigned his office : "He who sees, may well see that he does not fall!"

Excerpt

from the proceedings of the Conference of the District of N. York, assembled in Philadelphia. On Tuesday, Oct. 12, 1852, the members of the New York District Conference, namely Pastors Keyl, Brohm, Fleischmann, Hoyer, Sommer and Nordmann, met in Philadelphia and held their conference sessions there from Dec. 12 to Dec. 15. (incl.) their conference meetings.

Among the questions that came up for negotiation was

I. the one about the meaning of the passage Ma2c. 9, 43-50. It is this: "Just as it is better to have your hand and foot cut off and your eye plucked out, if this makes it possible to preserve your body, than to keep it and have to give up your whole body over it, so you must sacrifice everything that is an obstacle to your entering or remaining in the kingdom of God, even if it seems indispensable to you and is very dear and valuable to you. But if you want to give yourself to God for a sacrifice that is living, holy and pleasing to God (Rom. 6, 13. 12, 1.), know that you cannot do this on your own, but that your sacrifice, just as it is a sacrifice to God, must be a sacrifice to God."

the sacrifice in the Old Testament was symbolically seasoned with salt, so that it became tasty, so to speak, it must also be seasoned with fire and salt, that is, with the word of God and with the added cross. This seasoning has a power and consecration, like fire and salt, that it burns and consumes everything that prevents the entrance to the kingdom of God, and then also keeps away everything that could cause apostasy. Be careful, then, my young men, that you do not lose the word, for without it the sacrifices will not be pleasing to God. But also help one another with the same, and since (as Luther says) the salt bites, so is. Need to have patience and peace in the salt, conduct your ministry in love. - II. On the validity of the A. Testament prohibitions of marriage for the Christian church. - According to the proceedings of Brenzius, who distinguishes between the Mosaic and the secular laws concerning the prohibitions of marriage, the difference between these two laws must be noted, and according to this, the following must be done

be decided. The Mosaic law on marriage prohibitions has binding force for the Christian church, because it belongs to the moral law; and the secular or civil law has its validity from Rom. 13. - Therefore, the following rules result for marriage prohibitions.

(1) If the Mosaic law and the secular law agree in forbidding marriage, it cannot take place.

2. if the two laws do not coincide:

a. If a marriage is permitted by Mosaic law but forbidden by secular law, it cannot take place, because according to Romans 13: "Let every man be subject to the authority which has power over him."

b. if according to secular law a marriage is released, which Moses forbids, then the Mosaic law is to be obeyed, because the marriage laws

belong to the moral law. In connection with rieser question stood

III. Divorce. For the Christian, marriage is the form of the highest and most perfect personal communion on earth, a communion entered into for all circumstances and relations of life, - a communion between two. A Christian can only request the annulment of such communion and have it executed - by the lawful authorities - if he, through no fault of his own, has maliciously abandoned it after

1 Cor. 7, 15), or adultery according to Matth. 5, 32; 19, 9; or finally withholding the marital duty according to 1 Cor. 7, 4. 5. and it kaun the innocent part

after the divorce has been granted by the public authorities, the remarriage of the couple is allowed.

be permitted. However, the annulment of the marriage covenant is not a duty for the Christian in such cases, but it is only permitted. Therefore, mindful of his own shortcomings and faults - cf. especially John 8:3-11 - he will not deny the guilty party the request for forgiveness of the sin committed as well as for readmission, and he will feel urged to listen to the promise of correction according to Scripture and in his conscience. - —

This question was followed by

IV. How can we imagine polygamy in David and Solomon as so little punished and offensive? - First, it should be noted that the concubines - in Luther's opinion - were poor women whose husbands had died in war, and who, after their death, went to their relatives and lived with them. - Then also with Salomo is the many...

has been severely punished for his womanizing; for since he has been

1. Kings 11, 1 - 8. against Deut. 17, 14 ff. and especially against Deut. 47, 17. the Lord, among others, told him 1 Kings 11, 11 "I will also snatch the kingdom from you and give it to your servant. Servant walk"

V. individual questions concerning private confession were answered thus: It must be desired that private confession be recommended more and more urgently than it might be, since it affords greater certainty of consolation to those who are challenged than public confession, or - as a Lutheran catechism of 1579 expresses itself in answer to the question why private confession is maintained in our church - "because

the erring, the afflicted, and the melancholy can find counsel and consolation in it, and most graciously, because we become the more certain of the forgiveness of sins; for what is said to me alone is more heartfelt and moving than what is heard in common"-but also, since it certainly not infrequently has the blessing, even for the secure and spiritually proud, that with them, because by privately confessing their sin they have forfeited the punishing address of the ^Law "Thou art the man", it can be used to punish them for their sins.

The word of absolution, however, is the most important part of the private confession. The word of absolution is the most important

part of private confession. Therefore, confessionalists cannot be considered a hasty substitute for private confession.

(To be continued.)

(Submitted.)

Reply

on the "open letter to Johannes Bundenthal
in the "German Journal," Dayton, O., Nov. 13, 1852.

Mr. Hertzsch! Because you say in the above-mentioned letter that I only gave my "name to offend several members of your congregation and you in particular;" and further below: "That you do not consider me capable of having neither thought up (for that is what it should actually be called) nor written the article referred to ("Lutheraner," Jahrg. 9. p. 24.) neither conceived (for that is what it should actually be called) nor written" 2c.: so serve you as an answer, since you have firstly stated something with that, for which you have not provided the slightest evidence, nor can easily provide it, so I, on the other hand, declare you to be the one who has both conceived and written this empty assertion. Your further assertion of my "complete inability" does not surprise me, since already the Pharisees declared: "The people who do not know anything is cursed. Joh. 7, 49. As for your complaining about me, I must answer you with Luc. 23, 28. and Sir. 22, 1'1 - 13. and should I ever, by God's permission, really fall into the hands of a "hypocrite," I pray to God that He at least will not let me fall into yours. Regarding your grandiose offer, I refer you to Proverbs 16:19, Sir 22:14, 2 Cor 10:12, Gal 6:3, 1 Tim 4:7, 6:5, 2 Tim 2:23. 2, 23.

If you had made a less boastful offer, I might have accepted it, but I have to give you Apost. 8. 20. Sir., 49, 1:9 - 21. to heed, give.
Sincerely

80

But I gladly confess my inability to explain myself about the gospels as you have done; but I also sincerely believe that 1 John 2:22, 23 and 2 John 1 and 7 find their right application in you, and every Christian should therefore treat you exactly according to the warning of the latter 2nd epistle of John v. 10-11.

Does this statement offend you again - good to you if it leads you to repentance!

Johannes Bundenthal, bricklayer. Danton, 28 Tecbr. 1852.

Thanks and request.

The ev. luth. Dreieinigk. Gemeinde zu Centreville. St. Clair Eo-, III, hereby certifies .^20.00 to cover its church schoolo from the Lutheran congregation of Mr. Past. Birkmann in Monere Co., III,'^ to have received.

We recognize with heartfelt thanksgiving the love of this dear sister congregation with which it has come to the aid of our need.

God repay the dear brothers temporally and eternally.

W. Holls, Pastor.

In publishing the foregoing, we also feel compelled to say a word about our extremely meager circumstances.

Under the leadership of Pastor Schieferdecker, the congregation built a beautiful spacious church 3 years ago. Encouraged by the number and signatures of many who wanted to contribute to this, they believed to be able to cover the costs of such a building; when through the disloyalty of most (who, for the sake of the confession of our Lutheran church, separated again when the building was already in the planning stage) the entire debt burden of 806 dollars fell to only a small part of 15 members. Of this sum, these few, admittedly with the help of other congregations, have paid off a little over 200 dollars; so that our church debt still amounts to over 600 dollars, with 10 percent annual interest. Although the congregation has now increased to 18, this sum is still a large debt compared to the few mostly impecunious members, a burden that is made even more oppressive by the enormous interest rate, since we have to pay over 60 dollars annually in interest alone. We know well that just now the love of Christian congregations is claimed from all sides. But should there be no one among our Christian friends and brothers whom the Lord has blessed more in the temporal sphere, and who is willing, for the sake of the Lord, to provide us with a small capital without, or at least with less *) interest, in exchange for safe and good

As easy as it is to explain that the brothers, in their distress, promise to pay at least low interest, it would be inexplicable if a Christian would demand or even accept such interest.

What would be the best way for us to borrow money, since it is precisely the high interest rates that do not allow us to pay off the capital? If only a small sum could be lent to us by some friends, so that in this way a capital would only come to us in several hands, then we would be able to pay off a considerable amount of it annually, because we would have to pay no or only little interest. This would help us most easily and best out of our distress.

Should it really be too heavy a demand for a Christian, to whom the Lord has given it in the temporal, to lend his money in such a way, where it would perhaps bear less temporal, but certainly all the more eternal interest? Surely it stands best and bears the most abundant interest where we can serve the Lord and His church with it. Prov. 13, 17: "He who has mercy on the poor lives to the Lord, who will repay him with good."

We leave our address to follow:

Rev. LVIII. Holls.

Mstnät, 0., 8b. Cluir Co, IN.

Ecclesiastical message.

After Mr. Herrmann Lemcke, Candidate of the Holy Preaching Office, from Berlin, formerly studying in Columbus, Ohio, since June of last year, had received a proper profession at your Seminary in Fort Wayne, from the Holy Spirit Parish at Sandvereek, Raisinville Township, Co. Monroe, Michigan, and had passed the prescribed examination, he was ordained by me, the undersigned, on the 1st Sunday a. Epiph. Epiph. with the assistance of the Rev. Trautmann, by order of the Vice-President, in the midst of his congregation. May the work of this dear brother be richly blessed for the glory of God and the salvation of souls! Amen.

His address is:

IvLV. Ilcwrumnu Lemcke,
Uonroe, Woll.
your ok Rev. 5V. IIIblÄbnöckb., ^, .

W- Hattstädt.

Receipt and thanks.

The German Evangelical Lutheran congregation of St. John in Warren Township, Marion Co., Ja. indicates with the most heartfelt gratitude that they have received a collecte in the Evangelical Lutheran congregation at Indianapolis, -45 dollars, for the

ban of their church and parsonage. May the Lord Jesus bless the generous givers abundantly with temporal and eternal goods.

E- A. Schürmann, Pastor.

To my Untersübung received from Hrn. Pst. ssssn- kenborg H0.80, from Hin. Bornlolt 0.95, from Mr. Zur. Oewest 1.00, from Mr. Torssmeier 0.75, from Mr. Nort- man ("el.) u.LO from Mr. Weimertsm.) IM.

May the benevolent God richly repay the benevolent givers for their deeds with temporal, but mostly with eternal goods.

Otto Hanser, pupil of the Concordia Collegii.

Sit. voilia the January 1k-rr

It confesses with heartfelt gratitude to God and the benevolent donors to have received K15,00 from the JunglingSverein in the congregations of Pastors Seidel, Nichmann and Nützert.

C. Theodor Grüber.

On the calendar shown in No. 9, I have again made new orders, the receipt of which will be shown soon.

F. W. Barthel.

Received.

by Mr. Pst. Rchardr for's FalnIG>2 ZtW k. to the S v n o d a l - M i s s i o n S - C a s s e
from the Gcm. of Mr. Pst. Miracle in Filicago, tzll. 5.00 ,
" Johann Heinrich Trentmann (in Mr. Pastor Zdl ckcnbergs parish) "U" , Holls in CeureGie, tzll. 1.00
" Mr. Pst. Hennstadt ans s. Gemeinde eingesendet 5.00 , full sent in Frohna: 5.00
" of the Gem. Altenburg a. Epiphany collected by the school child, t. Concordia school II. St.vouls chm. , the Gcm. of Mr. Pst. Eirich in Ehester, gll. 5.iS "
the congregation of the Rev. >chnol in Minden Washington Co., III. chil.
" of the congregation of Mr. Pastor Schliepsek in Planaut-Ridge, Ill. 5.15.
" the ConfrimadeN-and schoolchildren in Neu-Bremen at Lt. vousMO
to the Utterlat of the Concordia-College; by Mr. Ferdinand Voller zu Cahla in Sachsen-Altenburgtchi
Neujabrscheuk from the parish of Mr. Pst.
Robbelen in Frankenmuth, Mich.
II. f ii r a r m e Student e ir uird Schiller >n Cc:n: c o n c o r d i a - C o l e g c
of Mr. Heinrich Seidel in Indianapolis, Ja. 1.00 , a member of the congregation of Mr. Pastor
Claus in Neumelle .00
To uncr stüllung the II le skg en Eollege- b a u e s:
Of Mr. Rev. Hackl and his congregations at Sulzburspring and the Biawer, Mo.: tchiO namely: Pst. Häckcl 1M" Heinr. Fabri 0.25., Hermann Vine borst 0.50, Caspar
terkobos IM. Christ. Hege 9.50. Wild. VntkcheierZ>5. Wittwe Müller t,<>0., Johannes >elv 1.00., Jacob Bähmler !,">., Jacob Müller 0.50, gel. Wer- ner 0.-50,
Martin Blank 0.25, Clersik 0.25, Timmig 0/0, Regler 0.1" Heinr.
" Gcke 0.50, Heinrich- Hege 0.50, Jobaun -, Dittner 0.5' , gel. Wüllbel 0.20, Heinr., '4 Sprimuneier 0.50, Wilhelm Weber 0.25, inch. Show 1.00.
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of Mr. Pastor Teller and his Itzemeinde 1.00
in tverman Cowil-ip, applied Co>O 1.00
at Mr. A. Bolk in dturtsberg kinbegähgen und theils durch denselben, ilcus durch Hrn. Pfarrer v ö ii e eingesendet 10 Zl von Herrn Heinrich Faap durch eine Fuhe
IM Plnissp Schubert allhier durch geliehene chrciuerabeit
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" of the congregation of Mr. Past. Banmgari in Ciklorn Prajne, second shipment R.M nemly: vndwig Brockschmidt 0.00, Joh. Heinrich Bier- man tO.OO, Gebrüder
Bicrmann 3.10, Wilhelm HM 5.00, Gerb. Fr. Tawmever 0.00, Herm. Garling !,10
F. W. Barthel, Cassirer.

Paid.

the 2nd half of the 7th year, Mr. Fried. Rysener
den 8. Jallrg. die HH. Bräunlich, Past. Bürger G.Er., Campratl, Egacrs, Cichler, Christian Hallcr, Pass. Wrang, Joln Meisl, Pelzet, Fried. Rosen er, Pastor Reiehbardt,
Ließmann.
the 1st neck of the 9th due HH. John Messet, Friedrich Meistcl and Licßmann
den 9. Jallrg. die HH. Paulus Nndung, Fried. Böbringer, Past. Döpken, Wilh. Trinkut, Past. Teller, Pass. i TiclImaup (15 Er.), Andreas Esset, Past. Freden ' kiug, Past.
Grast, Heisinger, Past. I. Fried. Hart- mann, Joh. Gco. Hoffer, Past. charnst, Mich. sttm- sebmido E. G. Vimle, Philipp Man, Mich. Mach Rauscher, Fried.
Schleifer, Georg Schleifer, Friedrich Schmidt, Fried. With. Uhlenbsch, Vogel, Carl War- necke.
the 10th Jabra: Mr. Friedr. Nblener.

Volume 9, St. Louis, Monday, February 15, 1853, No. 13.
An extensive tabular overview of some of Pastor Grabau's obvious errors, presented
in his own words and compared with the false Roman doctrine as well as with the
pure Lutheran doctrine.

Teachings of Pastor Grabau.

II.

From the church.

Grabau absolutely rejects the doctrine as a false doctrine of the united church: "That the general Christian church is the complier or epitome of all baptized of all Christian sects, which still essentially have word and sacrament, even if false doctrine and incorrect sacrament are underneath. That all these sects rightly bear the name Particular Churches, only all together rightly bear the name General Christian Church, for the sake of the invisible church in them; for the sake of which all these sects or Particular Churches also have all the power given by Christ to his church. That in all these particular churches, too, God is gathering a holy church of the elect, and that only communion with the invisible church is absolutely necessary for salvation". (Inform. II., 70.) It is to be noted here that the Informatiorum attributes to us the delusion that the false churches as such are a part of the general church, while we have asserted that they belong to the catholic church only in so far as and insofar as they have the goods of the same.

Doctrine of the Roman Church.

II.

From the church.

(10) "From the time of the apostles until now, all baptized persons who do not adhere to any sect or innovation have been called believers and members of the Catholic Church, without regard to the life and customs of the same, and the assembly composed of all of them has been called and regarded as the true and proper Catholic Church. (Ebermann I. c. p. 25.) "It is true that the children and simple-minded, who are grown up and err through no fault of their own, and are ready for confession and for reconciliation with the Catholics!!! if they would be better taught w.. But it is wrong what Musaeus wants to object from this, that therefore the heretical community is a part of the Catholic Church, which without doubt was highly parador and unheard of in the Church before our innovators. The church has no part with the heretics because some of the church's own goods are illegally retained by them. For something else is a part of the church, something else a shell of the goods of the church." (The same

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

II.

From the church.

10. the general visible church is the whole house of called Christians . . Since the true catholic church is spread out in the New Testament, through all particular churches, where they are to be found from time to time on the whole earth, and thus is not to be looked for apart from the assembly of the called, the catholic church sometimes refers to the whole group of Christians called and baptized in the whole world by the Word of God, and thus to the whole Christianity or church of the New Testament in a more general sense, which by such word "catholic" is distinguished not only from the church of the Old Testament, (as which ordinarily was gathered only in the Jewish people), but also from every particular church, as front it the catholic church gathers . . If, however, by the Catholic Church is understood the entire visible congregation of the called Christians and thus the entire building composed of the Particular Churches, this is done *synecdochically* on account of the noble part, i.e. the right-believing elect Christians who are in the visible Church." (Siebe: Zeämann's Eröffnung des uncatholischen Pabstthums, f. 230) "All particular churches constitute the One Catholic Church, because they are torn apart by divisions, only in certain respects, namely insofar as all have the same Word of God and Sacrament of Baptism in use and contain a holy seed born of it, each in its territory." (See *Musaeus Tract. de eccl. II.*, 156) "Obstinate heretics sometimes retain something from the church, namely the sacrament of baptism and an un

Teachings of Pastor Grabau.

and therefore children of God or true believers of Christ can and will be born in them. It is therefore empty declamations if the Informatorium cannot find words of indignation enough to punish us for the atrocious error that the pope and his synagogue of devils, all sects and sects 2c. should belong to the general Christian church. To believe and teach this is as unthinkable to us as it is to Father Grabau, and the latter imposes this on us with the same right with which the Jesuits once imposed it even on the great theologian Musäus. But Fr. Grabau cannot see the truth here, because his false doctrine of a visible catholic (general) church stands in his way, otherwise the single qualifying word "insofar as, insofar as" would quickly solve the riddle for him.

11 "How the Schmalkaldic Articles: Of the authority and supremacy of the pope, interpret this saying Matth. 18, 17, "Tell it to the churches." thus. "Christ gives the highest and last judgment of the churches, saying, Say it to the church.' Now it follows that in such sayings not Peter alone is meant, but the whole company of the apostles."¹¹ Thus the highest and last judgment is not to be had by the multitude of a local church, but by the multitude of the apostles, and now by those who stand in the holy office of preaching, in the office which leads the confession." (Inform. II, 5. 6.) Now it is certainly true, as can be seen in the third column opposite, that the word church can be taken for presbytery; only this word then does not mean an assembly of mere preachers, but a body fully and truly representing the church, consisting, namely, of preachers and laymen (e.g., so-called lay elders). It is therefore a manifest fraud when Grabau, in order to attribute the commanding of the office by the elders, of which the apostle speaks, to the preachers alone, in the 2nd Synodal Epistle (p. 109.) thus quotes Chemnitz's words: "This was done by ordination of the elders or assembly of preachers." Chemnitz, in the passage cited by Grabau, says the exact opposite, namely: "This was done by the laying on of the hands of the presbytery or assembly of the elders, who were not only those who worked on the Word, but also other chosen and honorable men, a committee to whom, in the name of the whole church, the business concerning the church was entrusted."

Teachings of the Roman Church.

Jesuit 1. e.) "If the true catholic church can be and remain the true church and at the same time publicly teach errors in faith against the fundamental articles (such as idolatry and other abominations), then the church can in regard to doctrine be at the same time the bride of Christ and a harlot of the devil; at the same time be a virgin and an adulteress; at the same time serve Christ and Belial; at the same time unite light with darkness; at the same time be holy and godless; at the same time be true and false; at the same time be apostolic and diabolical". (Thus the Swiss Jesuit Laurentius Forei in his *Umbella fatuo lumini accensa* p. 34.) Musaeus, who cites this passage, shows how that Jesuit twists the Lutheran doctrine that even an irreligious church is in a certain sense a true (i.e. a real, not a judicial) church; for indeed, writes Musaeus, "a church in which the non-saints, those who falsify the public doctrine, have the preponderance, is a holy, true church. according to that part which consists of true believers and saints; it is also a godless, false, devilish 2c. according to the other part, which consists of the unholy, the falsifiers of public doctrine, which has the preponderance over the other. And there is no contradiction in this. In the other sense, in which true kitchen is the same as pure church, or church not corrupted by corruption, no one in his right mind can question whether a church can be and remain true, that is, pure from corruption, and at the same time teach errors against the fundamental articles of faith." (Tr. de eccl. I, 222. 223.)

11. "Sometimes also by the name of the church are signified its superiors and pastors. If he hears thee not, saith Christ, tell the church; in which place the superiors of the church (the pastors) are signified." (Catechismus *Romanus ex decreto concil. Trid.* I, 10. Question 9.) "To that church it is said, What ye shall bind on earth 2c. Match. 18, 18.. of which it is said in the foregoing: Tell it to the church. Matth. 18, 17. But by this: Tell it to the church, is understood a church prelate or a conciliar of church prelates." (Thus the Cardinal Bellarmin after the citation of Joh. Gerhard's *loc. de min.* §. 87.)

Teachings of the Lutheran Church

The heretical and corrupt preaching ministry gives birth to sons and daughters of God, where the valuable and the worthless, the gold and the dross, the divine and the human are to be precisely distinguished. The conversion of men by the word and the rebirth by baptism in the community of heretics is not to be attributed to the leaven of heretical opinions, but to the word itself, which is read to the listeners from the biblical books, and to baptism, which is effective even if administered by heretics, if they only observe the form of institution and keep right the essentials of this sacrament. But as far as the house of the lawfully baptized extends, so far does the catholic church of the called extend, as can be shown by incontrovertible reasons: thus the heretics are in a certain respect still in the church." (Gerhard *loc. de eccl.* §. 59.)

11) "How can Bellarmin prove that the name church in those words of Christ: Tell it to the church, Matth. 18, 17. is understood to mean a mere church prelate or a council of church prelates? A mere church prelate is not the church . . nor is a conciliar of ecclesiastical prelates or bishops the church, because the church also includes the audience . . But, you say, it is the represent? Church is understood by not taking it for all man by man, since that word: Say it to the Church - cannot be taken by the whole Church man by man. Answer: the mere bishops or teachers cannot represent the church, since the term church also includes the audience, but the presbytery can represent the church, which includes not only those who work on the word, but also the elders, the rulers, who are charged to take care of ecclesiastical affairs in the name of the whole church. We admit, therefore, that by the name of the church are understood teachers, whom Bellarmin calls prelates, but we deny that the hearers are altogether excluded, for their place is taken by the elders, namely, the more distinguished members of the rest of the church, who, together with the office of preaching, constitute the presbytery, or, as we are wont to call it in our churches, the consistory." (Gerhard *loc. de min.* p. 87.)

Breeding of the old time.

The old duke of Braunschweig in the last century, but I don't know which one it was, once heard from a village near the city that the peasants there began to play the "lords", i.e. that on Sundays during church time they sat down in the tavern, made noise and shouted. The next Sunday morning the duke puts on an old bad coat, presses the hat into his face and sets out for the village. He arrived just as the bells were ringing for church, and went straight to the inn. There sat around the table a whole bunch of such patrons, not caring about the bells, nor about the man in the hat and coat, who bids good day and sits down with them at the top of the table. They hold a large bowl in front of them, which was filled with brandy, sugar was put in and lit so that the drink became hot. The first one took the bowl, drank and handed it to the person next to him on the right, saying "lat et umme gahn. And so he went from one to the other until he came to the duke, who was sitting there in silence. Then the first called across the table to the duke's neighbor: "lat et nu sau umme gahn." And so the duke's neighbor handed the pot back to the man sitting next to him on the left, and the bowl again made the round until he came to the duke again from the other side.

Then the duke took hold of it, slowly placed the bowl on the table in front of him, then reached out with his hand and hit his neighbor on the right behind the ears so hard that his head buzzed. "Let's go," he said seriously. And, unfolding his coat so that his star and sword flashed out, he added: "But heartily, that's what I advise you to do! - The peasants sat dumbfounded, but each one did his best, and so the slap went round with undiminished force. around the table until it reached the duke's neighbor on the left. Thereupon the duke reached out once more and gave his neighbor to the left a second one, which had washed. "Lat et nu sau umme gahn," he said just as seriously. And the slap went round for the second time.

Then the duke got up, gave the drunkards, who were sitting mutely, a lesson on Sunday sanctification, which they never forgot for the rest of their lives, and went home again from whence he had come.

(Volksblatt.)

How the Reformed Church Newspaper Thinks of the Lutheran Institutions in the West.

Thus it says in this sheet, Nro. 404. v. 15. before M.: "The Lutheran church also does not stand idle, alone that may mau rightly complain that it is in the West either enthusiastic or separatist views like the Old Lutherans with their scientific and scientific views. institutions. This, of course, disturbs the beneficial impression that the otherwise noble endeavors of these institutes make on Christian hearts."

What might the writer (a certain Mr. Clausen from Rochester) imagine by enthusiasm and separatism? We would hardly have thought that the Reformed Church Newspaper would accept such accusations. Is that to that gentleman a "Schwärmerei", if one teaches a true conversion of heart, and is that to him a "Separatismus", if a Lutheran is Lutheran?

Solicitation.

In consequence of the resolution contained in the 6th Synodal Report of the Honorable Synod of Missouri 2c. of the year 1852 page 28. under 5. the holders of shares in the company established in the year 1850

The shareholders of the dissolved Bücher-Verlags-Gesellschaft, as well as those who have made payments "in the negative", are requested to send me their declarations on this matter, enclosing the shares,

in which way they demand the repayment of their shares and down payments thereon, or whether they want to leave the money in the current publisher's treasury.

It will not be superfluous if I add a few remarks about this subject.

The sum of the claims of all part-owners at the end of the account filed by Mr. Pastor Selle amounted to \$327.00. Of this money, \$103.80 has been donated to the treasury, partly paid back to the creditors from the treasury, and \$7.29 has been spent on directing expenses.

The costs for the binding of two books published by the Honorable Synod (Timothy and the Primer, of which a large part is still unsold) were covered by the grant.

Since now, with the currently still very small stock of the Publishers' Fund, as far as it is entrusted to my administration, the books necessary for the colporteur employed by the Honorable Synod, Mr. Pfau, are nevertheless to be procured for the account of the same, as far as possible; so it is at least very desirable that the Fund is not put into the necessity of repaying the above \$223.20 at once and in a short period of time.

F. W. Barthel.

I, the undersigned, hereby confess in the name of my congregation that Pastor Carl Fricke has correctly paid me a collection from his congregation, H'6.75, for the purchase of a stove for our new little church; for which I hereby acknowledge with thanks, and wish the givers of these gifts God's rich blessing for it.

Friedrich Schumann, Rev. Hamilton Co, Ja, Jan 25, 4853.

Church consecration.

Since I have been asked several times how much progress has been made in the building of our church, I feel obliged to inform all Christian friends, especially charitable donors, that our St. Paul's Church in Liverpool, Medina Co., Ohio, was already completed to its interior in the previous autumn and was opened to the public on October 17 in fellowship with HH. PP. Swan, Besel and Strikter.

F. Steinbach.

Where is Valtin Sauvage, from Oppau, Rhine district of Bavaria, native? The-

same is to work as a journeyman baker in St. Louis. He is asked to join the expedition of the "Lutheran" at
F. W. Barthel, resident: southeast corner of 3rd and Myrtle streets.

Receipt and thanks.

The undersigned hereby certifies to have received through Mr. Kirchhefer from several of his friends in St. Louis \$12, and from Mrs. Scbnbarth there H3, together with a skirt; for which I thank you all most sincerely, and Ask God to bring out His promises of the reward of grace to you. Matthäi 25, 40., Ebr. 6, 10.

Joh. Nicol. Beyer, pupil.

Fort Wayne on January 4, 1853.

Undersigned hereby attest to have received through Mr. Pst. Strecksuß at St. Thomas Parish in Van Wert County H6.

We express our heartfelt thanks to the kind donors. May the gracious and rich God crown them with physical and spiritual blessings.

Joh. N i^o I. Beyer. Heinrich Jüngel.
Leonhard Daib.

Fort Wayne on January 6, 1853.

The undersigned hereby certifies with dcni most heartfelt thanks to God and the benevolent donors to have received H5.90 for its support from the Young Men's Association of the Lutheran Holy Trinity Parish of Cincinnati.

F. I. Th. Jungck.

Fort Wayne January 12, 1853.

God and the benevolent donors cordially dam kcnd, hereby confesses from the Jünglingsverein zu Wittenberg. Franklin Co., O., to have received H5.00.

Theodor Grüber, sophomore at Concordia College, St. Louis, Mo.

84

For the following gifts, I express my heartfelt gratitude to the dear givers, and ask God to repay them abundantly, here temporally and there eternally.

Bon to the Baltimore Sewing	Club\$10	.00
" Mr A.	Guardian10	.50
"" A. Pürner8		.50
"" A. Valtjen3		,00

Summa: K32.00 I. Cb. W. Lindemann.

Fort Wayne January 14, 1853.

The undersigned hereby sincerely acknowledges having received the following sums: Receipt of the Treisaltigkeits-Gemeinde zu

CincinnatiH5	.00
" of the same Gem. for one violin 3.85 From the congregation's communion fund	
to Fort Wayne12	.00
From the young man's and maiden's	
Clean to FortWayne5 .50	
Bon Hrn. Pst. Kühn50	

Summa: \$2Ü.85

As I depart from Fort Wayne, I express my heartfelt thanks to the kind givers of these gifts, as well as to all my benefactors. May the gracious God reward such gifts abundantly, and so rule the hearts that we all may continue and not grow weary in the work of the Lord, knowing that our labor is not in vain in the Lord.

H .Lemcke.

Fort Wayne in December 1852.

To have received from members of the Baltimore congregation H30 for my support certifies with heartfelt thanksgiving to God and the bountiful givers.

A. Wagner.

Fort Wayne January 15, 1853.

LWD With iBchner number the inserts are closed.

Receive

for ras seminar t o f o r t W a - u e Wests in money, theils in (to HM calculated) Lebenrustueln 2c. from 1 January 1452 to 1 January 18>3.

1. from the congregation at Fort Wahne?)	.>211,2-5	namely:
3. vsn individual members §130.75		
I'. from the Abendrahlsasse §110.50		
2. , the (Jcmclnize of Hrn. Pst. Jabrer rn AoaiusCv., Ja.	"3.32	
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4. " of the parish of Mr. Pst. Seidel in Neuendettelsau, Union Co., O.,	18.12	
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8. " of the congregation of Mr. Pst. Brohm in View York9	.6!	
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L-asierdem are collected from various individual estates -rrn the Gemünde to Fort Wayne students : laundry and 4 in Kost unterbaue:'.

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Volume 9, St. Louis, Mon. March 1, 1853, No. 14.

Extensive tabular overview

of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.

Teachings of Pastor Grabau

II.

From the church.

12. "Matth. 18, 20: "Where two or three are gathered in my name" 2c. because" (here) "our Lord speaks his 'Ubicunque' (everywhere where) of the whole church, and that of the one that is gathered in the order of the gospel, in Jesus' name, of course, with the ordinary preaching office, since He, Christ, wants to be in the midst of them." (Inform. I, 87.) "The Church and the teachers of the Church are divinely gathered together, where one is, there shall be others, they are Correlativa; as no bride can be without a bridegroom." (2nd Synodal Letter, p. 97.) "Christ's name is not our faith, but His word and divine order. Faith gathers us to Christ and his merit, the pure word and Christ's order gathers us in Christ's name . . So it follows that the opinion . . is false, . . thinking that Christ is in the midst of us in virtue of faith." (td. 93.)

Grabau rejects the proposition as a false doctrine of the unirreligious church that "only communion with the invisible church is absolutely necessary. He declares that it is a "hogwash" that it is sufficient for **blessedness** to belong to an invisible church, since the invisible one is not a separate one, but only the One Holy Christian Church with a unanimous confession of the truth". (Inform. II, 70.) It "requires the 8th Thesis, in case of loss of blessedness, to go from the other parts or particular churches or unbelieving congregations of this new united church into the best part of it, which are called the right-believing congregations. But this exhortation is also immediately invalidated by the 9th thesis: that only communion with the invisible church is necessary for the attainment of blessedness". (Id. p. 58.)

Teaching of the Roman Church

II.

From the church.

12. "Matth. 18, 20: "Where two or three are gathered in my name, there am I in the midst of them . . Bellarminus objects that this passage does not show where the church is, but where Christ is, then he adds that to be gathered in Christ's name is to be gathered by those who stand in Christ's authority, as there are the lawfully ordained bishops." (See: Gerhard's loo. äs eool. H. 129.)

Bellarmin interjects: 'We are all required, in danger of eternal death, to unite ourselves with the true church and to remain in it: but this cannot be done if the church is invisible.' (See Quenstedt. tlisol. cllä. - pol. 4. e. 15.) The more recent Catholic scholar Möhler writes in his Symbolik: "The Catholics teach: the visible church is first, then comes the invisible. The Lutherans say the other way around: from the invisible one comes the visible one, and the latter is the ground of the former." (S. 426.)

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian one.

II.

From the church.

12. "Only then do we truly come together in the name of Christ, when those come together who take hold of Christ in true faith, and call upon God the Father of our Lord Jesu Christ alone, and act among themselves in the true fear of God concerning the doctrine of the church and other necessary things . . from the Scriptures." (Brenz in the Apology of the Württemberg Confession, page 68.) "Not even a word is said in this passage (Matth. 18, 20) about the orderly succession of bishops, of which Bellarminus dreams that the same is required so that the assembly may take place in the name of Christ . . Those who are not of Christ" (who do not have Christ's Spirit) "cannot be assembled in Christ's name . . It matters little by whom those are gathered of whom this saying speaks, if they are gathered only in Christ's name, by whom also pious people may be gathered; be they more or less, be they bishops or secular authorities, be they secretly or publicly, if they are gathered only in Christ's name, which happens when they hear and obey his word; there is Christ in the midst of them, there is also the church." (Gerhard's loc. tie eccl. H. 2N.)

(13) We confess that it is not absolutely necessary to know which and where the true visible church is. For we teach even against the "a-ists that this is only ordinarily necessary, not according to an unconditional necessity, and that a man can be saved even if he does not know this, if he is only a member of the invisible church". (Hollaz tbr-ol. 4, t. 35.) "It is indeed necessary that we unite with the visible church according to the outward society, in which the heavenly doctrine resounds' purely, and the sacraments are administered lawfully, but this connection with the outward society of the visible church is not absolutely necessary. . . An unjustly banished person is deprived of external communion and union with the particular and visible Church, but he is not deprived of internal communion and union with the catholic and invisible Church, nor, therefore, of beatitude." (Gerhard loc. as eccl. §. 84.)

Unionist church views
of Professor's Ph. Schaff.

I. Article.

It is undeniable, and cannot be otherwise, that the human power of the 19th century. It is undeniable and cannot be otherwise that the human power of the nineteenth century, namely the so-called ecclesiastical union between the Lutherans and the Reformed in Germany, has by and large exerted a paralyzing influence among its adherents on the sharp distinction between truth and error in the field of doctrine; For after the doctrinal indifference was first defended in some places, namely the so-called secondary doctrines, and even conceded its justification, it naturally became more and more widespread the longer it went on, and more or less gained a pernicious influence on the whole ecclesiastical outlook, and even on the attitude of the unionists themselves.

For not only among the unionist zealots, who, moreover, not infrequently seek or strive to obtain the favor of the unrighteous secular princes and patrons *) in Germany, but also among the better-minded, to whom such dishonest admixture cannot be proven, one looks in vain for a holy zeal for the one faith, confession and doctrine of the one holy, Christian church, even if only in the form of the 3 most important general symbols; and just as little does one find among them a holy hatred against malicious error and falsehood in doctrine. In this, St. John the Apostle could serve them as a salutary example, whom they, in a completely unhistorical and clumsy manner, tend to present as the patron saint of their false union of love and peace.

This weakening of that holy zeal for the truth and of that holy hatred against what is wrong is found among the unionists not only in the field of church doctrine, but also in that of the history of the church, which they usually see through a unionist embellishment and without a sharp analysis.

Thus, for example, the miserable attitude of almost all the united preachers of Berlin was shown by the fact that in the uprising of 1848, when the untimely softness of the king gave the rebels the upper hand for a short time, they followed the corpses of the killed rebels to the grave together with the king and his great ones, as if they had really been martyrs of true freedom. Had the ill-advised king at that time, instead of his unionist court preachers and weather-vanes, whose hearts had fallen away in those troubled times because there was no healthy courage of faith in them, had a Lutheran court preacher and confessor of old grist and corn, in whom there was in fact and truth an unfeigned fear of God and his word, then he would certainly have advised him, He would certainly have advised him to put down his armed rebellious subjects by the superior power of his guards, and be it also by canons and cuirassiers to thoroughly dampen the rebellion, but then to thoroughly repent in his chamber to seek forgiveness in Christ's blood for his sins, which may have been partly responsible for the rebellion, and as a righteous fruit of such repentance to lighten the burdens of his people, to do away with unjust burdens and to give an appropriate constitution.

Keeping the hostile opposites at each other

look.

Proof of this truth is provided, among other things, by the September 1852 issue of the German Church Friend, published by Prof. Schaff, under the heading: "Die deutsche Theologie und die Kirchenfrage" ("German Theology and the Church Question"), in which he defends Catholicism, and relatively even Papism, and the former not only against the unhistorical and unjust view and evaluation of the Presbyterians of the so-called old school, *) but also against the "old Protestant polemic of the 16th century," which of course seems narrow-minded enough. and 17th century," which of course seems narrow-minded and short-sighted enough to the broad-minded and far-sighted unionist.

He begins his protective writing by stating, instead of proof, "that the recent researches of ecclesiastical and profane historians have completely overturned the earlier views about the Middle Ages, and that it may now be regarded as a foregone conclusion, generally admitted among learned connoisseurs, that the Roman Catholic Church in that age was by no means the realm of the Antichrist, but the bearer of the true Christian Church, the mother of the Romance and Germanic nations and of the whole of the newer European civilization, and that, in spite of all the corruption adhering to it, it carried within itself a power of sublime piety and virtue."

In this connection, it is now permissible to note two things. The first is that one is well advised not to be intimidated and taken aback by the confident appearance and invocation of the results of recent research and famous names, but to leave room for a modest doubt as to whether the learned gentlemen, whose individual contributions to science should not be diminished in the least by an unlearned person like the writer of this article, by an unlearned man such as the writer of this, should not be diminished in the least, in their investigations and researches on the Roman Church and the papacy have not more or less also had the unionist glasses on their noses, through which they have seen everything in a rosy or hopeful green light, which, for example, the doctrinal fathers of the Roman Church and the papacy have not seen in a rosy or hopeful green light, which they have not seen in a rosy or hopeful green light. For example, the doctrinal fathers of the Lutheran Church appeared quite differently, since they did not have colored glasses on their noses, but were enlightened from the outside by the light of the divine Word, from the inside by the Holy Spirit and the justifying faith, had a simple eye, and looked at the Roman Church and the papacy as they were and essentially still are.

The deplorable so-called Lutheran General Synod is also in the fight against the Roman Church and the papacy mostly only the follower of the Presbyterians, and instead of conducting a healthy, factual polemic against the Roman Church from the Lutheran point of view and studying Luther's writings and the examen Concilii Tridentini at Chemnitz beforehand, the *Lutheran Observer* usually knows nothing else to serve up than the phrase-rich confessions of such people who have converted from the Roman to the Reformed fanaticism, so that he only barks but does not bite.

The other thing is that in the witnesses and punishments of the Lutheran teachers in the 16th and 17th centuries, what the Lutherans and Catholics have as a common ground of faith among themselves and what is contained in the 1st and 2nd articles of the holy Christian faith, is nevertheless not missing. These points of unity, the testimony of which is equally required by truth and justice, are found precisely in the writings of the most important fighters; and Luther, in particular, is very eager to keep the Roman Church and the papacy thoroughly apart, and punishes the enthusiasts and (present) reformists, where they, in their enthusiastic hatred and fanaticism, against all justice and historical truth, mix the two together and take the one for the other as synonymous.

If Mr. Schaff, however covertly (for he speaks of the "old Protestant polemics of the 16th and 17th centuries" without distinguishing between the Lutheran and Reformed polemics), wants to accuse the Lutheran fight of being a "protestant polemic. If, therefore, Mr. Schaff (who speaks of "old Protestant polemics of the sixteenth and seventeenth centuries" without distinguishing

between the Lutheran and Reformed polemics, which are very different from each other, both in content and in manner) wants to accuse the Lutheran fight as if "the Roman Catholic Church is the realm of the Antichrist, he has either not read the most important polemical writings of the Lutheran church belonging to it, or he wants, in favor of his liberal unionism and his self-made fantasies of the imminent "reconciliation of Catholicism and Protestantism", not to follow the Lutheran Church. Protestantism", he does not want to concede to the Lutheran Church, in a just manner, that in its truly ecclesiastically-minded and representative fighters it has held just as resolutely to the unity of faith and confession with the Roman Church, because the latter still holds the Scriptural ground with it and the Church of old, as on the other hand it has stood up against the papacy and its immeasurable corruption of the Church. But whoever has a healthy and unbiased insight into the historical course of this witnessing and fighting during the Reformation and sees the matter as it is without unionist zeal, will certainly not deny that Luther and his equal fellow witnesses and successors were just as truly irreligious in this witnessing and fighting of theirs. In this struggle, Luther and his equal witnesses and followers are just as truly unruly on the basis of the Scriptural word and according to the testimony of the most important general symbols of the church as they are with relentless sharpness in eliminating everything (and thus, above all, the popery contrary to Scripture and its corruptions) that has set itself up contrary to the purifying and simple word of God and wants to rule and reign in the church of God.

As certainly as Luther and his followers believed and confessed the church of Christ, the congregation of the saints, even in the visible Roman church and under the tyranny of the papacy, just as certainly did they, with good reason, regard the papacy as the concen

The learned gentlemen of the fashionable self-made union of our time would do better to thoroughly refute this proof, if they are able to do so, than to laugh at it with mocking pity and a hopeful shrug of the shoulders as Lutheran parochialism and to nobly deny it.

But how peacefully Unionism is minded towards the papacy, Mr. Schaff proves in the following sentence: "Even the papacy is considered by the greatest recent church historians and also by secular historians such as Johann von Müller, Leo, Ranke, Macaulay as an absolutely indispensable and on the whole highly beneficial institute for the education of the Germanic nations, for the preservation of unity and for the safeguarding of the freedom and independence of the church from secular power. Whatever one may judge of the popes of earlier times, says the Protestant historian Ranke, they always had great interests in mind: the cultivation of an oppressed religion, the struggle with paganism, the spread of Christianity over the Nordic nations, the establishment of an independent hierarchical power; it belongs to the dignity of human existence to want something great, to accomplish it: these tendencies of theirs received the popes in a higher swing."

It may be that there was a certain difference in the personal attitude of the popes, and that many good things were done by these and those against the encroachments of the secular authorities on the rights of the church and for the Christian discipline and moralization of the converting Germanic tribes 2c., it is and remains the standing testimony of sacred Scripture and the continuous confirmation of history that the basic character and the ruling attitude of the papacy has remained the same in the course of the centuries, and that it is just as unscientific and unhistorical as it is contrary to Scripture, and that it is as unscientific and unhistorical as it is contrary to Scripture to lose sight of the basic antichristian character of the papacy so completely that one asserts, against all evangelical light, that the papacy was a "thoroughly indispensable and, on the whole, highly beneficial institute" for that time (the Middle Ages). 2c. 2c.

If a blind fanatic pope spoke in this way, one could well credit him with it; but when so-called evangelicals speak in this way, who, moreover, imagine that they stand at the height of the formation of the times, and where possible looking back? But when the so-called evangelicals speak in this way, who, moreover, imagine themselves to be at the height of contemporary education, and, wherever possible, to be historians and prophets looking ahead, this is irrefutable proof of how the dazzling and trickery of the false union has so miserably dulled the sharp and healthy sense of distinguishing truth from falsehood.

Or, I ask Mr. Schaff, the teacher of the evangelical church, on his evangelical conscience, whether the papacy, as in its The pope is a root, so in his whole appearance and demonstration through the course of the centuries a straightforwardly anti-evangelical thing. For the learned professor knows better than I do, from the undoubted documents of history, that the pope has set himself up as the governor of Christ and the visible head of God's church on earth, who governs it by divine right through the priesthood he has appointed; who, by virtue of this office, alone is entitled to determine the understanding of Scripture, since in his heart's shrine, he may be personally as godless as he likes, by virtue of his official authority, the Holy Spirit has his seat and dwelling; who therefore is also the infallible interpreter and interpreter of the divine word. He is therefore also the infallible interpreter of the divine word and of the so-called apostolic traditions and the supreme infallible judge in all disputes of faith and doctrine and over all church assemblies, and he has the power to order new laws, orders and ceremonies binding the conscience of Christianity and obliging it to obedience, and even to change the appointments of the Lord Christ Himself and, for example, to make the so-called lay faithful the only ones who have the right to be called to the church. For example, to deprive the so-called laity of the chalice, to command the clergy to be celibate, and to grant indulgences for all sins, past and future, from the imaginary commonwealth of Christ and the saints?

I ask Professor Schaff on his evangelical conscience - are these and other pieces of the papacy not shameful anti-evangelical and therefore also antichristian abominations, since they are essentially and truly against the voice of Christ in the Gospel, falsify the 3rd article of the Christian faith in the most pernicious way, Do they sanction self-righteousness and sanctimoniousness in the church, while they undermine and stifle Christ's sole and complete merit and the justifying faith that appropriates it? Do they confuse law and gospel in an unholy way and show themselves to be absolutely soul-destroying, even soul-murdering, without any special interposition of divine grace and the Holy Spirit?

Should such a devil's power, at any time, be it the Middle Ages or our time, have been or still be "an indispensable and on the whole most beneficial institution" 2c., thus, according to God's good and gracious will, have attained such power in the church? Then indeed Judas' betrayal was also an indispensable and thoroughly beneficial act for the church; and it almost seems that the Lord Christ - He forgives my righteous zeal for His honor this mock blasphemy - has judged unjustly, since He says "it would be better for Judas if he had never been born," since salvation has come to the world through his betrayal and Christ's death on the cross. Yes, it almost seems as if the far-hearted unionists wanted to make the devil himself pious; for since through his opposition to Christ and his kingdom, according to doctrine and life, only good things will come to the world.

comes out and he only helps to build the kingdom of God - why should he be judged so badly and should there not still be room for him to convert, too?

However, Professor Schaff and his scholars, those famous German historians, must necessarily have come to such excellent conclusions if, in their assessment of the papacy, they did not, in accordance with both the Word of God and the morals of natural reason, carefully consider what the papacy was in itself, according to its nature and its prevailing attitude and way of acting, through the course of the centuries, and what it had done accidentally and to some good, i.e. what individual Roman bishops, as far as they were Christians (for if they were popes, they could hardly be true Christians), had done to promote the kingdom of God. i.e. what individual Roman bishops, as far as they were Christians (for if they were popes, they could hardly be true Christians), did to promote the kingdom of God, how they defended the rights of the church against the encroachments of the secular arm, and the like.

But in this latter respect, too, only the last day will reveal whether and to what extent faith and love were really contained in such, apparently, good and benevolent actions of individual popes, and whether not much more, insofar as they as popes cared for the spread of the church, hypocritical sanctimoniousness, and insofar as they defended the church against the emperors and other secular princes, spiritual arrogance and imperiousness were the driving motives?

By the way, Mr. Schaff will hopefully not be of the opinion that, for example, the papacy was the active cause of the evangelization of the Germanic peoples in the Middle Ages, but will gladly testify with us that it was only the Holy Spirit who gave

those monks of the monasteries of Ireland the love of Christ and the irresistible impulse and holy zeal for the conversion of our fathers. The monks of the Irish monasteries were inspired with the love of Christ and the irresistible urge and holy zeal for the conversion of our fathers. And even if the popes have encouraged this, this has certainly not been "absolutely indispensable". Rather, Christianity could have spread among the German tribes at that time just as well as in other parts of the world at the time of the apostles and the apostolic fathers, even without the mediation of the henchmen popes. And certainly, for example, the Frisian and Hessian congregations founded by Boniface did not need the papacy, but only the Holy Scriptures, in order to come together, first among themselves and then with other orthodox congregations, partly in a community of faith, but also in a church constitution corresponding to them. On the contrary, the papacy has been the obstacle and the stumbling block, so that these congregations, like other congregations, could not attain an evangelical form and constitution and were kept in legal bondage and spiritual immaturity by the very recognition of the popes.

To the friendly disposition of the Unionis

88

Furthermore, such statements that Mr. S. makes with his scholarly unionist co-religionists belong to the opposition to the papacy, since "popes, such as Nicholas Hildebrand (Gregory 7) and Innocent 3, who used to be regarded as little better than inveterate devils, are now regarded as heroes and benefactors of mankind.

It may be that these popes were morally far superior to Alexander 6, Julius 2 and others of later times - it may be that they, rising above petty personal interests and passions, pursued their far-reaching plans and designs for the real or supposed best of the Roman Church with unshakable perseverance and persistent willpower and strength of character; - it may also be that, for example, Gregory, before his ascent to the papal chair, was an earnest and resolute Christian. Gregory, for example, was an earnest and resolute Christian before he ascended the papal chair:-but it was hardly to be expected otherwise than that later, after Satan had surrounded him as pope with his magic circle of spiritual world domination, church and papacy coincided, and in unevangelical blindness he sought and found the prosperity of the church in the glorification of the papacy. - —

Thus, probably before the admiration of Gregory's strength of character, with which he defeated the abomination of simony (purchase of the ecclesiastical offices) and resisted the however also violent and encroaching Emperor Henry 4, the great trifles in this "hero and benefactor of mankind," that he, what St. Paul calls the doctrine of the devil, namely the prohibition of becoming ecclesiastical, (1 Tim. 4, 3) disappears in the eye of far-sighted unionists. Paul's doctrine of the devil, namely the prohibition to become married, (1 Tim. 4, 3.) for holy and right in a good papist way, by enforcing celibacy (the celibacy of priests) through his commandment of power and thereby opening up a source of unspeakable abominations, although he only gains hierarchical advantages through this act of violence.

Summa, may the learned and unlearned Mr. Unionists, in their fog and drift, and in the weak humanity of our days, for the sake of these and those humanly heroic popes, display an inclination to the papacy, no matter how friendly: These so-called evangelicals, who must have little respect for the gospel, will hardly be able to prove that the papacy has no anti-evangelical roots contrary to Scripture, and that it arose from God's good and gracious will. But is Prof. Schaff capable of this proof and, as an evangelical professor of the evangelical church, to defend the papacy according to God's good will? If, however, Prof. Schaff is able to provide this proof and, as an evangelical professor of the Protestant Church, to justify the papacy evangelically according to its origin and essence, i.e., to prove that it is pleasing to God from the Gospel, then I will gladly be the most bigoted and born old Lutheran, but then I will not remain so, but will gladly convert to the evangelical papacy of Professor S.

Signature under a picture of Luther.

Under a picture of Luther from the year 1520 Ulrich von Hütten put the following rhymes:

The Luther is my name, that's true,

For my doctrine is pure and clear, flowing from the words of Christ, St. Paul and other servants of God.

No man may not condemn me. He rides on me as a wretch;

The church I plant on its branch, In no way the truth is silent.

Meets Pabst, Bishop, Prelates an.

God's word remains eternal, for the good of all Christianity; I speak this for my blessedness.

==> Melodies books are finished again.

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Get

Volume 9, St. Louis, Mon. March 15, 1853, No. 15.
An extensive tabular overview of some of Pastor Grabau's obvious
errors, presented in his own words and compared with the false Roman, as well as
with the pure Lutheran doctrine.

Teachings of Pastor Grabau.

11

From the church.

¹⁴ "The church has the keys, not directly, but indirectly, in the word of God and in the holy ministry. (Inform. II, 2't.) "Now when it is said that this peculiar ecclesiastical power was given to his church on earth by Christ, nothing else is said than that it was instituted in the gospel and established in the church by ordinary means by virtue of the gospel in the form of the episcopate or preaching office." (Ib. I. 85. 86.)

15) "In this house of God, then, the keys of Christ go by means of the gospel and the preaching ministry, not that they originated there (from this house), but that there is the ordered spiritual place where they show their power for the comfort and salvation of souls and are in use. And in this sense the Schmalkaldic Articles say that the keys are given to the whole church, not that each church member is a source of church power, but that the whole church of Jesus on earth is the place where the keys of Christ walk, stand, dwell and abide. . they are called a power and authority of the church, because elsewhere they are called the keys of the church

Doctrine of the Roman Church.

11

From the church.

¹⁴ To the proof from Matt. 18, 18, that the church has received the keys directly, the Cardinal Bellarmin answers: "The power to loose and to bind is said to bite the tongue, but what happens in the prelates of the church, not in the rest of the crowd. For it is said in truth that the church loosens and binds, because it is the prerogative of it to loosen and bind, as it is said of man that he speaks and sees, although he speaks only by means of the tongue and sees by means of the eyes." (See, *Genit. loc. de min. S. 81.*)

The Cardinal Bellarmin writes: "Peter received the keys in person of the Church, because he received them for the benefit and use of the whole Church and because he was not to use them alone, but to hand them over to his successors and to communicate them to other bishops and presbyters. (See Gerhard's *loc. de min.* §. 87.) Gerhard answers Bellarmin to this: "That Peter received the keys for the use and benefit of the church and possessed them jointly with other bishops and presbyters, we admit, but we deny that this is to be understood exclusively, as if the keys were given to Petro and the bishops alone, but not to the whole church. For as Peter confessed Christ in person to the Church, not only in

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

11

From the church.

(14) "Just as the promise of the gospel certainly belongs to the whole church without means, so the keys belong to the whole church without means." (Schmalzalik Articles, Appendix of the authority and supremacy of the pope p. 845) According to the Latin copy it bites." Christ, speaking of the keys, says Matth. 18: 18: "here two or three people become one from earth 2c. He therefore attributes the keys to the church one and directly".

1570: In question: To whom does the keys of Peter attributed? Johann Gerhard answers: How unjust the Roman pope is against the church is already evident to everyone from the fact that he has usurped this excellent dominion from himself and his bishops, because of I don't know what kind of character imprinted on them in ordination, and has excluded all the others, whom they call laymen, from it most contemptuously, as if they were swine. They should not dare to make a fuss against the clergy in this matter, let alone that they (the laity) should be allowed to make a judgment about the same (clergy). By opposing the pride of these (papists) with our opinion of Dr. Luther, the blessed Chemnitz and other orthodox theologians, we state that this privilege was granted by Christ to the whole church, his most beloved bride, who is the dispenser of heavenly goods. Ps. 8, 111, as the richest promise of this matter had already been made before Matth. 18, 18: Even from this passage (Joh. 20, 23), no matter what the counterpart you may say against it, it is not unclear that this power belongs to all those who are anointed with the Holy Spirit. But since all true Christians have the Holy Spirit, it is not clear that this power belongs to all those who are anointed with the Holy Spirit. Spirit

cannot be found or seen elsewhere than in and at the church of Jesus gathered in his name." (Inform. I, 22.)

If the Lutheran members of the congregation were to imagine that they possess the office of the keys in their own personal anointing and spiritual state of grace, i.e., in the spiritual priesthood, it would be the same enthusiasm (Schwarmegeist) that is in the Roman pope, who claims that in the shrine of his heart, because of the most holy anointing of his person, the office and power of the keys is laid down by Christ. (Inform. I, 37.) "Accordingly, our symbols do not teach that Christ has placed Himself in such a form in the hearts of the faithful multitude, that He has included His key power there, for that is pietistic, enthusiastic, even quite papal." (16. 86.) We know that all orthodox catechisms teach in this way, that Christ our Lord has ordained and instituted the power in his name to forgive sin in the office of preaching, and that in all orthodox catechisms this power is attributed exclusively to the office of preaching." (2nd Synodal Letter p. 88.) - Whoever teaches papally on this point shows what is opposite. Grabau does not claim that the pope and his bishops possess all the keys, but is it less papal if he attributes this to himself and his bishops alone? - It is also a deceptive reversal when Grabau writes that the pope wants to have received the keys in his anointing in the sense in which we Lutherans ascribe the keys to those anointed by the Holy Spirit. Spirit to those anointed by the Holy Spirit. Yes, it is downright blasphemous that Grabau equates the stinky anointing of the pope with the anointing of the true believers with the Holy Spirit! because that confession was for the benefit of the whole church, but also because in the confessing Peter the church itself also confessed, so also to Peter in the person of the church the keys of the kingdom of heaven were given, not only because they were given to him for the benefit and use of the whole church, but also because the church received them in the person of Peter, that it might exercise the use of them itself, as in other things understood under the name of the power of the keys, so also in the election and calling of competent ministers of the word." (^ 6.).

16) "Concerning the administration of this sacrament (of penance), the holy assembly declares that all those teachings are false and contrary to the truth of the Gospel, which perniciously extend the office of the keys to any other person except bishops and priests, assuming that those words of the Lord: 'All that you bind on earth shall be bound in heaven, and all that you loose shall be loosed in heaven. Match. 18. are said without distinction and in general to all the faithful of Christ, contrary to the institution of this sacrament, so that each one has the power to forgive sins'. (The Trident Concil. 14. Sitz. 6. Hptst.) "If anyone says . that not the priests alone are the dispensers of absolution, but that to all and every believer in Christ it is said, All that ye do; c. . . be accursed." (*Ib.* Can. 10.)

Dr. Brenz concludes in his interpretation of (wo. 20. This, however, by no means serves as protection for the enthusiasm of the Anabaptists, who mix up the estates that God wants to separate in the worst way and introduce an exceedingly shameful confusion. To be sure, J. B. Füller in his reply against Heilbrunner tries to convict us of this error when he writes: There (namely, in our congregations) nothing more is necessary than that everyone be told without distinction: You, Hans, go and be a preacher; you, Michel, take bread and wine and distribute communion to your neighbor; you, Barthel, go and absolve the peasants. However, from this suspicion we can easily be freed by a sincere explanation of our opinion and the consideration of the distinctions which our theologians apply in this question." (J. Gerhard *Explicatio ex dom.* p. 732.)

16 "There is no doubt that no one binds or forgives winds, but he alone who has the Holy Spirit so surely that you and I know it. There is no doubt that no one binds or forgives winds except the one who has the Holy Spirit so surely that you and I know it, as these words of Christ convince us here (Inch. 20, 22, 20). But this is no one, but the Christian church, that is, the assembly of all believers of Christ; it alone has this lock, you shall not have two of them; and whoever usurps the keys to it, he is a true sacrilegious, church robber, be it pope or whoever it may be. If a stone or wood could absolve me in the name of the Christian Church, I would accept it; again, if the pope placed me in the highest choir of angels in the name of his power, I would stuff both authorities and hold him up to the greatest blasphemer. He is a servant of the lock!, like all other priests, but they are alone of the churches. A lord may suffer that his" servant carries his coat of arms, as long as he does not decompose, (that) the coat of arms be for all servants and everyone, So the Christian Church gives the keys to the pope, and commands to carry and use them in her name, but she does not let them be for that reason. . That even a child in the cradle has more right to the keys, and all who have the Holy Spirit, than he." (Luther. XIX, 1052. 54.) "In short, God wants to be unconnected to the quantity, greatness, height, power and what is personal among men, but wants to be alone with those who love and keep his word, and should be vain stable boys. What does he ask for high, great, mighty lords? . We have here (Matth. 18, 19, 20.) the Lord Himself over all angels and creatures: who says that they shall all have the same authority, key and office, even two bad Christians alone, gathered together in His name. Let us not make this Lord Pabst and all devils fools, liars or drunkards, but let us trample Pabst underfoot and say that he is a desperate liar, blasphemer and idolatrous devil, who has snatched the keys to himself under St. Peter's name, when Christ has given them to all alike in common". (Luther of 1515. XVII, 1616.) "Here born the sayings of Christ, which testify that the keys are given to the whole churches, and not to blasphemers but to persons, as the text says: Where two or three are in 2c. Lastly, this is also confirmed by the saying of Peter, when he says: "You are the royal priesthood". (Schmalkaldic Articles. Appendix of the Bishops' Authority, t'ol. 157.)

The knocking spirits.

(*Rapping Spirits.*)

"Lest anyone be found among you who asks the dead, for he who does such things is an abomination to the Lord." Deut. 18:10-12.

"Woe to them that dwell on the earth and on the sea, for the devil cometh down unto you in great wrath, knowing that he hath but a short time:" this prophecy, Rev. 12:12, is being fulfilled before our eyes in our day. Satan already sees the lake of fire into which he will soon be thrown; therefore he uses the short period of time that is still granted to him to seduce as many people as possible. The devil is not satisfied with the fact that he has already dehumanized and brutalized many to such an extent that they deny the existence of God: he also wants to be worshipped by people. There-

rum he now seeks to establish a kind of new religion and for these: Purposes he reveals himself through knocking spirits.

It was first in Rochester, in the state of New York, where in 1846 such a knocking was heard in the house of Mitchell Weekmann. For a long time, no one knew how to explain it. Finally, it was thought that it came from the dead, from the departed souls of the deceased, and this is now almost unanimously accepted by the world. After that, spirit-knocking spread all over the country and found so many followers everywhere that their

number has now already risen to half a million. They publish several newspapers, sometimes hold conventions or public meetings, to which deputies are sent from all sides, and are, it seems, still increasing.

These knocking spirits are by no means human souls, but devils, as God's word testifies to us in the clearest way. They reveal themselves by choosing a *medium*, to whose questions they answer by knocking or tilting a table. They also reveal themselves through *writing mediums*. If someone asks a dead person, the knocking devils answer in his name by letters, which they write through the mediums, whereby they lead their hand and imitate the handwriting of the deceased in the most deceptive way.

Through these tapping spirits, Satan is now trying to introduce a new religion into the world. Of course, it would take us too far if we wanted to describe them in more detail; we will only quote from the newspaper published in St. Louis: "Licht aus der Geisterwelt (*light from the spirit world*)".

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the Ispirit world) to communicate the following.

The knocking devils talk a lot about God and often act as if they had an extraordinarily deep reverence for God. But they do not mean the only true God, whom the Bible reveals and in whom the Christians believe, but another being, who exists only in the thoughts of the knocking devils. This God is the soul of the world, from which everything has taken its origin and to which everything flows back again. This God is love, without justice and holiness, therefore he finally makes all evil-doers blessed.

But the knocking spirits are especially zealous against the biblical doctrine of hell, devil and eternal damnation of the wicked. There they become extraordinarily eloquent; sometimes they whimper most touchingly about the infinite love of God, why he can punish and condemn no one; sometimes they mock these most holy divine truths with genuine devil's mockery. And thus the knocking spirits prove only too clearly that they are accursed devils, who only aim at sinking people into the most certain unbelief in order to plunge them all the more surely into hell. The holy apostle Paul testifies about them in Gal. 1, 8: "If we or an angel from heaven preach any other gospel to you than the one we preached to you, let him be accursed."

On the other hand, the knocking spirits teach that there are six spheres besides the earth, which are again divided into different circles. These spheres form the dwelling of the departed souls. As soon as a person dies, his soul comes into a higher or lower sphere, as it deserves it by its greater or lesser piety. There it is cleansed of its sins and gradually attains greater and greater perfection until it has passed through all the spheres and at last passes completely holy to the sight of God.

But the knocking devils are not yet satisfied with these atrocious lies. Moreover, they impudently blaspheme that the Bible is full of errors and is no longer sufficient for our advanced times, that people are in need of new revelations, that is why the spirits are now sent to bring about a new glorious time, the millennial kingdom, through their revelations. And then they reheat this old disgusting Jewish fable of the millennial kingdom and decorate it with the most vivid colors, that people would then have heaven on earth freed from all misery.

It is also told of all kinds of miracles that the knocking spirits are said to have performed, as well as of all kinds of prophecies that have all come true.

Incidentally, the followers of these knocking spirits themselves admit that there are mischievous and quarrelsome spirits, which can be driven away only by incantations. It is also an established fact that many times people have fallen into the trap of the ghosts through the fault of the ghosts.

the greatest mischief and into complete insanity! Thus the apologist, who has also declared himself against this monstrosity, relates the following terrible incident in No. 723: "The ghost-knockers in Cap Cod. Sixteen to twenty persons have recently come to the insane asylum, pretending to be mediums, and still more are preparing for the same place. On this Cap, not very long ago, the spirits informed that a certain ship had sunk and the crew had gone to hell. The wives, mothers and daughters were almost mad about it, when suddenly they saw the ship with all its crew in the best of health. The believers in knocking explained this thing by saying that he had been a lying spirit who had deceived them! One of the greatest mediums told me that one should not trust the messages that one received from him, because he could not say whether they were true or false - whether they were from heaven or from hell or even from the departed ones."

You will perhaps ask, dear reader, how is it possible that such an abominable hell-spoof can find so many followers in such a short time? I answer that this is indeed a judgment of God, as the Scriptures testify, John 3:19. This is the judgment, that light has come into the world, and men loved darkness rather than light. For their works were evil. And 2 Thess. 2, 10. 11. for not having received the love of the truth, that they might be saved, therefore God will send them strong error, that they may believe the lie. Whoever does not want to believe God and his words must believe the devil and take his most atrocious lies for truth.

Hear now, dear reader, a clear proof from God's Word that these knocking spirits are by no means separated human souls, but devils. We take it from an excellent writing of our dear Löhe, which bears the title: What is it with the apparitions of spirits? It reads thus:

For the time being, the holy scripture does not say a word about the souls of the deceased staying longer on earth, but everywhere in the holy scripture it is taught that they will soon come to their eternal place. Scripture teaches that they will soon come to their eternal place. The Old Testament already uses the expression about the souls of the righteous: "they will be gathered to their people. This expression cannot be understood of their burial, as if the pious were gathered to the bodies of their people through burial. For the corpses in the grave are not a people; also this expression is used of those who find a lonely burial far from their fatherland, in a foreign land. For example, Gen 23:8 says of Abraham, "he was gathered to his people," since in his tomb only Sarah was buried.

and only in v. 9 the report of his burial is given. Therefore, "to be gathered to his people" refers to the souls, and the people spoken of are "the spirits of the perfected righteous," who according to Ebr. 12:22 are gathered in the heavenly Jerusalem. This is where the souls go after their departure from the life of the body. We also see this in Lazarus, of whom it says in Luc. 16, 22: "died" and immediately afterwards: "he was carried by the angels into the bosom of Abraham. (Matth. 8, 11.) We see this in the thief, whom the Lord assured on Char Friday, in the afternoon about three o'clock, that is about three hours before the end of that day: "Truly I say to you, **today** you will be with me in paradise." Luc. 23, 43. We see this in the Lord Himself, who at the moment of passing away prayed what is written in Psalm 31, 6: "Father, I commend my spirit into Your hands." Luc. 23, 46. We see this in Stephen, who prayed Acts 7, 58. in his death: "Lord Jesus, receive my spirit!" Thus the souls of the pious go to the heavenly Jerusalem, to the people of God, to the eternal banquet of joy, into the hand of the Lord. Therefore St. Paul also looks forward to the end of faith and the beginning of seeing and exclaims 2 Corinthians 5:8: "We are confident, and rather delight to depart from **the body**, and to be at home with the Lord" - and Philippians 1:23: "I delight to depart, and to be with Christ." And the Book of Wisdom 3:1 rightly says: "The souls of the righteous are in God's hand, and no torment touches them."

It is similar with the souls of the wicked. The rich man dies and immediately he is in hell and torment. Luc. 16, 23. To another rich man Luc. 12, 16. ffg. God said, foreshadowing his night of death: "You fool, this night your soul will be required of you." The death of Judas Isha-

rioth is described in Acts 1, 25. 1, 25. with the words: "he went to his place." - This place, however, is the same of which a valid witness in this matter speaks that it was a "place of torment. Luc. 16, 28. The same witness also affirms that for the ungodly dying is nothing else but: "a coming into his place of torment." V. 28.

However, I admit that these passages and many others, which an attentive reader of the Holy Scriptures will find. Scripture itself *) - only prove that the souls of the departed as- soon go to their place, which is either paradise or hell, not

B. the passage about the death of the king before Babel. Isa. 14, 4. ffg.

but that they cannot return and come back to earth. However, this is also clear from the following passages of the holy scripture:

2 Sam. 12, 23. David speaks of his deceased son: "Can I also repeat him? I will go to him, but he will not come to me again.

There would be poor comfort in these words if they were to say nothing more than, "I will be buried beside my son." There David would lead very vain words. All comfort lies in the hope that David will be reunited with his son in soul. - If "to go to him" must be understood at least as much by David's soul as by the union of the corpses in the royal grave, then the word "will not come to me again" must be understood all the more by the soul, since the corpse of the child was still with David. But if this is the case, then the passage proves that the souls of the deceased do not come back to earth.

For this we take the passage Job 7, 9. 10. "A cloud passeth away and goeth down. So he that goeth down into hell cometh not up again, neither cometh into his house again, neither knoweth his place any more." Job does not speak of a bodily descent into hell; the souls descend alone and without a body. The body could well come back to its house, even remain in its house; only of the soul does the passage retain its full truth - and strongly proves that the souls do not come back.

These two passages, 2 Sam. 12, 23. and Job 7, 9.10. clearly testify that the souls of the departed do not return, be they good or evil. But the holy scripture does not know any except good and evil ones. From the first to the last page of the Bible there is no word of God that there is a third class of people here or there. Everywhere there is only talk of two, of good and evil. If therefore evil and good souls go to their eternal place in death, neither evil nor good return; so none return at all - and the appearances, which show up, cannot come from departed souls.

(Conclusion follows.)

What we like to have, no danger need hinder us; but where we are to be obedient to God, a fly on the other side of the Rhine hinders us. (Luther XIX, 1712.)

Philosophy.

To want to know divine things from philosophy is to attack the red-hot iron not with tongs but with fingers.
(Chrysostom.)

(For the "Lutheran.")

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Revised by Dr. Hopf.

This Bible remedies a deficiency in the Lutheran Church which, although most people pay little or no attention to it, is threatening to become more and more dangerous. The various editions of the Bibles printed in Germany, England and America deviate from each other in countless places to such an extent that, if nothing is done, in ten years it will no longer be known which is actually the genuine, unadulterated translation of Dr. Luther.

As is well known, the last original edition is assumed to be the one from 1545, which he largely reviewed himself. However, the edition that appeared in the following year after Luther's death deviated from the former in many places (in the letter to the Romans alone in 35 places). For this reason, and because of several other changes added in other editions, as well as because of the verse division that had arisen since 1568, the Wittenberg edition of 1581 was organized, which was to serve as a model alongside the edition of 1545. Nevertheless, in the Bibles from this and the following century, there are still many and significant differences until the appearance of the so-called Hallische Bibel, which was published by Freiherr v. Canstein in 1711. J. 1711 and was largely based on the text of the Stade Bible and printed in the orphanage in Halle.

The distribution of this edition was unprecedented; in the course of a century, 2,171,986 whole Bibles and over 1 million New Testaments were sold. In addition, most of the Bible societies that were founded since 1804 took this Hall edition as a model, and in this way the various Bible imprints also gained a certain uniformity in wider circles.

Although this edition still has some advantages over most other editions from later times, it still contains many arbitrary changes to the original text of Luther's translation, which, along with a number of unforgivable printing errors, have passed into the various Bible editions, especially since the beginning of this century.

The following passages may serve as evidence:

The Dresden Bible says: Gen. 19, 9. better instead of bas; Ps. 74, 5. blicken st. blinken; Ps. 102, 15. sah st. sähen; Isa. 10, 9. ich st. ist; Luc. 24, 28. weiter st. förder.

In the Frankfurt N. Test. (v. Brönnner): 1. Cor. 15, 40. dominion st. Glory; 2. Petr. 3,15. Pilate st. Paul.

In an old Hall. Edition: Col. 1, 15.

the firstborn of st. before all creatures (so much often depends on a single letter; for in the little word of lies hidden the Arian heresy that Christ is only one creature).

In an old Bible from Basel: Joshua 7, 21. a gold pointing st. tongue (a clasp in the shape of a tongue).

In a New York New Testament, in Match 5, 21. at the words: "He who is angry with his brother" there is the wrong gloss "without cause," which most American Bible editions have; Matth. 21, N. the father of the house dug a cellar st. winepress rather grape press; Joh. 7, 21. an own work st. some.

Such a great diversity of the text in the various editions of the Bible must not only cause great confusion in the use of the same in the church, but especially in the school, but also express your pernicious influence on the teaching of the Bible itself. 1 Cor. 1, 11

admonishes that we should always speak the same way in divine matters, this is all the less possible the more the present unpleasantness of different Bible texts gets out of hand. Therefore, all righteous Lutherans should be glad to be enabled by the new Leipzig Bible to reach a greater agreement in the text of the Lutheran Bible translation and thus to preserve and renew this unsurpassed masterpiece, this precious heirloom of the Lutheran Church.
see

The main principle according to which Doctor Hopf has prepared this new edition is this: "To eliminate all distorting and unnecessary changes that have crept into the place of the original readings and to restore the Lutheran text as far as it is compatible with the just promotions of the present.

Accordingly, the editor has kept the right middle between the literal restoration of the original text according to the Bible of 1545 and between arbitrary innovations of later editions. For a literal reprint of that original edition would be quite unsuitable for use in church and school, in that one could often hardly read the old very unusual forms, let alone understand them. For example, in the parable of the Good Samaritan (Luc. 10, 23-37), there would be such words as VND (and), Nehester, zoch, furober (over), Ole, Grosschen and the like.

On the other hand, the editor has avoided all arbitrary innovations, while retaining all real improvements to the original text found in the Hallic and other editions. With the same chem value of several readings was given to the ori-

ginaltert v. J. 1545 the preference granted.

Whoever wants to learn more about it, which is especially recommended to preachers and school teachers, will find sufficient information in the specially printed preliminary report (Sechzig, bei Teubner, für 6 Neugroschen) and next a comparative list of the different readings in the Wittenberg original edition of 1545 as well as in the Nuremberg edition of 1848, which latter mostly follows the Hall edition.

The sum of these: different readings amounts to in the Alt. Testament with inclusion of the Apocrypha 1003, of which Dr. Hops has taken 551 from the edition of 1545, and 452 from later editions. - In the N. Test. 440 different readings are given, of which 288 are in the original edition and 152 in later editions.

The publisher has produced two editions of this Bible: one with larger type, printing paper 25 Ngr, vellum paper 1 Thaler 14 Ngr; the other with smaller type, printing paper 15 Ngr, vellum paper 1 Thaler. - The N. test., alone costs with larger writing 10 and 16 Ngr.; with smaller 6 u. 15 Ngr. (depending on the better or lesser paper.).

The publisher offers to supply bound copies in ordinary to the finest bindings and promises those who take larger lots at once, moreover' a further reduction of these already very cheap prices.

Certainly, all friends of the unadulterated Lutheran translation of the Bible should contribute to the distribution of this edition to the best of their ability, and especially all Lutheran preachers should be anxious to have a supply of it, since a Bible Society has not yet been founded among us, which has set itself the task of distributing complete (with Apocrypha), correct, beautifully printed and papered (like this Leipzig edition), solidly bound and well-flexible Bibles and to make them available to the poorer at reduced prices or completely free of charge.

K.

Invitation
to the subscription
on the following new book:

The martyrs
the
Evangelical - Lutheran Church.

It is well known to every Evangelical-Lutheran Christian how much heavy fighting and suffering, how many tears and blood it took until the work of the Reformation was carried out victoriously and until our fathers received the long desired religious freedom. For when God had his servant Dr. Martin Luther proclaim the dear Gospel again purely and loudly, the pope, emperor and the whole world rose up with all their power to destroy the truth. What did But what about our faithful ancestors? They did not flinch or waver; they remained faithful to the Lord Jesus even unto death, they joyfully confessed his word before all the world and sealed the Evangelical Lutheran doctrine with their blood. Thus thousands and thousands have died for the Gospel; not only men and young men, but also women and virgins, even children in the tenderest of years have attained the beautiful crown of martyrdom.

For this reason, the Evangelical Lutheran Church has always held the memory of its martyrs in high esteem. Luther himself set a good example by carefully describing the martyrdom of the faithful confessors and making it known in print. Dr. Bugenhagen, Dr. Rabus and others followed him in this.

But those older books of martyrs have perished in the course of time. How? Shall we now tolerate that the memory of our dear martyrs should perish with it? Nevermore. We would only deprive ourselves of a great blessing. For the holy martyrs give us a splendid example which spurs us on to all Christian virtues. They were merciful and mild to all people, they forgave their enemies, they prayed for their murderers, they persevered in faith and love firmly and steadfastly to the end. Their story is also very instructive. It proves to us in the clearest way that the pope, who hated and persecuted the gospel so fiercely, is the Antichrist prophesied in the Holy Scriptures, and that the Roman Catholic Church, which shed the blood of the holy confessors in streams, is the antichristian Babel and the great red whore, who is drunk with the blood of the saints and the blood of the witnesses of Jesus. Rev 17:6 And finally, according to the word of God, there is nothing that strengthens the faith and awakens the courage of holy witnesses like the reading of these holy martyr stories.

Those martyrs were weak people like us, and yet! - what miracles they performed in the power of God! For the sake of Jesus they joyfully gave away the dearest things they possessed on earth; they rather endured the most outrageous torments than deny even one letter of the divine word; as chivalrous fighters they faithfully followed the Lord Jesus through prison, disgrace and torment, through fire, water and sword; they thanked the Lord Jesus that He made them worthy to die for His sake and praised Him to the last breath. So heroically they fought for the pure doctrine of the divine word and for freedom from papal heresy and tyranny, and that we also possess these glorious goods, we owe next to God to those holy martyrs.

The undersigned, therefore, believes he is doing his brethren a service by resolutely asking, on the advice of his friends, to be associated with

God's help to describe and publish the martyrs of the Evangelical - Lutheran Church, their circumstances, confessions and sufferings according to good sources. The plan of the book is as follows. It will be published in separate booklets of 50 pages in good print, on strong white paper with colored covers. The last issue will contain a short history of the spread of the Reformation in the various countries of Europe, as well as the preface. If the work meets with the necessary interest, an issue will appear about every two months. The printing and layout of the book will be done by Mr. Niedner in St. Louis.

All Evangelical Lutheran preachers in the United States, as well as all friends of this enterprise, are authorized to collect

subscribers for it. As soon as 1000 subscribers can be found to cover the expenses, the printing of the first issue will begin. The price for a single issue is 15 cents. Whoever subscribes to the first 5 issues will receive the issue for 10 cents. Subscription collectors get the fastest copy free. When the first issue is printed, it is immediately sent to the respective subscribers, who then send in the money for it.

Letters are requested at the address: Rev. H. Fick,

Bremen, near St. Louis, Mo.

Hermann Fick.
(Submitted.)

Church message

From Jackson Township, Hamilton Co. Yes.

I take the liberty to share with the readers of the "Lutheran" the following ecclesiastical news, namely: about the cause of the construction and dedication of our church and the change of the name of our congregation.

When the undersigned came here at the request of the small Lutheran congregation of Mount Pleasant, which had started from an unirite group, and was duly appointed by them, he had to hold services in a church to which the unirites and the Lutherans laid claim (the former, however, without any right, because the church belongs to the Lutherans according to the existing church order). The Unirten were also present. Soon after his appointment, he preached a sermon in which he somewhat discussed the doctrines of distinction between the Lutheran, Reformed, and Methodist churches. In this sermon there were also several of the unirreformed bunch, reformers, papists, and so-called Lutherans. They were in a real rage when the errors of their church were revealed to them and the pure Lutheran doctrine was testified against it. Immediately after the service they began to talk about

to scold the undersigned (whom they used to resemble - as they say -) and to speak out about the sermon they had heard. The Unirte Haufe did not have a preacher until then. But now, out of hatred against the truth and against the undersigned, some decided to rent their own preacher. They came together, held a congregational meeting, and actually rented the preacher, Miethling I. F. Hartmann, who had already served them in the same capacity about 2 years before, but with whom all members except one had completely disintegrated. Now they, the Unirte Haufe, and we held services in one church, on one Sunday in the morning we and they in the afternoon, on the other they in the morning and we in the afternoon. We had nothing against it, but they were not yet satisfied, but when Signer had traveled to the synod in Fort Wayne, one of their ringleaders, named Knapp, came to my Hans, took the church key and did not give it back. When I got home, the church was locked to us. The leader of our small congregation went and demanded the key again, but he did not get it. What should we do now? Should we go to court and start a trial? My community did not want that. We consulted and agreed to let the thieves have our right to the church, to hold our services in the private houses for the time being and then to build our own little church. We went to work in God's name and built ourselves a little church 24 by 30 feet on a site donated by a parishioner. It comes to \$300S which was raised in the small congregation consisting of 8 families. So they all had to make quite a sacrifice.

On January 6 of this year, as on St. Epiphany, the little church was consecrated. The Lord, who so fatherly assisted us in the construction, also crowned our dedication feast with a beautiful day in friendly sunshine. But he also let his spiritual sun, the sun of righteousness, Jesus Christ, shine on us in the proclamation of the blessed gospel. To our great joy, the pastors Carl Fricke of Indianapolis and Aug. Schürmann near Indianapolis had joined us, both of whom preached the comforting gospel to us that day. In the morning, after the confession, Fricke preached the dedication sermon on Revelation Jn. 21:3: "Behold, a tabernacle of God for man," 2c. Subject: "What is the meaning of this house for the church to which it is destined?" He said that this little church is 1. a testimony that the Lord wants to keep company with the congregation and stay with it; 2. a reminder that it also wants to stay with Him, and 3. a reminder that the congregation wants to stay with Him.

3. a guarantee that they may take comfort in Him and trust in Him in every matter and need. The whole congregation was greatly edified by this evangelical sermon. This was followed by the administration of Holy Communion. And so the Lord delighted and blessed us abundantly that morning through His means of grace. In the afternoon, Pastor Schürmann preached on Matth. 19, 1 4. and dealt with "the three kinds of followers of Christ," which sermon was also very wholesome and edifying for the congregation. Thus the Lord blessed us abundantly that day with earthly and heavenly goods, for which we give thanks to Him, asking at the same time: Oh remain with us with your blessing, you rich Lord, increase your goodness, grace and all our wealth in and with us, until you finally gather us by grace from the struggling church to the triumphant one in heaven. Amen.'

That we have finally made a change with our congregation name, this is the cause: 1. the separation from the old church house, which is called Mount I'leLSLQt, and 2. that we now have another church, which we did not want to call the same as the one stolen from us, too since we are so close together in one settlement. Our church is called Immanuel's church, the congregation as well.

Friedrich Schumann, Pastor.

The Pastoral Conference

of the Southern Indiana District will meet, Lord willing, on Wednesday and Thursday after Quasimodogeni- ti Sunday, April 6 and 7 of this year, at the home of Pastor Wichmann in Cincinnati, Ohio. All members of this conference are hereby requested to report to Rev. Wichmann on Tuesday, April 5 of this year.

Carl Fricke, Secretair.

The Pastoral Conference

of the St. Louis District will hold its second meeting of this year in St. Louis on April 8 and the following days. The more important the unfinished business of the Synod is, the more urgently all members of the Conference are invited to attend this meeting in person.

W. Fick, d. Z. Secretair.

Editor of a political newspaper writing wanted.

In a well-known city of the West, a citified society of Protestant Christians has been formed, which is willing to establish a political, in The aim of the society is to publish a newspaper that is neutral with respect to the existing political parties and that, although it serves the sole purpose of a purely political newspaper, its content is to be so controlled by the Christian spirit of the editor that it can serve Christians without at the same time, like the already existing German secular newspapers, giving offense to them by its irreligious and immoral remarks. For this purpose, the Society is looking for a suitable editor and hereby invites those who are considering such a position to send their possible offers to the editorial office of the "Lutheraner" in postage-free letters, which will forward them to the publishing committee.

Modified Addresen.

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Oooü Co, III.

Where is Christian Müller, from Auerbach, Amt Durlach, Grand Duchy of Baden, a native?

He came to America 8 years ago. His brother wishes to know his whereabouts, and therefore asks all Menschcn-friends who know anything about it to write to: Iloüaun Aliobuel Mueller, IIill^änL, UWINALU.

Receipt and thanks.

For the church building in Rochester, N. I., has been received to date: from the congregations of HH. PP. Jäckrr KMOO; Hades \$11.00; Seidel \$7.00; Nützert \$1.00; Trautmann \$1.00; Hattstädt \$6.00; Sihler \$20.00; Werfelmann \$2.00; Quast \$3.00; Baumgart \$7.90. Further: by Mr. Pst. Lottert of N. u. Wli. each tzi.M; v.Brs. \$2.00; Th. \$0.75; Br. u. Bg. each \$0.50; K. Kn. Mt. Hr. HS, each \$0.25. on the whole \$7.00.

Our Lord Jesus Christ repay with His reitM blessing the mild giving: their rich gifts!

The church council of the rv. luth. Immanuel - Gemeinde zu Rochester, N. A.:

A. Ernst, Pastor.

I. Marggrander. E. A- Seitz.

For the construction of our church we have received the following charitable gifts: from Rev. Bergt \$0.50; from Rev. H. Möller \$0.50; from members of the Lutheran congregation in D. Louis \$1.75; from the congregation of Mr. Pst. Baumgart in Elkhorn-Prairir, Ill, \$5.15.

Sincere thanks on behalf of the community

I. Bernreuther, Pastor.
Mishawaka, February 9, 1853.

From our friendly request in No. 12. of the "Lutheran" for a money loan for our churches debt, has come to us §1. to the Untrrstüzung of an unnamed from St, Louis, for which we thank the friendly gesture?

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vntkr wish of the divine blessing, tell our öerblichen aunt.
W. Hells, Parrer,
Centerillc, February 26, 1856.

Zn my Unters.iitzm'g received from Hrn. Joh. Heinr. Nordmann §2.I0: from Hrn Fried. 2öilh. Meier \$1.M; ren Hrn. Rndoipi) Burding?0.25.
May the benevolent Gott bless the kind givers righteously for their charitable gifts, both bodily and spiritually.
Otto Hanser.

Eonordia-Tollegium at St. Louiö, 28 Feb. 1866.

With Tank I received from parishioners at Fort Wayne through Mr. Pasor Kühn \$2.M; from Mr. Frosch through Mr. Pst. Kühn §2.00; from Mr. Pst. Kühn Z I.M; from Mr. Dr. Sihler II.00; from the same Z3.O0; from Mrs. Maria Trier HI.M; from the Zünglings-Bcrein at Cleveland HTM.

God keeps the good deeds of man like
a signet ring, and the good values like
an Angap.cl. Sirach 17, 18.
Heinrich König.

Fort Wayne, Feb. 17, 1856.

Praise of God in the evening in the Alps

In some Alpine districts of Piedmont and Savoy, where the inhabitants live scattered as shepherds, a beautiful, pious custom prevails, which provides the shepherds with some substitute for the social life in their solitude. When the sun has left the valley, and its last rays still faintly gild the snowy summits of the mountains, the shepherd, whose hut is on the highest point, takes his Alpine horn and calls out as through a mouthpiece: "Praise the Lord!" All the neighboring shepherds, standing at the door of their hut, repeat in turn the sound as they hear it, and so for a quarter of an hour, from rock to rock, from depth to depth, the echo resounds, ever receding into the distance: "Praise the Lord!" A solemn silence follows the last notes of the horn, and then all the shepherds fall down on their knees with their heads uncovered. And when at last darkness envelops the mountains, the horn sounds anew with a mournful "good night!" and in peace the shepherds now retire to their lonely homes to rest from the labors of the day.
This is a precious thing, to give thanks to the Lord and to sing praises to Your name, O Most High. Ps. 92, 2.

Two Christian anecdotes.

Aug. Hermann Francke was walking one day with Dr. Anton when they heard a praying voice in the field. They went nearer and saw behind a shrub two boys on their knees, one of whom was praying aloud, -with true edification they listened. "You," said the boy, when he had finished, to his comrade, "have I not prayed quite beautifully?" Both clergymen dejectedly went away, and finally Dr. Anton said: "This boy speaks out of all our hearts; we old people are only ashamed to say such things.
to ask aloud. Have we not often begun in humility and ended in secret self-sufficiency?

The Grand Duke of Tuscany (I believe the later Emperor Leopold) was so philanthropic that he himself went to the galleys to talk to the wrongdoers. However, as many as he questioned about their crimes, they all claimed to be innocent. At the very end he came to one who freely confessed that he had earned the just punishments with his great sins. "Away with these! from the galleys!" said the Grand Duke to the commandant who accompanied him, "the villain might seduce me all these innocents." And he received his freedom.

(People's leaflet.) **Joh. 11, 3.**

A sick man knew nothing of the love of the Savior. But his sins had brought him into great misery; he had lost his freedom and his good name, lay in prison and (as the doctor indicated to him) on his deathbed. Now his inner ear suddenly opened to all the complaints and reproaches of his awakened conscience. The sins of his past life were witnesses against the frightened soul. The cold, merciless judge, Death, stood before the door, and the sick man rolled back and forth on his bed in despair. But next to him lay one of his fellow prisoners, who had come to know the Savior of sinners and had found grace and peace with him. He told the sick brother people about Jesus, but his ear was not yet open for this, because he saw nothing but his sins, death, judgment and eternal damnation. Finally, however, it occurred to him to seek consolation in the Holy Communion. At last it occurred to him to seek consolation in the Lord's Supper. When the priest saw the sick man, the words came into his heart: "Lord, behold, he whom Thou lovest is sick!" (John 11:3) He told him about Lazarus, Mary and Martha, that the Lord Jesus had been with them as in Hanseatic times, but had stayed away just at the time of need, and therefore the sisters of the sick brother had sent the message: "Lord, behold, he whom Thou lovest is sick!" The sick man looked at the priest as if he wanted to say: "What are you talking about? I am sick to death like Lazarus, but I am not Lazarus. But the priest continued: "You poor sick man! The Lord Jesus loves you, too, even though you did not care for him at all and did not open the door for him, no matter how often he knocked on it. You are surprised at this love, and it is also surprising how he can love people, sinners, so much. This seems unbelievable to you, and yet it is as certainly true as you are a sinner. For this purpose he came into the world, to save sinners; for the remission of sins he shed his blood! If you do not believe what you hear, believe what you see. Behold, bread and wine, this is his body, He gave himself to death for you, that is his blood, shed for your sins! Here he gives you his love to see and to taste! The priest continued in this manner, then had the sick man make his confession of sin and gave him Holy Communion. Then tears flowed down the pale cheeks of the sinner, and he had to exclaim: "Now I know that the Lord loves me! The words of life had breathed life into his dead heart, he could take hold of Christ in faith; his soul had recovered. Now he wanted to die gladly. This sweet enjoyment of his Lord's love lasted for several days, when he suddenly felt as if he had been cast out of heaven into hell. Once again his sins stood before his soul, and no Savior beside them. Fear of death overtook him; he was again close to despair. "Don't you know anymore," the priest asked him, "that Jesus loves you?" "My sins are too many!" the sick man answered. "But if they were as many as the sands of the sea," said the priest, "you should not despair!" "I have done it too badly!" sighed the sick man. "Yes, you have done it badly, that is true; but I will tell you about one who did it even worse and yet found mercy!" The priest told him the story of the pardoned hag, and then asked: "Do you believe that Christ in his glory is still as powerful and merciful as he once was in his deep humiliation on earth, in order to give not only a memory but paradise itself to poor sinners who take their refuge in him?" "Yes,"

answered the sick man, "I believe so!" "But do you also believe," continued the priest, "that he is just as merciful to you, since you will be lost without him?"- It was some time before he answered: "Yes, I believe! "Well, what then?" asked the priest, rejoicing over the smoldering wick of faith. "I believe that the Lord will have mercy on me," said the sick man. "So, with prayer and watchfulness, keep only the word of His grace," concluded the clergyman, "even if you did not taste His sweetness. Blessed are those who do not see and feel, and yet believe as if they saw and felt." A quiet joy now entered the soul of the sick man. He was deeply humbled by the thought of his sins, but no longer despaired, for he believed in Christ. The fear of death was still present, but he believed, and the peace of God could no longer leave his heart. And behold, the physician of his soul became also a physician of his body! For his sickness was not unto death, but for the glory of God, that the Son of God might be honored thereby.

(Stader Sonnt agStlwt.)

The fourth commandment.

On August 23, 1813, in the battle of Groß-Beeren, a Prussian regiment advanced to meet the enemy. It was still quite

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far from the battlefield, the enemy bullets all went too high, no man was wounded yet. Then a soldier, I don't know what for, raises his right hand in the air, and at the same moment it is torn away by a cannonball. When he came to his senses, he shouted: "With this hand I hit my father this morning - he was from nearby. I quarreled with him about five thalers that he was supposed to give me." There the hand lay together with the five fingers. - 7- Dr. Luther says: "What father and mother cannot pull, that pulls the executioner and the devil, God's executioner."

(Stader Sonntagöllatt)

The first Christians and the non-Christians.

The church father Tertullian writes that the pagans, when they considered the lives of Christians among themselves, would have exclaimed, "Behold, how they love one another!" Tertullian adds, "For they (the pagans) hate one another." He further says that the pagans, full of wonder, would also have said this of the Christians: "And one is even ready to die for the other!" To which Tertullian makes the remark: "For they themselves (the Gentiles) are more ready to kill one another."

Is it possible to distinguish those who want to be Christians from non-Christians in this way? - What does your conscience tell you first, O reader? Read Joh. 13, 35.

**The true church is stupid, the falso
sassy.**

Now behold, my dear friend, what a strange thing this is! We, who certainly teach God's word, are so weak and so stupid for great humility that we do not like to boast that we are God's churches, witnesses, servants, preachers, and God speaks through us, when we certainly are, because we certainly have and teach his word. Such stupidity comes from the fact that we sincerely believe that God's word is such a gloriously majestic thing, that we consider ourselves all too unworthy that such a great thing should be spoken and done through us, who still live in the flesh and blood. But our adversaries, devils, papists, hooligans and all the world, who are bold and fearless, may boldly proclaim for great holiness: Here is God, we are God's church, servants, prophets and apostles! - just as all false prophets have always done. But humility and fear in God's word has always been the right sign of the true holy churches; thirst and iniquity in human devotion have been the right sign of the devils. (Luther against Duke Henry of Brunswick's duplicate of 1541. Opx. ss'om. XVII, 1686. 87.)

Luther on mission among the Turks.

On Maundy Thursday 1521, Pope Leo X issued a bull of excommunication in which he banned, among others, those who supplied the Turks with iron and wood. Luther, who published this bull with glosses, prefaces and postscripts, wrote the following about it:

"The pope maledicted those who bring iron and wood to the Turks and Saracens, saying that he was serious about doing good to Christianity. But if he were Christ's governor, he would stand on his feet, go and preach the gospel to the Turk, risking life and limb. This would be a Christian way to dispute the Turks and increase and protect Christianity." (XV, 2153.)

— " DM, r,

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Luther's Humility.

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of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.

Teachings of Pastor Grabau.

II.

From the church.

17: "If a pastor comes upon errors in doctrine, as was the case, for example, with the pastor Qeretel in N. A., it will not remain hidden, it will not remain hidden to the whole congregation, and in that case the 'congregation' should not yet pronounce judgment, but should first turn to one or more pastors of the church by means of a letter from the elders and present the matter in accordance with the truth; these should then ask the accused pastor how the matter stands, and should discuss it with him orally or in writing, where it will then become apparent whether he is in error and in what errors such accused pastor is You shall leave the judgment of doctrine to those to whom it belongs according to the 28th article of the Augsburg Confession. Your teachers are not teachers of a false church, nor are they teachers of a contemporary trend, but teachers of the nourishing church, as is sufficiently known. You can therefore expect a righteous knowledge of church doctrine from them, and a deeper knowledge than you can have, since they learned to believe, to teach and to keep you in the right faith, but you learned to believe and to be kept and sanctified in the right faith. Heb. 13:17, 18. obey your teachers and follow them 2c." (Pastoral Letter p. 18, 19.) "But what is contrary and not contrary to God's word is not decided by any individual member of the church, but by the church itself in its symbols, church ordinances and synods." (Ib. p. 14.)

Doctrine of the Roman Church.

II.

From the church.

17 Bellarmin objects: 'Since the people are uneducated, they cannot judge of the doctrine of their pastor otherwise than by comparison with the doctrine of their ministerial ancestors and of ordinary pastors . . . If the people themselves could judge the doctrine of their pastor, they would not need preachers. . If the ordinary pastor and another non-appointed one who preaches. If the ordinary pastor and another not called who preaches teach the opposite, then the people must follow his pastor rather than the other who is not a pastor, even though it may be true that the pastor is mistaken.' (See Gerhard's *loc. de min.* § 88., where Gerh. refutes these principles of Mr. Cardinal).

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

II.

From the church.

(17) To know and to judge about the doctrine belongs to all and every Christian, and that in such a way that he is cursed who disputes such a right for a little bit. For Christ himself has decreed such a right in invincible and many sayings, e.g. Matt. 7: Beware of false prophets who come to you in sheep's clothing. He certainly says this word to the people against the teachers and tells them to avoid their false teachings. But how can they avoid them without recognizing them, and how can they recognize them if they have not asked for power to judge? (Luther XIX, -124.) Christ equates the contradiction, takes from the bishops, scholars and councils both the right and the power to judge the doctrine and gives it to everyone and all Christians in general, as he says John 10:42. Sheep know my voice, also v. 4. My sheep shall not follow the strangers. Here you see clearly that the right to judge the doctrine of Bishops, Popes, scholars and everyone has power to teach, but the sheep shall judge whether they hear Christ's voice or the voice of strangers, so that they do not have right and power alone. All that is preached to judge, but are guilty to judge by divine majesty's disfavor. Majesty's disgrace. (Luther X, 1797 ff.) "Nothing would ever have come of the papacy if this judgment had ruled. That is why they themselves almost advised him well since they alone assigned them this office." (Same X, 1853.) "Perhaps they will show you up before the simple-minded rabble and otherwise unintelligent, as they are not yet recognized by the church for wolves and false teachers, but are taken for true Christians. Yes, indeed, that is wise and well said; if the sheep should not curse before the wolves, because until the wolves by their Christian Concilium and public judgment called the sheep ill hay, then the sheepfold would be very soon empty, and the shepherd in one day neither milk, cheese, butter, wool, meat, nor a

Teachings of Pastor Grabau.

(18) "The congregation, therefore, is not to judge and command or declare that he" (the sinner) "shall be held for it" (a Gentile and a publican)." (Second Synodal Report p. 28.) "It is equally erroneous that the congregation has the decision on the use of the binding and loosing key in disputed cases." (*Ibid.* p. 16.)

Teachings of the Roman Church.

The excellent Danish-Lutheran theologian Brochmand mentions an objection by the papal theologian. Theologian Brochmand mentions an interjection of the papal theologian Stapleton, who opposes the Lutheran doctrine of excommunication in the following words: "Stapleton objects: 1. the authority n. the example of Paul, who alone put the Corinthian incestuous man under excommunication according to the words 1 Cor. 5:8: 'he have already decided as at present.' 2. The constant practice of the apostolic church, in which the judgment and power of excommunication was always with one prelate, pastor or bishop, but not with the congregation. To this point I add, that there is a difference between these two things: that an impudent sinner is proclaimed to have neither part nor accredit in the kingdom of God; and to exclude an impudent from the congregation altogether . . . This (the exclusion or ban) is a matter for the church, as Christ reminds us to, II, 379.)

Teachings of the Lutheran Church.

Claws find, that would be shepherded for biting the sheep!" (Same XVII. I w.) "The pastors are (not only God's like the angels,) the church's (not serfs, but) servants, the individuals (not members,) governors, but of the congregation servants, to whom ('a galm in which congregation') the final judgment is to be handed over." (Dietrichauer Dogmengesetz p. 18.)

"Christ speaks these words: 'What ye shall bind 2c, and signifies to whom he will bind the keys, nehmlich of the churches: Where two or three are gathered together 2c, item, Christ gives the most high and teach judgment of the churches, saying, Say's of the churches'" (Schmalk. Art. appendix 1. fol. 153 b.) "So a Christian congregation is not the official's servant, nor the bishop's cane-master, that he may say to it: There, Gretha, there, Hans, hold this one or that one in the ban. Aye, yes, be welcome, dear official, in secular jurisdiction, such a thing would have an opinion, but here, since it concerns souls, the community should also be with judge and wife. (Luther XIX, 1482.)" Paul therefore exhorts that, just as that incestuous man had previously been banished by public judgment of the congregation and handed over to Satan, i.e., declared by the common votes of the congregation that he was not a member of Christ but of Satan - so now, in turn, they confirmed his readmission and reassignment by public authority of the congregation and their common vote." (Chemnitz in the Examen of the Tridentine Council g>, 77.) The congregation also sends (in the ban) "not only prayers to God, but also passes a judicial sentence valid in heaven." (Calov Biblia illustr. to 1. Cor. 5, 3)

The knocking spirits.

(kuppln^ Lpirits.)

"Lest he be found among thee that asketh the dead, for he that asketh such a thing is an abomination to the Lord. Deut. 18:10-12.

(Conclusion.)

Against these proofs of mine, one can of course cite some passages of the holy scripture, which seem to contradict. But also these do not contradict with exact consideration.

Job 4,12. ff. (cf. 33, 15. f.) does not fit the refutation. For there it speaks of divine revelations, as well as Ap. 12, 15. speaks of a spirit that does not belong to the realm of ordinary appearances. The appearance of Moses and Elijah on Mount Tabor, Luc. 9, 28. ff. and the apparition of Sani u el in 1 Sam. are apparently more justified.

But first of all, as far as the story of the appearance of Moses and Elijah is concerned, it is in any case something special, from which one does not have to make a rule for ordinary life. Even though the souls of Moses and Elijah appeared without bodies on Mount Tabor, God had a great intention, for the sake of which the ordinary course of events could be interrupted exceptionally. They appeared next to the Son of God, of whom the voice said, "Him you shall hear." It should become obvious that Moses and Elijah had also only taken from Jesus' fullness, that the law and the prophets were full of His spirit and completely one with Him, that hearing Him or Moses or Eliam was only one and the same obedience to God. But to put this unity of the Old and New Testament beyond all doubt once and for all and to prove it,

that his passage Luc. 16, 29-31. is said completely in the sense of the New Testament, - two blessed spirits were allowed to appear exceptionally. However, Elijah and Moses* were taken away from the earth in such a special way that it could have happened already in relation to the transfiguration of Christ. Who can say whether the appearance of Moses and Elijah did not happen already in the transfigured body?

As far as the story of the appearance of Samuel is concerned, Sirach 46, 23. pretends that the appearance was really Samuel. But just from this we take one of the proofs that the book of Sirach does not originate from God. How could it be from God, since it contradicts the clear passages of the Scriptures? For according to the Scriptures, the apparition cannot have been an apparition of the real Samuel. Consider the following reasons and see if you can judge differently according to the Scriptures.

1 God did not answer Saul's questions anymore. 1 Sam 28:6 Should the holy prophetic soul of Samuel have answered the one to whom God did not answer? God had departed from Saul, v. 15. Should not Samuel's pious soul have departed from him from whom God had departed and departed?

The Samuel who appeared, appeared at the command of a sorcerous woman. Will we therefore have to believe that pious souls, even prophetic souls, are not safe from the power of sorcery even in God's hand, not even in Abraham's womb, not even in Paradise? It is written: "Blessed are the dead who die in the Lord. The Spirit speaks that they may rest from their labor." It is written, "No one can snatch his sheep out of his hands." Can it

But blessedness, can it be called rest from temporal labor, can it be called safety in God's hands, when redeemed souls have to serve vanity and obey sorcerers as much as they please? Does not this Samuel of the sorceress, whom Saul saw not at all, but only the woman, say, "Why hast thou made me uneasy, that thou hast suffered me to be brought forth?" - And this is supposed to be Samuel? Nevermore!

3 Samuel, who appeared to Here, speaks to the suicide Saul in v. 19: "Tomorrow you will be 'with me'. So will the holy prophet and the suicide have one eternal lot and one abode? Are they the same people to whom they will both be gathered? Would that be according to the Scriptures?

So you see, dear reader, how little the cited passages prove for the proposition that the appearing spirits are separated souls.

With regard to the alleged appearance of Samuel, one could object that there is another possible explanation, that the Here had no power over Samuel's soul, but that Samuel appeared at the Lord's command against all hope of the Here himself. But assuming that Liese's explanation would be correct, one could not take from it any proof for the sentence that the appearing spirits are separated souls. It would be then, as with Moses and Elias, an exception, which cannot justify a rule. However, this explanation cannot be accepted, because this Samuel actually says in v. 15 that he was summoned by men, that he was troubled. If he had appeared at God's command, he could not have attributed his coming to men without a lie, still less could he have been troubled by God's command.

since the will of God is the salvation of souls. It is also expressly testified in v. 6, 15 that God had left Saul and no longer answered him. How could God contradict Himself - or, if one claimed that there was no contradiction in it, how could He have answered Saul in such a way and under such circumstances that sorcery would be given a kind of honor and God would appear to be involved in it. God Himself would have made His sayings into magic sayings, and He would have had fellowship with the unfruitful works of darkness. But let that be far away!

Here we have arrived at the point where it must simply be stated what the apparitions are that frighten so many people today. It is obvious that they are not angels, because all these speeches up to now did not want to mention angels at all. Angels do not ask for help and their appearances are of a completely different kind. Nor do they find human souls, that's just what we have widely argued so far. That they are based on pure imagination is just as foolish as to claim that imagination and fear cannot see spirits where there are none. It is a consistent statement of all peoples and times that there are apparitions of spirits. Even the holy scripture (Matthäi 11, 26. Ma2c. 6, 49.) does not contradict it. What are they then? Yes, what can they be? Already from the effect one can recognize the cause. Never and nowhere have spirits brought truly good fruits to the world. Where they were received as good, they were followed by countless harmful errors and lies in the spiritual and physical spheres. That is why faithful servants of the holy church are always under close supervision. Therefore, faithful servants of the Holy Church have always been convinced that the lying powers of hell are at work where spirituality is in full swing, that the apparitions of the spirits are devilish spooks, invented by Satan and performed before the poor children of men in order to turn souls away from the truth, permitted by God to punish the godless world with lies and to plague it with shadow works, because it does not accept the simple, light truth in its beauty. 2. Thess. 2, 9. ff. is to be applied.

The noblest teachers of Christianity speak in the same way. The old fathers admit that a departed soul could appear to the living for a special purpose, by God's special sending (Luc. 9, the appearance of Moses and Elijah). But they firmly maintain that the souls cannot appear and return of their own will, - God has prevented the living from learning the whereabouts and condition of the dead from themselves. The holy scriptures reveal to us in clear clarity everything we need to know about the hereafter. They unanimously refer to Luc. 16.

and prove with power that here on earth no separated soul is insane.

Thus, for example, St. Chrysostom (d. 40 A.D.) judges. Chrysostom (d. 407 A.D.), summarizing almost everything presented to you above: "It is not a separated soul that says, 'I am the soul of this and that,' but it is a devil who invents these words to deceive those who hear them. And how many other testimonies could be cited from the writings of the Fathers, which agree entirely with Chrysostom. Also one could mention a whole series of high famous names, which interpret the history 1. Sam. 28. completely in such a way, as you read above.

Martin Luther follows this judgment of antiquity. He says on Epiphany in the church postilion about the walking spirits: "Let walk what walks there. You hear what your God gives you. If you consider all these spirits suspicious, you sin nothing. But if you think one is righteous, you are already in danger of error. Why is that? Therefore, God does not want you to learn from the dead and search for truth. He himself wants to be your living, superfluous, frugal teacher. You shall keep His word. He knows well what to tell thee of the dead and the living, for He knows all things. Isa. 9'

So much for the proof of Father Löhe. In addition, dear reader, listen to the serious divine threat of Isaiah 8:19-22: "When they say to you, 'You must ask the soothsayers and the interpreters of signs who speak and argue,' then say, 'Should not a people ask their God? Or shall one ask the dead for the living? Yes, according to the law and testimony.' If they will not say this, they will not have the morning glories, but will go about in the land, smitten hard and hungry." Thus, according to the word of God, he is an abomination to the Lord who will not see the dawn, that is, the blessed light of grace of the Lord Jesus, but will fall into temporal and eternal destruction, who consorts with the spirits and asks the dead. For whoever does this commits a grave sin: he transgresses the express commandment of God, and despises and denies the Lord Jesus and His Word. Therefore you, dear reader, have nothing to do with the knocking spirits and all such eerie hauntings of hell. Remember, he who asks the dead cannot be saved. But if you have already let yourself be tempted to do so because of ignorance and presumption, then repent sincerely and seek forgiveness for this sin from the Lord Jesus. At the same time, make a holy resolution never ever to fall into this sin again. to consent. Do not be mistaken, God is not mocked. If we sin wilfully after we have received the knowledge of the truth, we have no more sacrifice for sin, but a dreadful waiting for judgment and the fiery fire that will consume those who return. Hebr. 10, 26. 27. If you ask for the law and testimony, the blessed dawn, even the glorious sun of grace, the Lord Jesus Christ will shine upon you, and you will cheerfully despise all other revelations.

F.

(For the "Lutheran.") Assessment.

An address has recently appeared in print, delivered by Mr. H. W. Harkey, D. D., formerly preacher of an English Lutheran congregation in the State of Maryland, at his inauguration as Professor of Theology in "Illinois State University" in November, 1852, and which is entitled "The Mission of the Lutheran Church in America". Everyone who is not only a Lutheran in name, but has a heart for his church, will be eager to know how the Lutheran church should regard this new chair, and whether it may gladly count it among its own, or whether it must regard it as one who has turned against it under the cover of its own name.

Unfortunately, the speech reveals the latter. On p. 27, the author, who claims to speak in the name of the Lutheran Church, says: "We must gain a firm foothold on the Augsburg Confession as a whole, without wanting to bind the consciences of the people by insignificant and individual provisions of it. And p. 18, it is said that the other symbolic books do not cause him (the author) any difficulty, as far as he can perceive in them a correct and faithful exposition and explanation of the doctrine of the Augsburg Confession. Confession in them. If this is already very suspicious, we even read on p. 20 that although in our symbolic books a view of the sacraments is expressed that differs from that of many Protestants and is held by a part of our preachers and laymen, it is as

different from the Roman Catholic view as day is from night and, moreover, belongs to the points on which we have become one in holding different opinions.

Should one think it possible that a Lutheran, even a man who is about to ascend a chair of theology, can make such a speech! Who gave him the right to say that we, the Lutheran Church, agree to hold different opinions about the doctrine of the Sacrament of the Altar and other doctrines, thus also to consider as fellow believers those who do not accept the Lutheran doctrine of Holy Communion? Holy Communion! Mr. Harkey will well know that this is

100

is not true, since all true Lutherans do not recognize as Lutherans those who deviate from them in the doctrine of the Sacrament of the Altar. And how can he still call himself a Lutheran! All the world knows that Luther did not want to accept Zwingli's hand because of the latter's dissenting opinion in the doctrine in question, and that all confessors of Christianity who called themselves after Luther approved this step by their confession in their symbols. Mr. Harkey, however, extends the brotherly hand to Zwinglians, or is one himself - he does not speak about it in his speech - so he keeps it with the Zwinglians and not with the Lutherans.

Of course, Mr. Harkey does not see himself in the unpleasant necessity to admit this; for his standpoint of popular darkness allows him to come to a more pleasant result. According to his statements made in the speech, the Lutheran Church is a community of people who profess Christianity, and who are neither Roman Catholics nor nationalists, nor Calvinistic predestinarians nor Arminian deniers of all true religion, who call themselves Lutherans, as a rule, because they are descended from Lutheran parents, and who have become one among themselves in allowing themselves freedom in their religious convictions. Yes, on p. 22 ff. even what men like Gesenius and Ewald, Bretschneider and de Wette and others have written, some of whom were more or less coarse nationalists and did not even belong to the Lutheran church in name, but to the united church, is put on the account of the Lutheran church. On the basis of such a definition of the Lutheran Church, of which, of course, we believe, every insightful and well-informed layman, even in other confessions than the Lutheran, would be ashamed, Mr. Harkey can go hand in hand with Zwingli and still be a Lutheran.

His view of the nature of the Lutheran church is consistent with the statement on page 17 that the church may not discipline any of its members for holding views that deviate from its expressed opinion, provided that such views do not affect what the church considers to be the basic doctrines and life issues of Christianity. Here the simple-minded reader asks, where and when has the church expressed opinions? We know of confessions and confessional writings of the church, but not of opinions and opinion writings of the church; and the confessions contain precisely what everyone believes, or must believe, who wants to be of the Lutheran confession and belong to the Lutheran church. And what does the Lutheran Church consider to be the basic doctrines and life issues of Christianity? We have always meant, certainly, what it has included in its confessional writings; for Why else should she profess it before the whole world? Mr. Harkey must of course think that the Lutheran church theologizes in its confessions like a learned private person, and moreover, in the confessions - for where else should this be found - the doctrines of the Lutheran church are stated, which one need not accept, and yet can be a member of the Lutheran church. But in order not to mean this, it is not even necessary to have read the confessions of the Lutheran church, but only to assume that they are not completely unreasonable. Mr. Harkey, however, here attaches to the Lutheran church a contradiction with itself. According to him, the church should say: by the fact that one accepts this and that doctrine, one should recognize that he is a Lutheran, and distinguish him from non-Lutherans; but whoever does not accept this and that doctrine is also a Lutheran. Of course, Mr. Harkey would not do this if he did not imagine that he could compare. As proof of this, consider the words p. 17: "I say to everyone who truly loves the Lord Jesus, give me your hand - I am your good man. I do not ask you to be of my opinion, especially in unessential things. - Hereafter Mr. Harkey admits that people can disagree and remain disagreeing about essential points (if he says "especially unessential") of the Christian religion and nevertheless truly love the Lord Jesus, also that one can disagree about essential points, and yet be one another's brother (i.e. here nevertheless: in all at least the essential points united).

In order to maintain himself in popular obscurity, Mr. Harkey then invokes the fact that the Lutheran Church itself insists that freedom of conscience and the free exercise of one's own judgment in matters of religion are natural and inalienable human rights, which no authority, whether secular or ecclesiastical, can exclude, as if, because the Lutheran Church cannot naturally force belief in its doctrines, nor does it want to, it also could not and should not say: Whoever wants to belong to us must believe as we teach; otherwise either not come to us, or go out from us as a religious community.

Thus, persons who, according to their intellect, could be, if not of unusual, then of average stature, become dwarfs. This is the natural punishment for wanting to be great in the world and to count for something, even letting flesh be their arm. Mr. Harkey also wants to be considered something by other denominations, and to find support among them in his entrepreneurs. That is once decided, therefore the poor mind must not speak anything against it, but must throw itself at the feet of the will.

But what about the conscience?

It will not be enough in that day to have said "Lord, Lord," or to have cast out devils, but to have meant Christ and not oneself, and to have gone through good and evil rumors with Him.

Therefore, as things stand now, we cannot thank God for the establishment of that new chair of theology, but only ask Him to protect all concerned from eternal harm.

Bethany, January 3, 1333, To the Worshipful Mission Commission of the Missouri Evangelical Lutheran Synod.

Honored and beloved brethren in the Lord,

As I have seen from No. 3 of the "Lutheraner's", my last letter of Sept. 15 of last year has reached you correctly. - Here I take the liberty of presenting you with a short report on our mission here. We are indeed much too short of all the mercy and faithfulness that the gracious God has so abundantly shown us in the past year; and to Him alone all thanks are due for the promotion of the work of our hands, His holy work, for which He has shown Himself unselfishly. To Him alone is due all thanks for promoting the work of our hands, His holy work, for which He has graciously used our poor hands, even in the past year.

If only a year ago I had to write to you that "the old pagans, with a few exceptions, still continue in their traditional way," I can now tell you that the power of paganism is completely broken, that actually only one family still lives in the traditional way; all the Audern are on the way to becoming Christians, or have already become so. Would to God that I could say that the power of

Methodism as well as that of paganism is broken! But the raging of these enemies of ours is still the same, and it is a wonderful counsel of God, according to which he gives these enemies of his - for these are obviously the Methodists with whom we are dealing here; about others, as about the children of God hidden among them, we do not judge; - that he gives these enemies of his such great power to counteract the spread of his kingdom, and to be constant tempters and seducers to those who are on the way to salvation. For the fact that there are still pagans here at all is entirely their fault; and the fact that the young Christians are so slow on the path of sanctification, that they have not yet matured into a manly being in Christ, is again largely their fault. For what kind of fruit can be expected from a noble seed planted in even the best soil, if it is not left alone for a single day, but is constantly rooted about by wild sows, and the germs that are just beginning to grow are eaten away? But that is really what the Methodists are doing here, in that they are

nor rest a day, as the heathen themselves testify, but constantly blaspheme not only our persons, but also our ministry, and the word of the living God, which we preach, in the most atrocious manner. The poor Indians must be kept in constant fear, and their natural distrust of all whites (the Methodists fighting against us are mostly Indians incited by the whites) must be kept in constant activity, if we are constantly presented to them as the most miserable liars and cheats, who would not only cheat the Indians out of their land, but would also send them to war with Germany in the near future 2c. 2c. And yet they must always worry about surrendering completely to the influence of the Word of God when this same holy Word of God is presented to them as false and lying. How much seduction lies in the fact that these people, who are by nature quite materially minded, are constantly preached all the kingdoms of the world and their glory, all the honor and love of the whites, all the favor and help of the authorities *), all the material advantages in general, while we can only hold up to them the cross, disgrace and persecution on earth, and, which they find so difficult to rise to, like people in general, the glory and eternal bliss in heaven. What power, finally, for these timid minds also lies in the fact that the large number of Indians in other hordes already belong to the Methodists, among whom our Indians partly have their relatives, by whom they are diligently visited, while we stand here as without any adherents; in that our blessed connection with our dear Lutheran Church, as with the venerable Synod, comforts us well. Under these circumstances, it is certainly not surprising that the Methodists, so powerful of all earthly advantages, have snatched 3 church members from us at 3 camp meetings. (One member of these 3, however, has repeatedly declared that he is unspeakably sorry to have separated from us, and only real fear keeps him from openly returning to us). One must rather admire the power and grace of God, which has nevertheless preserved us, and also, for the circumstances, very abundantly increased.

In the past year, 15 souls from the Gentiles were again added to our Lutheran group in the Church of God through holy baptism. Among them are: a grandmother and a widow. Among them are: a grandmother and widow, a couple of married couples, also grandparents, a couple of young married couples and a wife, who was baptized.

*) The agent of Indian Affairs at Detroit, under which department our Indians come, is a Methodist preacher.

The man on the way is to be followed. The remaining nine are children of different ages. Besides these, 2 children of Lutheran Indians were baptized, and 4 children of the English family living here, whose parents do not belong to any church. In addition, one boy, baptized by the Methodists, was solemnly received into our church. So that the whole increase in this year consists of 22 souls. The whole Lutheran group here, gathered from the Indians, now counts 58 souls. Certainly a rich and hopeful waizenfeld on such thorny ground! Praise and honor to the Lord our God alone, but also to Him forever! Help us now, dear brothers, to ask God to give us grace to gather all these souls as full sheaves into His heavenly barn, as we confidently hope from 6 who have already gone home.

But so that this may happen all the better, so that the gathered group may attain the right joyfulness and independence in the Lord and also the still shy outsiders may gain confidence to follow the Lord joyfully: I take the liberty of putting some requests to your heart, which you want to grant to your missionaries. Since these do not go beyond the content of the "Instruction for the Mission Commission 2c." as it is written in the 1st Synodal Report of 1847, pages 14 and 15, I hope that they will be granted all the more.

As far as your missionaries are concerned, I humbly ask you not to limit your activity to receiving the reports of your missionaries and providing the means to the best of your ability, but to enter into written fraternal communication with them, so that in the living, strong consciousness of membership and unity with the church and synod, they may all the more joyfully confront the great multitude and power of Methodism. Stand by them, as the Instruction puts it, "with counsel and deed in a fatherly way! You yourself know quite well that this station has never received a line from you, the Missionary Commission, by which its workers would have been advised, encouraged and otherwise strengthened by the consciousness of unity with you. And yet it is now almost 4 years that this station belongs to the Synod; the instruction requires it, the officials who resigned in 1850 have especially recommended it to their successors, and it has been repeatedly requested from my side, initially in every letter. - I do not make this request for myself, as you know; for it pleased the good Lord to call me to another people. I do it, however, for my successor, who will be especially in need of your loving, brotherly and fatherly touch, advice and encouragement; I do it for yourself, so that you may have ever greater joy in this station; I do it, finally, for the collected and still

I am here to guide the little group to be gathered here, so that it may be strongly guided and promoted in all ways in its growth to manhood in Christ, and for this reason I also do it with joy and confidence.

2) Regarding the Lutheran flock gathered among the Gentiles here, I ask, in the words of the Instruction, "to supervise the mission stations and, if possible, to visit them, either personally or by deputies," and add, "at least once every year. I cannot urge you enough to do this, dear brethren! And what drives me to do this is, on the one hand, the great influence of the power of Methodism on the so timid and easily seduced Indian souls; on the other hand, however, also the apparent detachment, incoherence and abandonment of your missionaries and of the church which they are trying to build here. I do not think I need to penetrate you with more words. The love of Christ, which urges you to embrace these young, tender, still weak Gentile Christians with special love, is alone, but is also perfectly capable of making you willing and skilled for this admittedly arduous, but for Christ's sake nevertheless easy and sweet official calling (as a mission commission).

However, so that this request does not appear as something new and even improper, by which the missionaries only wanted to throw the burden of the profession on other shoulders, and also to prevent the suspicion, as if your missionaries were seeking the help of external means, which only the preaching of the cross should accomplish; allow me to remind you of the practice of the brotherhoods, from which we could still learn a lot, as far as mission is concerned. In the middle of the last century, during their blessed missionary activity among the Indians, which was so rich in wonderful experiences, the Brethren never left their missionaries alone in the work of converting the heathen, but had them visited, supported and encouraged in their work very often by Count v. Zinzendorf, as well as by Bishops Spangenberg, Cammerhof, Joh. v. Watteville and others. And these bishops not only gathered and organized the Indians baptized by the missionaries into Christian congregations, but also visited the heathens through many arduous journeys, preached to them, concluded treaties of friendship with them, and thus facilitated the missionaries' entrance to them, as well as their influence on them, in every way. In this way, of course, the accusations against the missionaries (then they too had to bear their fair share, and partly the same as us, in that they were also charged with sending the Indians to Germany and

selling them as slaves. - See: "History of the Mission of the Evangelical Brethren" by Loskic p. 222-) no such power over

the minds of the poor Indians. - And if one does not want to accept the example of the brethren as normal, one will certainly take that of Scripture for it, and it also teaches us that Peter and John were sent there to strengthen the young believers from the Samaritans; and that Peter later went all over the world to visit and strengthen the little ones converted by others, 8, 14. ^ctor. 9, 32.

Finally, I ask you to take care of the school during your visits to the mission stations, i.e. to examine the children as well as to encourage the parents to send the children to school diligently and regularly. In the association of the missionaries you will then find out best how the school is to be raised and how the parents as well as the children can be made really keen on it. - There is a young man of about 17 years here who no longer goes to school because he has to hunt for his mother, a widow, as well as for himself, but who comes here every evening to practice reading the little book we have provided. He has made such noticeable progress in a short time that, both in terms of his ability and his zeal and pleasure in God's Word, he arouses in us the hope that he could be trained to become a capable national servant if he were properly handled and an ecclesiastical consciousness awakened in him. And this can again only be done by demonstrating to him the connection of the mission here with the church and the synod, i.e. by deeds and not by words alone. For Indians, especially those newly torn out of paganism, want to be handled and treated differently than Germans who were born and raised in the church.

Do not despise these requests, dear brethren; they may well be the last from me. - And I can say that they are well considered, often thought out, and based on experience.

Finally, allow me to present two proposals both to you and through you to our dear Synod.

I. The staff of the Mission Commission, at least the president and secretary, should live in Michigan. I am convinced that the Commission will never fulfill its task, never become what it could and should be for the Mission, if its members live scattered hundreds of miles apart and hardly see each other once in the whole year. The task of the Mission Commission requires that its members could often consult orally and consider the welfare of the Mission. Only then can they visit the station regularly, and at times of special need they can also appear at the station in person at the request of the missionary, which can often become urgently necessary. While at such a distance

It is true that one or the other member of the Missionary Commission never hears, sees, or learns anything about the mission of the Synod; and that the whole activity, as a member of the Missionary Commission, consists in signing his name once a year. - —

II The matter of the mission would not like to be postponed until the last session of the synod, because then there is so little time that almost nothing more than the accounts can be presented. It is certainly very necessary that the whole synod carry the matter of the mission on its heart and help to discuss it. But this will not happen until the whole synod has a more detailed knowledge of the mission, for which, of course, one or two meetings and not just so many hours are necessary. In the first days of the meeting there would be enough time for this, while in the last days the business naturally piles up. The Brüdergemeinde has held synods especially for the mission. Only with a more exact knowledge of the mission can the synod also carry it intercessorally on its heart. For how should anyone feel urged to intercede for something of which he knows little or nothing? Likewise, only then, both by the pastors and by the present delegates of the congregations, will the procurement of the necessary means be taken care of. For how are the pastors to retain the courage to ask, and the congregations the joy to give, and how are this courage and joy to be increased, if they hear as little as the good Lord has blessed their mite? If at the synodal meetings the mission is treated so cursorily and so coldly? - —

So then, dear and honored brothers! I would have presented you with the petitions and wishes that my heart has long since harbored. I have no doubt that you will willingly open your ears and hearts to them, and will take care of this poor, abandoned, deceived, and trampled bunch here with Christian love and care, and thus become helpers of their joy, both here on earth and one day over there in blessed eternity.

And so I remain, dear brothers, united to you in the Lord, and sign with heartfelt love and esteem and with the greeting of peace
Baierlein.

Invitation

to the subscription
on the following new book:

The martyrs the Evangelical - Lutheran Church-

It is well known to every Evangelical Lutheran Christian how many difficult struggles and sufferings, how many tears and blood it took until the work of the Reformation was carried out victoriously and until our fathers had to accept the long longed for religious freedom. For when God had his servant Dr. Martin Luther proclaim the dear Gospel again purely and loudly, the pope, emperor and the whole world rose up with all their power to destroy the truth. But what did our faithful ancestors do? They did not retreat and did not waver; they remained faithful to the Lord Jesus even unto death, they joyfully confessed His word before all the world and sealed the Evangelical Lutheran doctrine with their blood. Thus thousands and thousands have died for the Gospel; and not only men and young men, but also women and virgins, even children of the tenderest age have attained the beautiful crown of martyrdom.

For this reason, the Evangelical Lutheran Church has always held the memory of its martyrs in high esteem. Luther himself set a good example by carefully describing the martyrdom of the faithful confessors and making it known in print. Dr. Bugenhagen, Dr. Rabus and others followed him in this.

But those older books of martyrs have perished in the course of time. How can we now tolerate that the memory of our dear martyrs also perishes with it? Nevermore. We would only deprive ourselves of a great blessing. For the holy martyrs give us a splendid example which spurs us on to all Christian virtues. They were merciful and mild to all people, they forgave their enemies,

they prayed for their murderers, they persevered in faith and love firmly and steadfastly to the end. Their story is also very instructive. It proves to us in the clearest way that the pope, who hated and persecuted the gospel so fiercely, is the Antichrist prophesied in the Holy Scriptures, and that the Roman Catholic Church, which shed the blood of the holy confessors in streams, is the antichristian Babel and the great red whore, who is drunk with the blood of the saints and the blood of the witnesses of Jesus. Rev 17:6 And finally, according to the word of God, there is nothing that strengthens the faith and awakens the courage of holy witnesses like the reading of these holy martyr stories.

Those martyrs were weak people like us and yet! - what miracles they performed in the power of God! For the sake of Jesus they joyfully gave away the dearest things they possessed on earth; they rather endured the most outrageous tortures than deny even one letter of the divine word; as chivalrous fighters they faithfully followed the Lord Jesus through prison, disgrace and torment, through fire, water and sword; they thanked the Lord Jesus that He made them worthy to die for His sake and praised Him to the last breath. So heroically they fought for the pure doctrine of the divine word and for freedom from papal heresy.

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and tyranny, and that we too have the best of these glorious goods, we owe, next to God, to those holy martyrs.

The undersigned therefore believes that he is doing his brethren a service by deciding, on the advice of his friends, to describe and publish, with God's help, the martyrs of the Lutheran Church, their circumstances, confessions and sufferings, according to good sources. The plan of the book is as follows. It will be published in separate booklets of 50 pages in good print, on strong white paper with colored covers. The last issue will contain a short history of the spread of the Reformation in the various countries of Europe, as well as the preface. If the work receives the necessary interest, an issue will appear about every two months. The printing and layout of the book will be done by Mr. Niedner in St. Louis.

All Evangelical Lutheran preachers in the United States, as well as all friends of this enterprise, are authorized to collect subscribers thereon. As soon as 1000 subscribers can be found to cover the expenses, the printing of the first issue will begin. The price for a single issue is 15 cents. Whoever subscribes to the first 5 issues will receive the issue for 10 cents. Subscription collectors get the fastest copy free. When the first issue is printed, it is immediately sent to the respective subscribers, who then send in the money for it.

Letters are requested at the address: Rev. H. Fick

Bremen, neür 8t. Bouis, Uo.

Hermann Fick.

Franciscus Alardus,

the Oldenburg reformer.

Franciscus Alardus was the son of rich and respected parents in what is now Belgium. The other sons had taken up a civil business, but Franciscus, the youngest, was to enter a monastery according to the will of his parents. He did so, and distinguished himself by his piety and knowledge in such a way that he always had to preach the Lenten sermons, for which only the most capable were taken. This was in the famous great trading city of Antwerp.

Once it happened that a merchant from Hamburg was also in the church. Although he had converted to the Lutheran doctrine, which had just arisen at that time, he was warmly edified by the sermons of the young monk, and he was sorry that such a pious soul should remain stuck in the errors of the papacy. He therefore sought an opportunity to speak to him once. Although this was very difficult, he succeeded one day, when he took the young monk with him to his hostel, locked his suitcase out and showed him Luther's writings. They talked for a long time about the new teachings and the merchant asked him to come back more often. Franciscus gladly did so and read the books he was not allowed to take with him to the monastery until the merchant left. When he returned to Antwerp after a year, the first thing he did was to call on his young friend; and how great was his joy when he saw that the same had turned out so well. He told him that he would now take the last step and publicly declare his support for the new doctrine, and he said that he would continue to provide for his livelihood. Francis agreed and, as they had agreed, arrived in the evening at the merchant's inn, changed his clothes there, and went with him to the ship, which sailed that same night. - In the monastery, however, they waited for Francis one hour after the other and could not understand why he, who was usually always the most punctual, was not yet back. The abbot, however, who had to suffer him well, said that they should only go to sleep and leave the gate open for him. When he was not there the next morning, the whole monastery was in an uproar. Some thought that something had come to him, others that he had left with the ship of a Hamburg merchant with whom he was supposed to have been seen. - A ship was immediately fitted out to catch up with him, but he had already gained too much of a lead, so the ship had to return to Antwerp without having achieved anything. The merchant, however, arrived happily in Hamburg with his young friend, took him into his house, taught him and then let him travel to the high school in Jena, where the pure teachings were best taught at that time. When he had been here for two years and had been properly encouraged in his faith, the money that the merchant had sent him for his upkeep every half year failed to arrive. He got into the greatest trouble, wrote one letter after the other, but received neither money nor an answer. He then heard that the merchant had died of the plague. Since he saw no possibility of saving himself from starvation in a foreign country without friends and relatives, he decided to go back to his parents. After many hardships he arrived at their house. But what a welcome he received! - "What," cried his sister when he made himself known, "the heretic!" - Even his own mother did not want to know anything about him and reported him to the Inquisition, which is the name of the religious court. So he was immediately bound by soldiers and imprisoned on a high tower in the fortress.

The rumor that the escaped monk had been found spread like wildfire through the city. Whole crowds besieged the tower and would have liked to tear it apart with their hands. The servants of the Inquisition now tried everything to dissuade him from his faith, but it did not help them. "I know in whom I believe," he said, "and on him I will die." When they saw that all means were in vain, they decided, in order to avoid a tumult in the city, to kill him by poison. So he had to drink a cup full of poison, which he did with firm courage. Then he lay down to await his death. The jailer closed the door again and left with the executioner who had brought him the poison; but Alardus, after lying there for a while, became so thirsty that he could stand it no longer. So he got up, looked through a round hole that was in the wall instead of a window, and looked straight at the moat that flowed under the tower. He pondered back and forth how he was going to get some of the water. Finally he took a string that he happened to have with him, attached it to his round fur cap, lowered it into the water and happily pulled it up full of water. Here he drank all the water in one go, but it made him so sick that he threw up a lot. After that he became quite weak and stayed like that all night. - The next morning the jailer was astonished to find Alardus still alive. Then the executioner and everyone with him believed that this was not right, that Alardus was a sorcerer and in league with the devil. The people's anger now rose even higher; it was decided that he should be burned alive, and his own mother offered to have the wood led to it. This was done the same day, and every time the carter passed the tower, he had to call out in a loud voice, "Francis Alardus, this is the first load your

mother sends!" and so on until the seventh and last. The next morning the execution was to take place. There in the night he threw himself down and prayed: "Lord Jesus, if you want to save me, show me a way. When he had prayed this and many other things, the moonlight shone through the round hole in the wall. He got up and went to the hole, but it was too narrow, and when he looked out he shuddered at the depth. But what should he do? He pondered back and forth, undressed completely, cut up his clothes and tied the long pieces together so that they became a kind of rope. He attached this to an iron ring, forced his way through the hole with all his might and let himself down on the rope. But he had hardly reached the halfway point when a knot gave way and he fell into the depths. - Here he would surely have been crushed if he had not fortunately fallen into a cloak. No sooner had he recovered from his fright than he set out to save his life, no matter what the cost, for he believed that God still wanted to use him for something.

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When he came to the city gate and wanted to go out, since it was still open, the guard was so frightened by his appearance, since he was completely covered with muck, that she thought it was the devil, threw away the rifle and ran into the guardroom. Thus Alardus happily got out of the city, with the greatest effort he now dragged himself to a small wood. Here he made himself a pile of leaves, covered himself completely with them and, tired partly from the effort and partly from the heat, for it was summer, he fell into a deep sleep. - —

When the executioner came into the tower the next morning, he was petrified. Now he was sure that he was dealing with a sorcerer. But the incident with the shield guard had become known in the city, and immediately all the warrior servants in the city were sent out to hunt Alardus. But while they searched the whole area, Alardus slept quietly and safely all day, and was only awakened in the evening by the barking of a dog that stopped by him. With horror and dismay he heard horns blowing, and suddenly saw himself again in the most terrible danger. Then he began to tremble and almost died of fright; then he prayed again, but could say nothing more than: Lord Jesus help! Immediately he heard two men coming, one of whom said: "Here he must be, my dog barked here. Oh, said the other, let's just go home, we won't find him. I haven't had anything to eat all day, I'm all miserable. Me too, said the other, we just want to go home, and whistled to his dog so that he went away from Alardus. So he was rescued from the hands of men and praised and thanked God. - After that, when it had become completely dark, he set out on the great country road that led to a village where another sister of his was married and had an inn. On the road he met another wagon loaded with grain, which wanted to drive through the night. He asked the wagoner to take him on the wagon, because he had fallen among the murderers.

So they came to his sister's house, where the carriage stopped. Here he went in and made himself known to his sister. She cried out, "What heretic!" and wanted to make a noise, but her husband calmed her down and said that she herself had only shame and disgrace from it, and that they would rather give something to the wagoner so that he would take him across the border. So they gave him good food and drink, and that same night Alardus crossed the border. When the waggoner finally left him, he had to struggle his way through and so he came back to Germany. He wanted to go to Hamburg. But when he passed through Oldenburg, there was great excitement among the people. Everyone wanted to accept the new doctrine and had no one to teach them. Then Alardus stood up,

preached about the right faith in Christ and that faith alone makes blessed, so powerfully that everyone was moved by it and many believed. When the prince of Oldenburg heard this, he summoned him and had him tell his whole story and made him his general superintendent. As such, he introduced the Lutheran faith throughout the country and died at a ripe old age. The Lord's blessing also rested on his descendants. Another great-grandson of his was also superintendent in Oldenburg and wrote several good books. This is the story of Franziscus Alardus. Des

Lord's counsel is wonderful, but he brings it out gloriously." Isaiah 28:29.

(Volksblatt.)

Held

For the burned Lutheran family at Bethany; from the parish of Mr. Pastor Sievers at Frankenlust \$10.50 and more clothing; from Mr. Pst. Röbbelen 82.00; from his parish at Frankenmuth \$1.00 and 5 bushels of potatoes; from Mr. I. Geuder at Saginaw, 10.50; from Mr. Strib at Saginaw \$1.00. May the Giver of all good gifts abundantly bless each of the kind givers, and may these gifts of love also contribute to the furtherance of His work of Guadalupe among this poor people; Amen.
Bethany, 3 Mar; 1833

850.00 Request of the blessed Jo b. ^T rie r, a member of my congregation, to this seminary, received.
Fort Wahne, March 8, 1853.

Baierlein.

Dr. W. Sihler, Pst.

Receipt and thanks.

87.00 by Mr. Pst. Hattstädt from his parish in Mouroe for my support, I hereby certify with thanks.
May the merciful and compassionate God bless the generous givers for this deed of theirs, both with temporal and eternal goods for the sake of His Son.
Johann M. M. Moll.

Sophomore at Lutheran Prcd. seminary at Fort Wayne.

Warmly thanking the benevolent donors and wishing God's rich blessing, I hereby certify to have received the following funds:
by Mr. Barthel of Mr. Jobanniug at Wa- terlow, III. H3.00

" from Mr. Horn the same 1.00
" Birkmann from the church there 4.00 I. A. Hügli.

From the parish of Watclow by Mr. Pst. Birkmann received 85.00; from Pst. St. M. 15.

Grüber d. young.

Get

a. to the Synodal Treasury

from Mr. Pst. Sommer \$1 .00

b. to Sy n o dal - M i s si on ö - C a ss e:

from the parish of St. Louis .45

" " " of Mr. Pst. King in La-

fayette, yes.

2.50

" Mrs. K.

1.00

" Mr. Weil, through Mr. Pst. Sommer

.00

c. for the maintenance of Concordia College: V LLub.

ü. for poor students and pupils i n C o ncordia Col leger

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Friedr. W. Barthel, Cassirer.

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d. 7. u. 8-Jahrg. die HH. Heinr. Heinz, Heinr. Schmidt d. 1. half of the 9. year. Hr. Pst. Sommer (5 Er.) d. 2. " " " Hr. Friedr. Mciscl and Heinrich Niedert.

the 9. yearg. the HH. Moritz Brück, H. Bäpler, Bauer oder Brauer, Beiswängcr, Joh. BrinS, Pst. I. G. Bvhm, I. R. Drege, M. Friedrich, Chr. Goerß of Walmo, W. Harmeyer, Franz Hampe, Win. Heck, Paul Hosmann, Kleppisch, Fried. Krückeborg, Heinrich Laging, Fr. Louis, Chr. Leutner, Fr. Leutner, Pst. C. Mayer, I. H. Müller, Niklas, Heinr. Rahe, D. E. Nadecke, Fr. Radecke, Pst. Jos. Ritter, H. A- Siek, I. G. Ströbel, C. Schwab, C. Schulz, C. F. Sckable, C. Salzner, A. Wilremuth.
d. 1. half of the 10. year. Hr. Heinrich Niedert.

Mailbox.

From Mr. Pst. F. Eppling received H 15.00 for books.

Books and pamphlets

Third volume of the 1816-47 Lutheran. no. 8 -20 .. .50 Lutheran (The 1st and 2nd volumes are out of print.)	50	Conversations between z w c i Lutheran a h ern on Methodism, (in pamphlet form) 1 piece 5.
Lutheran Synod of Missouri, Ohio, et al. St. 5. Second, Third, Fourth, and Fifth. t e r Synodalbericht derselben Synode, jeder 10. Kirchen -Gesangbuch für evang. luth. Gemeinden, verlegt von der hiesigen evangel. luth. Gemeinden U. A. Conf. in gepresstem Leder- baude, das Stück 75.		The dozen H8.
100 pieces A62,50. The same in smaller format, the piece 50.		The dozen Z5,25: 100 pieces K 40,00:
Dr. Martin Luther's Catechism, unaltered reprint10.		In the dozen cl.
A B C book, and in geböriger step sequence arranged Uebungsstücke u. s. w>, published by our synod 10.		In the dozen H 1M.
Johann Hübner's Biblical Histories. New York edition, in detail - .. .25.		By the dozen tz2M.
Dr. Martin Luther's interpretation of the 90th Psalm. Psalms, broschirt and trimmed .. .15.		By the dozen K3M.
In dozen Kl,50. book of sayings to the kl. catechismus Lutheri Pastoren m Missouri gewecktenen Schriften 15 Lettera dñi Martin Lutheri letter of 1525 to the council of Prague in Bohemia, concerning the appointment of church servants, translated from Latin by Paulus Speratus 10 Timotheu s. A gift for the Confirmirte Youth. Edited after Hiller, hardcover . 35.		In the dozen 21,50. the pastoral letter of Mr. Past. Grabau zu Buffalo v. J. 1840 nebst den zwischen ihm und niedrigeren edges 30.
Sermon preached on Easter Day, 1851, at St. Louis, Mo. by Pros. E. F. W. Walther His sermon on 1 Thess. 4,1 - 7, r The exhortation of the holy apostle. Apostle to become more and more complete 5.	5.	15.
(Both sermons are printed in the "Lutheran" besouders) New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg editions, in ordinary binding with the Psalms 20. ditto without Psalter 15. in gilt edges 30.	5.	5.
28 confirmation bills with Bible verses and song verses, ingl. with biblical pictures and marginal drawings; lithographed and published by Leopold Gast		.
16 baptismal certificates with Bible verses along with such images and marginal drawings; lithographirt and herausgcgen by Gast u. Brvther ..		.
Melodies of German church songs according to Dr. Friedrich Layritz Years 1850..... 40.	25	\$1,00.
		Appendix to this 15. The same with the appendix 35. Leipzig Evangel Luther. Missionsblatt from

Printed by M. Niedner/

North - corner of the third and Chestnut - Street-

Volume 9, St. Louis, Mon. 12 April 1853, No. 17.

Extensive tabular overview of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine. Teachings of Pastor Grabau.

II.

From the church.

19. "But that it is permitted to Christian church members of all classes in Christian order, (the word "permitted" was also printed by Grabau with a blocked font, to indicate that even this, which he wants to concede herewith, is not an actual right of Christians, (Grabau also had the word "permitted" printed with a blocked scripture, indicating that even this is not an actual right of Christians, but a privilege given to them) "to take part in discussions and questions from God's word, to listen, to ask questions, and to let them be resolved by God's value, and thus as co-negotiating witnesses" (i.e. not as co-judging and deciding assessors of the synod) "to be convinced of the conferring and synodical honesty of the preacher. (the preachers are therefore really only the "synodists") "and to consider something good with the same out of Christian conviction, that is certainly clear from Ap. 15, B. 1-21. Therefore the pastoral letter says quite correctly" (so Grabau himself adds), "the congregation should not pronounce the (public) verdict, but turn beforehand by writing of the church leaders to one or more pastors of the church and present the matter according to the truth (Act. 15); these should then ask the accused pastor 2c. You shall therefore leave the judging of doctrine to those to whom it belongs according to the 28th article of the Augsburg Conf. Conf." (Second Synodal Letter. p. 111. 142.)

20] "It is erroneous for them to assert that in cases of knowledge, when the application of the Word of God to certain cases is doubtful, the decision belongs to the church. Since

Doctrine of the Roman Church.

II.

From the church.

19 The papal theologian Herding wrote against the Protestants: "Do you want this, that the common people are drawn to the general concilia? And who belongs to the people according to you? For example, innkeepers and shoemakers, fiddlers and pipers, such people are your church servants? What on earth are these poor wretches doing there? For there one neither drinks, nor cobbles, nor fiddles, nor whistles." (*Confut. A polog. part. 6. c. 8. cliv. 3.*)

Bellarmin also writes: "Deciding what to believe and do in congregations is the actual office of pastors. For to pasture is actually to teach, and to teach in such a way that others are required to believe. Jer. 3, Ephes. 4. but the laity are not pastors!" (*Lib. I. de concil. c. 15.*)

The Cardinal de Turcremata (Torquemada) writes: "Learned men, whether secular or religious, who are not prelates of the Church, are called to the Council. . those learned men (however) who do not administer the episcopal office have only an advisory, but the bishops alone a decisive voice," (*Lib. 3. eccles. c. 14.*)

20 "We have shown that the judge of disputes is not the Scriptures, not the secular princes, not private men, though they may be pious and learned, but the

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

From the churches

19 Thus Johann Gerhard writes: "Not only the bishops and church prelates have the right to decide in concilia, but from every class of people godly instructed people can be chosen, who are sent to the concilium and freely hand over their mischief to you at the same. . This opinion of ours we confirm 1. to the form of the apostolic council at Jerusalem. Ap. ch. 15, 6. 22. from which it is concluded that not only the apostles but also the presbyters were present at this council, and that the whole church, together with the apostles and presbyters, had the decisive vote ... 2 From the nature of a concilium. A general council represents the whole church. So there should be present in it some of every kind and of every class of men. . 3) From the duty of godly Christians. The cause of faith is common to all Christians and concerns all ... 4. From the example of the ancient conciliar churches. At the conciliar meetings held in the early church, not only presbyters, but also princes, senators, judges, and other laymen were present, and not only this, but also gave their judgment, signed, and joined in the decision." (*Confess. cath. fol. 682. 83.*)

20. "Christ gives the supreme and final judgment of the churches, saying, Say it of the churches Matth. 18, 17." (Schmalk. Art. appendix.) "When Christ commands that the disputes, so among and by private persons

According to the **teachings of Pastor Grabau**, it is a dishonor to the great God to make the application of His holy word doubtful, and then to seek the removal of doubt not from God, His word and preaching ministry, but from a congregational meeting. (Derslb. p. 16.)

A distortion. Objection with injustice. Fr. Grabau accuses us here of treading too closely with that principle of the power and authority of the Word, since it is not a question here of an alleged ambiguity of the Word, but of whether, for example, if the preacher declares something to be sin or false doctrine and the accused cannot be convinced of it from God's Word, he must nevertheless rest in the decision of his pastor or not. If, for example, the preacher declares something to be sin or false doctrine, and the accused cannot be convinced of it from God's word, he must nevertheless rest in the decision of his pastor, or whether the matter should not then be brought to the whole congregation, which then naturally has the final decision with its pastor (or pastors), which of course can only bind the conscience if it is taken from God's word. It also goes without saying that the congregation owes the matter to other orthodox bodies if it cannot agree on it itself on the basis of the divine word.

21 "It is erroneous for them to teach that the congregation with its preacher has the right to make public confessions of faith. (Same p. 16.)

22: Father Grabau rejects the sentence: "The preachers of the unchurched church have a false confession, false communion, but - yet they are still in the right office, are still servants of Christ, as long as they only do not say, we are assembled in the name of the Prussian king. (Second Synodal Letter p. 124.)

(23) "But the power of preaching, binding and loosing passes by proper means from the gospel of the mouth of Christ into the mouth of apostles, prophets, pastors and teachers. And so it comes forth as an office or church power in daily exercise, and then the name "church power" is used in no other sense than as an official name of certain persons in the church." (Inform. I, 85.)

Teachings of the Roman Church.

Church prelates." (*Bellarminus Lib. 4. as Rom. Pont. c. 1.*) "Matth. 18. says: "If he does not hear the church, let him be to you a heathen and a publican." But by the name of the church must be understood a prelate or an assembly of prelates. So the final judgment is up to the pastors." (Same o.) "It has not been considered good that a layman should have power to decide anything in the church, leaving him the necessity to obey." (Papal Law, Cap. *Non placuit caus. 16.* 7.)

The Jesuit Laurentius Forer of Dillingen wrote in his *Compendio Pacis*: "The Augsburg Confession cannot be a symbol or confession of faith. Confession cannot be a symbol or confession of faith, because it is a public confession of faith, by which all Christians are recognized in all places of the world." The Augsburg Confession, however, has been delivered at Augsburg by a few persons. (p. 40.) To this, the old Lutheran Hohe von Hoenegg replies in "Verteidigung des Ev. Augapfels." Here the difference between the *Symbols oecumenicus* of general confessions of faith and between the *Symbols particularibus* or special confessions, which are directed to certain countries and persons and yet are so designed that everyone is free to accept them and to profess them, is not taken into consideration. (S. 42.)

The Benedictine Virgilius exclaims to the Lutherans: "Since you cannot have the (true) Church without us, how can you have the proper calling and ordination of the ministers of the Church?" (S. *Menzeri Exeg. A. C.* p. 637.) In the resolutions of the Tridentine Council it is said, "If anyone says that those who are neither ordained nor sent by the ecclesiastical and canonical authority according to the established usage, but come from elsewhere, are lawful ministers of the Word and Sacraments: let him be accursed." (23. Sitz.)

The Cardinal Bellarmin writes: "The whole authority of the Church is formaliter only in the prelates of the Church, as the face of the whole body is *formaliter* only in the head" (*Lib. 2. de Concil. c. 2.*) By the word formaliter is meant to indicate, according to scholastic idiom: that it is the prelates of the Church by whose authority the Church possesses the glory of the power which is called Church power.

Teachings of the Lutheran Church.

cannot be decided, are to be judged by the church Matth. 18.: there he understands not only the apostles and ministers of the word, much less the mere authorities, but a whole congregation and those who represent a whole congregation. Just as among our people, the consistories are not appointed to seculars or clergy alone, but both with clergy and seculars, in order to have the church court administered by them. (Wittenbergische Consilien II, 136.) "He (Christ) expressly says that whoever does not want to hear the church should be considered a banished heathen and tax collector, which is not only to be understood that the church has the power to banish unrepentant sinners, but that the church has the highest power in all church searches, censures, church punishments, to judge the divisions in doctrine, to appoint the parish service, among others." (Heßhusius by profession 2c, p. 51.)

Thus the excellent Hutter writes in his *Concordia Concordia* against the reformist Hospius, who did not want to recognize the Lutheran symbols, in which the reformed heresies are condemned, among other things because they were not adopted by the whole church at a general concilium: "No divine law, certainly no human law, forbids that the orthodox, even outside a synod or without a synod being convened, should agree on some pure and lawful doctrinal formula and publish it as a symbol of their faith, doctrine and confession, with testimonies of collected signatures, and oppose the distortions and dissenting opinions of any heretics, and assert it against the distortions and divergent opinions of any heretics." (p. 489.) Thus Heßhusius writes: "A small group of 10 or 20 persons, who recognize Christ rightly, asked just as much power in the kingdom of Christ as a church of many thousands of persons. (S. Bidenbach's Consilien p. 226.)

22: "We confess that in the priesthood there is right holy scripture, right baptism, right sacrament of the altar, right key to the forgiveness of sin, right ministry of preaching. (Luther in Letter of Rebaptism. XVII., 2646.) "The priests in the Greek Church today are all called by proper means and are therefore legitimate priests." (Wittenberg. Consilia. I, 118.)

The *Powers ecclesiasticae* (church power) "comes to the church *radicat* [i.e. it is rooted] in the church and grows out of it," and is exercised by the teachers according to the mandate of the church. (Luther. *S. Unschuld Nachr. 1733*, p. 100.) The keys are two, one that loosens, the other that binds, which Christ not only gave to His apostles Joh. 20, 23, but also to the whole church Matth. 18, 18, which exercises its right through the ministers of the word. - Christ the Lord of the house, which is the church, has given the keys to His bride, who gives them to her servants, who are called stewards. It is necessary to distinguish between the right of the Church and its exercise. The right to proclaim forgiveness of sins to the broken-hearted is universal, therefore, in case of emergency or lack of ordinary church ministers, anyone can comfort the afflicted neighbor with forgiveness of his sins, but publicly it is not permitted, for the exercise of that right, which is public, is only with the ordinary church ministers." (Baldwin in *Cas. conc.* p. 1104. 11.) (For the "Lutheran.")

Scriptural Character of the Lutheran Doctrine of the Lord's Supper.

By the Rev. H. J. Schmidt, D. D., New York 1852. Published by Henry Ludwig.

The above is the title of a paper that first appeared in the *Evan. Review*, and afterwards specially reprinted. It was prompted by a few articles published in the same periodical by Dr. Schmucker, professor of theology at Gettysburg, Pa. who discussed the Lutheran Church's doctrine of Holy Communion and the intimately connected one of communication. Schmidt clearly and succinctly refutes the author of these articles and, as he deserves, presents him in his nakedness in a way that is shameful for him. In doing so, Dr. Schmidt wants to base himself solely on the Scriptures and the symbolic books of the Lutheran Church, although he does not disdain to confront Dr. Schmucker in all other areas from which he attacks the doctrine. Occasionally he also mentions that, while Dr. Schmucker now concentrates on the properties and laws of matter, who in his better years (1826) wrote: "Only lack of insight and clarity of understanding can tempt an honest opponent to accuse the doctrine (of the Lutheran Church of Holy Communion) of contradiction, if it denies that the glorified body of Christ has properties and is subject to the laws which we call properties and laws of matter.

While we have in general fully applauded the publication in question, we can only thank the author in a few respects.

not agree with the details. There are two in particular. First, the assumption that the Holy Communion was not celebrated by the Lord and the apostles. First, the assumption that the Holy Communion celebrated by the Lord and the apostles on the night he was betrayed was not what it had been since his actual death on the cross, namely a giving and receiving of the body and blood of Christ, but only a model (normal types) of how it was to be celebrated later. For against this the Christian feeling revolts, which has its perfect right, inasmuch as it is founded on a multitude of truths from which a Christian cannot and will not refrain. Furthermore, the reason which the author gives for his opinion, namely, that the apostles were not yet able to receive Holy Communion at that time, is null and void, since they were certainly in a state of repentance and faith (even if the way in which Christ would redeem them was not yet clear to them), and also did not doubt the truth of the words "this is my body". Then the scriptural passages, which the author refers to in order to confirm his view, prove nothing; Ex 12:27 and 13:14 and 15 do not tell us that the Passover lamb was eaten and how it was eaten, but rather what the Jews were to say in the future, after it was stated beforehand what they were to do; while in our case it is told that the Holy Supper was eaten and how it was eaten. As for the other passage Joh. 29, 22, the honored author is probably hasty when he says that the apostles did not receive the Holy Spirit at that time, but only at Pentecost. For they had to receive the Holy Spirit at

How else could they have called Jesus a Lord and followed Him? The Spirit in the measure and to the end, in which and for which they received it at Pentecost, they certainly did not have before, and they also did not receive John 20:22; but the Lord does not speak of that, but rather of the one, which He undoubtedly really gave to them and by which they were empowered to keep and forgive sins. Finally, if the Holy Communion had not been then what it has been since, the words of institution would not have had then the meaning which they have had since, a consequence which seems to have escaped the otherwise so perceptive author, and which he would not admit at any price.) The other point in which we cannot agree with him is that he does not want to accept the Lord's speech in John 6 about eating His flesh and drinking His blood as figurative. That, as he says, this speech refers to the later institution of the Holy Communion, no unbiased person will deny. But this does not prove that it is to be taken in its true sense,

Incidentally, Dr. Schmidt says in the course that he feels strongly attracted to the other (correct) view of the first Holy Communion.

In the Holy Communion there is a twofold eating and drinking of the body and blood of Christ, namely a spiritual and a sacramental one, and it is natural that the spiritual is presented first and in such a form that aims at the sacramental, as it is absolutely necessary for blessedness and the condition under which the sacramental only becomes blessed. But the speech must be taken in a figurative sense, especially for the sake of verses 53 and 54. In verse 53, the eating of the body and the drinking of the blood of Christ is made a condition of salvation, but the only condition is faith. 16, 16 and 54, the eating and drinking of the body and blood of Christ is promised blessedness without fail.

According to 1 Cor. 11, 29, this does not apply to spiritual enjoyment; consequently, both passages and the speech that is intimately connected to them can only be taken from spiritual food and in a figurative sense.

Incidentally, we can only wish that the honored author may further devote his knowledge and gifts to the representation of pure doctrine among the English-speaking public, and give them the opportunity to look into the magnificent treasures of the Lutheran Church of Germany.

B.

For and about mission.

"Not many wise according to the flesh, not many mighty, not many noble, are called; but whatsoever is foolish in the sight of the world, God hath chosen to put to shame the wise; and whatsoever is weak in the sight of the world, God hath chosen to put to shame whatsoever is strong; and what is base in the sight of the world, and what is despised, God hath chosen, and that which is nothing, that He might bring to nought what is something. That no flesh should glory before Him." - Thus the apostle testifies before the church at Corinth (Br. 1. Cap. 1, 26-29), and thus we find it to this day everywhere in Christendom, because spiritual poverty is a main condition for entering the kingdom of God, and because worldly wealth and greatness is a mighty obstacle to spiritual poverty. The faithful Lutherans in Prussia were such a weak, foolish and ignoble group before the world, who did not consent to the sinful coupling of truth with lies, faith with unbelief, light with darkness, Christ with Belial in a man-made union, but rather chose adversity and the shame and persecution of the world. And this has been bestowed upon them in abundance; for the world is very zealous and very liberal when it comes to suppressing Christ's members and to

with disgrace and persecution. Thus our dear fellow believers not only lost their beautiful houses of worship with the funds for pastors, but they also had to impose fines and even put up with seizures and imprisonment. Under all the pressure, however, the number of the faithful grew more and more; for just the bright flame of the fire of persecution shone so brightly in the eyes of many indolent sleepers that they woke up, renounced the indolent Union rest and joyfully increased the number of the despised little group. Thus the churches grew in number as well as in joy in the Lord, but not in the goods of this world. And since they were scattered to and fro, members from 30-40 and more villages, often days away from each other, had to come together in order to get a pastor and to be able to pay the costs for a meeting place. And yet they were still almost crushed by the burden of expenses. Thus, in 1848, the parish of Szczecin comprised 11 preaching points, to which members from 80 villages had to gather, all of which were still barely able to raise the necessary preacher's salary. The congregation in Breslau had to pay an annual expense of 2 Thaler per head. The expenses of the congregation in Berlin even amounted to 3 Thaler per head, and the congregation in Thorn had to pay even more. Anyone who is only somewhat familiar with the conditions in Germany and knows how difficult it is for craftsmen and day laborers there to acquire only the most basic necessities, will know that with the many taxes imposed by the authorities, these ecclesiastical needs must have been almost impossible to meet. And so it was, and still is to some extent. The preachers, satisfied with little, were worn out by much traveling around, while the congregations, scattered in so many places, pined for the so distant pastoral care. In this distress, the General Synod of 1848 appealed for help in a "cry of distress" to Germany, a country of the same faith, and in 4 years received the sum of 7192 Thalers in pittance. At the same time, however, these poor, oppressed congregations, so in need of foreign aid, offered the sum of 4734 Thalers for the Lutheran mission among the heathen. - "These facts teach us," says the reporter, "that even those who are in truth in need of support will still be able to give by God's

grace, if only love is there. - . . For the Lord only wants to test our faith and love when he asks us to give. He does not want us to be in want if we are obedient to His voice." - —

These facts also teach us something, my dear reader! Let us take it to heart.

These facts teach us above all

108

We sincerely thank God for the good rest and sweet peace that He gives us in this land, so that we can build ourselves up on our most holy faith, unhindered by pressure from the authorities, unhindered also by too great a distance from our called and beloved pastors.

But these facts also make us deeply ashamed. Here we also have to provide for preachers' salaries, to build churches and schools, etc.; so we are soon inclined to think that we are doing something special. And yet no one has robbed us of our churches and the rich endowment of them, and on the other hand it is so much easier for us to do something for these holy purposes, since in this country everyone who can and wants to work finds his income easily and abundantly. - But what shall we say when we consider the rich missionary gifts of these poor communities? Indeed, we must be ashamed to have done so little for the expansion of the Kingdom of God and to still be doing so, even though we have so many opportunities and means at our disposal. I know that many of our congregations consider it a sufficient excuse for not doing anything for the mission that they themselves still have church debts. And yet this is a very cold, heartless and unloving excuse, not worthy of a true disciple of Jesus. For these, though they themselves lived on. (Luc. 8, 2, 3. Joh. 12, 6.), they gave to the poor (Joh. 13, 29.) And what excuse do we want to give to the poor churches in Prussia?" The congregation in Züllichau, consisting of 500 souls, had 3000 Thaler debts in 1848; the congregation in Woselwitz, consisting of 567 souls, had 7500 Th. debts, and the congregation in Breslau even Lrber 20,000 Thaler. Most of these members are really poor, have to pay the pastor's salary in addition to the large interest, and still find gifts for the mission. No, certainly, we cannot excuse ourselves in any way, but must confess with shame that we hardly give a mite of our abundance, while those give such large sums from their poverty, because they have faith, which does not look at the visible, the miserable mammon, and a *comfortable* future, but at the invisible - at the rich treasure of God's mercy, from which all good gifts flow to us daily and abundantly; and because they have love that never tires, even in giving, but seeks to become godlike, even in pitying the Prodigal Sons of the Gentiles, and. in giving the means for their conversion.

"We still have too much to do with ourselves; when we have fought through everything and paid our debts, then we will also do something for the heathen. This is the usual excuse, which even some pastors do not hesitate to use. And with this cold, "God advises

Let the poor heathen be content and starve and freeze to death spiritually until these lazy Christians are comfortable enough to give some crumbs to Lazarus lying at their doors. O, let no one deceive himself! The time will never come when we will no longer have to deal with ourselves. And in caring only for oneself (be it a single person or a whole community), the heart shrinks to such an extent that it later learns to open itself with difficulty or never again to the needs of others. On the other hand, the love that repents, even if it is the last mite, "all that it has, all its nourishment (Ma2c. 12, 44.)" is abundantly blessed from above. Not for the sake of external value, but because in such blessed practice the heart's trust is more and more withdrawn from the transitory things of this world and directed toward God alone, who will never allow such unconditional and complete trust in Him to come to shame.

Or do you think that your missionary gifts are not applied, because no great obvious conversions take place, no world-historical churches are founded, as for example in the time of the apostles 2c. Do not be mistaken! Your gifts are well used, if you give them with a faithful, simple heart, even if nothing is accomplished by them. For pure is the duty of love, but blessing and success are of God. He always works when, where, and how it pleases Him; no one can hinder His work, all the avarice of the world cannot endure; only in yourself can you hinder it, if you esteem His earthly gifts higher than His love, His command. Do not overestimate even pure gifts! All the goods of this earth are nothing compared to a soul that, saved from the authority of darkness, enters the tabernacles of peace to praise God forever. How should not these sham goods of this earth, which turn to dust and ashes in the fire of the world judgment, even come into comparison with immortal souls, for whom the Lord of heaven and earth has given his precious blood of God and his life? But if you want to know, in order to strengthen your faith, whether God really wants to use your means and bless them, do not close your eyes to what is happening at both mission stations of the synod among the poor Indians by God's grace. Of course, there are no world-historical events; neither will you find brilliant transformations into a comfortable life. But if you have a view for the silent work of God deep in the heart of man; how he overthrows there the idols of all kinds one after the other; how he softens the hard suspicious, superstitious heart, enlightens, and the word of the. How he gathers souls under the banner of his cross, sanctifies them in the right faith and also preserves them.

in spite of many and heavy temptations, in spite of all cunning and power of Satan and his swarm; if you have an eye for it, I say, you will not look in vain; you will be able to praise the Lord joyfully. And when you hear how even the young staple Christians learn to give their poverty abundantly to the needy with joy and for the sake of it, then you too will never want to wait until you are rich and have had enough. This blessedness in giving was recently manifested in a touching way, when a Zndianerwvhnung burned down in Bethany, with which the inhabitants, who had just come to the evening service, also lost everything they had possessed on earth. We did our utmost to forgive, and reminded our faithful little group of the duty of Christian love, as children of a Father in heaven, to share pain and joy with each other. All were eagerly ready, went to their huts, and returned, each with a gift rich for its circumstances, which they presented with a joyful heart to the burned people.

ranged.

These poor did not withhold their gifts until their circumstances would have changed advantageously, although in the whole year little pieces of bread come into their huts. So do not wait for that, my dear reader, but let your unbelief and meagerness be put to a salutary shame by the willing and rich gifts of the poor Lutherans in Prussia, and, if you wish, also by the poor Indian Christians at Bethany. Open wide your heart to God the Lord, that He may first fill it for you, but then also open wide your hand for the poor heathen who are still languishing in the bonds of darkness, and give them enough of what God has given you.

Ss let us, my dear reader, work, as lukewarm as it is day! Who knows how soon for you, who knows how soon for me the night will come, when no one can work anymore. - Oh, when that hour comes, of which Paul Gerhard sings: "Nackend werd' ich auch hinziehen, wenn ich werd' von der Erde als ein Schatten fliehen," how we will then look with so completely different eyes at the pseudo-estates of this world, which now seem so beautiful, so charming, so desirable! How we will wish to have offered our (His) gifts more willingly, more joyfully, more richly to the Lord, to have faxed them for eternity! So let us do now what we will certainly wish to have done then. May the Lord God grant us both a faithful heart, so that we, each in his profession, may prove to be God's

servants, who, though they are poor, make many rich, who, though they have nothing, have everything. - To him, our God, be glory and honor and praise for ever and ever, amen.

Baierlein.

The American Ambassador.

We have already repeatedly mentioned this paper published by the American Tract Society and edited by a Baptist preacher who fell away from the Anabaptists. We cannot help but do so again. Tiefes Blatt pretends to be an organ free of all sectarianism and to spread only the general Christian teachings of all, at least Protestant, denominations. Even if the paper really pursued this tendency, a Lutheran preacher could not recommend it to those entrusted to his care. With such a unionist tendency, the paper must inevitably stifle all conscientiousness in its readers with regard to the purity and authenticity of the Word of God and become an instrument for the ever further expansion of the unrighteous Babel. In addition to this, however, the paper, with its indifference to error, shows its bitterest hostility to the truth almost erroneously in every number. Thus, in the number for this baptismal month of April, there is a rather poisonously written correspondence, allegedly from Bavaria, in which not only the ruling of the strict-church Lutherans in Bavaria is bitterly lamented and the Uniate mishmash in Rhenish Bavaria is highly praised, but also it is claimed in a lying way that the s. We consider it our duty to testify that this is a quite diabolical Union lie. We know from our own experience that it is not a lie, but a lie, that the Church is not trying to convert the children of the world, but to infect the faithful with its fanaticism. We know from our own experience that it is precisely among the so-called strictest Old Lutherans that such a fresh, zealous Christian life, such an earnestness of godliness, such a fervor of love in good works is found, as is sought in vain among the indifferent Uniates with their morbid emotional and non-emotional Christianity. Therefore, all preachers who have indifferently watched the introduction of the "Messenger" should blush at this and learn to fear the heavy responsibility they will one day have for having watched over the nourishment of the souls entrusted to their care.

The martyrs of the Evangelical - Lutheran Church.

We cannot refrain from drawing attention to the new work announced under the above title by Pastor Fick Sr. in previous issues. We know exactly the plan according to which the author is working and the not insignificant! good sources which are at his disposal, and therefore we can inform the readers of the following with reason, that for a small amount of money an exceedingly precious gift is offered to them here. In particular, the dear brethren in the ministry want to be reminded that the possible small effort in collecting subscribers will certainly find a thousandfold reward in the blessing that the dissemination of a Lutheran martyr's book in and outside their congregations would undoubtedly bring about among young and old, and that the more hurriedly the subscribers are sent in, the sooner the work can appear and the blessing of it can flow. - —

The Editorial Board of the "Lutheran." To. For the acceptance of subscriptions

F. W. Barthel.

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The German Lutheran Synod of Missouri. Ohio and a. St.

is holding its meetings this year in Cleveland, Ohio,

from Wednesday after the first Sunday post trin. the 1. june, until z. 11. ej. m. melus.

There will be at the arrival places as well as in the, at the port situated, nare- lionsss of the HH. I^oLd L Li^oz) persons will be ready to direct the arriving synodals to their apartments.

Ludwig W. Habel, herz. Secretair of the Synod.

"Love truth and peace. Zech. 8, 19. "Love rejoices in the truth." 1 Cor.
13, 6.

Thus Luther writes:

"In the church there is no forgiveness of sins as far as the word is concerned, but there is all purity and the highest purity. For the Word is so pure and blameless that in the law and divine promises there can be no lack even of the least letter. Therefore, no matter how hard they cry out and falsely lie to us that it is against love, we should not give way to the spirits of distress or heretics in the slightest piece or title of the holy Scriptures, so that we insist on the words of the holy Scriptures. Scripture. For this is the beginning of love, that this scepter (doctrine) may remain straight, which, if we cannot preserve it otherwise, we should rather break all the bonds of love, even if it were something greater, so that the word alone may remain pure. If the word remains pure and this scepter straight, then I will gladly tolerate in love the weakness and infirmities of my neighbor." (On Ps. 45:7.)

Notice, dear reader, from this beautiful, powerful testimony of our old Luther, on what a dangerous path the united, so-called evangelical community is on, which acts according to the principle that first comes love, and then then the truth. You see from this, whoever is not concerned first of all that the word of God be kept pure and true, and makes love the empress in teaching, has made no beginning at all in love, he has only an illusory love, basically what he praises so highly as love and what he boasts about so highly against the faithful witnesses for the truth, is nothing but love for himself, for his belly and murderous hatred against his neighbor. For who can act more self-lovingly than he who dallies with the truth in order to be able to lead a leisurely life in peace and quiet, and who can prove more hostile to the lost world sitting in darkness than he who has the

office "to keep the word that is sure, and to teach that he may be mighty to punish the gainsayers" (Titus 1:9), and yet enters into a covenant to turn a blind eye to these and those distortions of the blessed truth? - —

Why the pope binds himself priests under oath.

Pope Julius 11 made this clear. He wrote the following to the chapter at Mainz: "The oath by which the pope binds the clergy is of such force that for its sake the clergy is not allowed to be contrary to the pope, even if their cause is just and concerns the defense of truth. - This statement of His Holiness is sufficient to explain why once the Protestants could not attend the Tridentine Council, although they were invited to it, because the papal bishops who opened the Council had already bound themselves to the pope with an oath.

(Submitted.)

The cross.

Dear wanderers, say where to? The rain wets the paths very much. Summer's flowers are gone, Autumn lies heavy on the land. The alp is high, the alp is steep, God bless your guides!

Yes, the summer's morning dew no longer hangs in our hair. Autumn, so eerily cool and rough, Threatens danger in the mountains with pleasure. But our loved ones count, alas. Long since every hour's beat! The longing does not shun the Alps, They go out from Fenestrelles. Hark what the deep below speaks, Hark above, ah, the storm's roar. They go up the steep path, the abysses yawn open...

The rain's moist spring dries up, the hail's silver rolls like dust. And in the air, the snow sways. A sneezing fluff, like summer leaves. Oh, if we had crossed over already, The sound of the storm is so eerie.

And deeper and deeper kicks and kicks
The mule's heavy foot in the snow.

And ever more sluggishly, step by step, the train sways along the steep slope, sways past the abyss as if it were a cradle.

In majesty the heads of the mountains rise near and far. Like giant bodies fearful. It is the majesty of the Lord! The alp is high, the alp is steep, God grant salvation to your leaders.

Thoughtful and wrapped, dressed with white stripes, The silent train moves like a silhouette up the mountain. O good guides, tell us, who will still see the loved ones?

What rushes down into the valley? Are my wanderers cradled? What sits in the snow there gray and pale, gently nestled in soft fluff? I think it finds sleepers well, They are so quietly thoughtful.

But no, it was only death's shape. .The cross, the cross'! a leader calls. .The cross, the cross'! an echo resounds With loud cheering through the desire.

They have their path again and will soon find the safe place.

Are we not all wanderers alike On a giddy high mountain track? To eternity, to God's kingdom Without stumbling no foot can go. The cross on the path of eternity Gives hope, peace, security. - —

G. Sh.

Why is the confession: I believe in the Bible! not sufficient?

As you know, dear reader, we have our special confessional writings (symbolic books), that is, books in which our holy faith is firmly and clearly compiled, as it was drawn from God's Word by our fathers and accepted from the beginning. You and I, and all of us Lutherans, have had one of these confessions in our hands from our youth - that is our dear little catechism with its five large main pieces, with its delicious "Catechism": What is this? - and with the strong words of faith. This is the shortest confession, in which the sum of our faith is summarized in a very fine and childlike way. If someone wants to know what the Lutheran church accepts as God's gracious revelation and on what faith a faithful Lutheran child lives and dies, he only needs to open the small catechism, and he will have it in a nutshell.

In addition, however, we still have five quite splendid books, all of which present our faith, and which, unfortunately, are not as generally distributed as they deserve to be. Confidentially, dear reader, I know many pastors who have never read the Confessions. I have not thoroughly studied the names of our Lutheran church, nor have I even cursorily read them; isn't that a disgrace? I will not mention the names of the gentlemen, but perhaps you know one or the other of the kind.

Our confessional writings also include the Augsburg Confession, which was read before the Imperial Diet in Augsburg in 1530 and in which the Protestants presented their faith in a magnificent way. Then there is the so-called Apology, which the courageous Philipp Melanchthon wrote in defense of the Augsburg Confession. Then the Schmalkaldic Articles, written by the man of God Luther and presented and signed in 1537 at a meeting of Protestant princes and theologians at Schmalkalden; they were originally intended to be presented to a concile, an assembly of bishops and high prelates, whom the pope wanted to summon to Mantua. This did not happen, but the articles were retained because they teach the pure faith so wonderfully.

Then comes Luther's Large Catechism, written for the parish priests for instruction, - and finally the Concordienformet (Formula of Agreement), in which detailed discussions are held about individual highly important doctrines of our Lutheran church, about which disputes had arisen; the intention was to establish unity among the Protestants through this splendid and fundamental biblical discussion, hence the name: Formula of Agreement. These 5, along with the Small Catechism, - that is, 6 together, are the confessional writings or the symbolic books of our Lutheran church, and whoever wants to know what has been taught and believed among us from time immemorial, must look there.

We will probably talk about this in more detail later, because unfortunately the pure Lutheran doctrine and the confession of our church is very little known. A faithful pastor has the sacred duty to talk about it in church and confirmation classes and, in addition to the Small Catechism, to discuss at least the Augsburg Confession with the confirmands, but unfortunately this does not happen. Indeed, these confessional writings are no longer valid in our day. Not even the five main parts are still held in due honor.

Then the wise men come here and say: these are books made by men for an old time which is now long gone; we are wiser than our ancestors (today, as is well known, the egg always wants to be wiser than the hen), - we no longer need such books, - but we believe in the Bible, that is enough. Such a word is heard quite often; even quite pious people say it: we believe in the Bible, - and that is enough. Perhaps, dear reader, you have also sometimes said and thought like this, and your pastor has probably also advocated it in the pulpit and in the confirmation class.

brought. But let's take a closer look; is it really enough? - I say flatly: No. That is of course soon said; but I also think to prove it and have three heavy and powerful reasons for it. Now, of course, it sounds almost blasphemous that it should not be enough if one professes faith in the Bible, - but, dear reader, do not immediately proceed with such a judgment, but first hear what my three grave reasons are, - then tell me better and differently, if you know better and differently.

To the first:

It is not enough to say: I believe in the Bible, because all Christian churches and sects speak in this way. Then the Catholics come here and base themselves on the Bible, - in addition, of course, to the word of the pope, to oral traditions, which Christ is said to have communicated to his apostles and which are now inherited from them over and over again, until the man in Rome, who lets himself be called the holy father, wants to have these unwritten words of Christ in his possession alone.

Then the Reformed stand up and say: we base ourselves solely on the Bible, and yet their faith is different from the Lutheran faith in some highly important points.

Further, the Mennonites, the Herrnhuters, the Baptists, in addition the German Catholics and friends of light, all speak: we believe in the Bible!

One's head becomes quite confused that these all refer to the one Bible. Of course, this is often a very strange belief, especially among the German Catholics and friends of light, who take whatever they like from the holy scriptures. They make themselves judges of God's word and throw away what is too heavy, too big for them and keep only the little sayings that just fit into their stuff and that taste sweet to them, just like the bad, snippy children pick out the raisins from the New Year's pretzel. If the Bible says: "No one comes to the Father, except through me" or: "He who does not believe shall be condemned" - or something about the last

judgment and about hell and the devil, - they throw it far away, because it burns, it should not count for anything. - We can't understand that, so we don't believe it," they say, and they make our dear word of God into something to be pitied. But they always say: we believe in the Bible.

Now check - what do you know about the faith of a person who only says: I believe in the Bible? - You don't know anything yet, not whether he is Catholic, Reformed, Lutheran, Baptist, Herrnhuter, Lightfriend, etc.. But if someone asks me: What faith are you? - he wants to have an answer, so that he can see what I actually am, and it is not enough to confess: I believe in the Bible, but I must also

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I would like to say how I believe in it, whether like the Catholics, or like the Reformed, or like the friends of light, and so on. Therefore, right at the beginning, since Luther left and many princes and many people fell to him, it was quite necessary to make a round declaration and to summarize briefly in what way the Protestants believed in the Holy Scriptures and therefore they drew from it, from God's Word, a short sum of their faith and thus the first confessional writings came into being. They do not contain anything new, man-made, but what has been in God's Word from time immemorial and has been valid among many devout and believing people, that is what they briefly summarize; they should and want to be nothing other than a brief summary of our pure faith, drawn from God's Word and thus confirmed and affirmed. If you point me to these confessional writings, such as the Small Catechism or the Augsburg Confession, as your books of faith, then I know right away who I have before me, i.e. a Lutheran and not a Catholic, nor a Reformed, nor a Baptist 2c.

See, therefore it is not enough to confess: I believe in the Bible, because this does not yet say to which of the many churches and sects that speak just so you belong.

Secondly, it is not enough, because nowadays the Bible is very much twisted and corrupted with all kinds of human fancy.

We have already spoken earlier about how so many strike out from the holy scripture what they do not like. It is to pity, if one looks at the thing in such a way. There stands the full glorious tree of the holy scripture with its rich leaf decoration. It is a delight for the Christian heart to see the holy tree of life in all its glory. Then the poor little people come here and the tree is too big for them; so they take a pruning saw and a sharp knife, which are their poor common sense and so-called reason, which is actually unreason, and they saw and cut off one branch and twig after the other on the great holy tree and cut the trunk to pieces, until at last a poor stump stands before them, which is hardly recognizable. Then they happily jump around it and think they have played an overly clever trick. Hasn't it sometimes happened to you like that?

But the clever people can do even more; they can twist the clearest, clearest words of the holy scripture, so that it is astonishing. A cedar makes God's word as it suits him, twisting it this way and that, just as he pleases.

Is it written in the Holy Scripture? Scripture: "I and the Father are one" (John 10:30) or "He who sees me sees him who sent me. (Joh. 12, 45.) - it means: this is actually not meant that way, - it only means: I have a special enlightenment from God.

When the Lord says: "All authority in heaven and on earth has been given to me" (Matth. 28:18) - every simple Christian understands this to mean that Christ declares himself to be omnipotent; but the wise say: this is not what is meant, but it only means that Christ is the leader of mankind in this life and in that life! I have heard with my own ears how a pastor has made the great word so right and twisted it, - and the man wants to preach Christ, when he does not want to accept the Lord's own word? That is what I call a wolf in sheep's clothing!

When the Lord says John 5:23: "That they all may honor the Son as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him," so every simple Christian understands that Christ is to be honored like the Father, i.e. just as highly and as much. The clever word twisters, however, make out of it: one should honor him, Christ, as a very pious man, but he is and remains a man. They do not want to notice that Christ here demands divine honor from us. - When Christ says: "I am with you always, even to the end of the age," (Matth. 28, 20) the "I" here means: my word or my power. Was the Lord Christ not able to speak right? If he had wanted to say: my word is with you, - well, he could have done it; but he wanted to speak and spoke: I am with you, - that is He, the Lord Himself wants to be with us, not only His word, His power. Promised the Lord Ma2c. 21, 27: "And then shall they see the Son of man coming in a cloud with power and great glory.

When the Lord declares His flesh and blood to be the right food and the right drink for eternal life four times in a row, this again means His teaching. Just open the words once and read them carefully, so that you will realize how foolish and ridiculous people are who say that Christ's flesh and blood is meant by His teaching. It is really pitiful how people twist and interpret Christ's simple words.

If the Lord says at the institution of Holy Communion, "this is my body" and "this is my blood," - He is said to have meant to hesitate: that is, - as if He could not have said it quite well if He had so willed.

In sum, the sad, highly wise word twisters of this time, in learned books, in pulpits, and in schools, twist and interpret the simple, firm, great words of our dear Savior Jesus Christ, making Him, who is the true God and the eternal life (1 John 5:20), to a poor human child, dragging Him down from the throne of His glory into the dust, - and yet stand and say: I believe in the Bible!

(To be continued.)

From a private correspondence.

A preacher of the Luther. Church of Prussia writes, among other things, the following:

"Wedemann's brother-in-law Hasert, pastor in Bunzlau, apostatized from the Lutheran Church and turned to the Roman Church. You will also have learned that Wedemann's brother-in-law Hasert, pastor in Bunzlau, has fallen away from the Lutheran Church and turned to the Roman Church. The latter was blinded by Satan and his own evil, self-righteous heart; but the blessed Wedemann is not to blame for his apostasy, as he would now like to accuse him in his grave and excuse himself. However, Wedemann had views on some doctrines (especially on baptism and the spiritual office) that did not seem to be far from the Roman doctrine in these matters, and so he could well have arrived at the (so-called) Catholic opinion on these doctrines, but thus by no means at the Catholic Church, whose many errors and deviations from God's Word he well recognized and abhorred. *) He lived and died in the Lutheran church. As a result of Hasert's apostasy, and in view of the fact that Hasert untruthfully portrays the same Wedemann in the Catholic church bulletin as the first cause of his step, the Oberkirchenkollegium has issued a letter to the Lutheran congregations in our church bulletin, in which it presents the true facts of the matter. Mrs. Hasert is by God's grace faithful to the Lutheran Church, although Hasert is now already using all her powers of persuasion and art to draw her over to the Catholic Church. Satan is very angry against our church, which causes him so much harm and damage and calls him and his servants in the world by the right name. . In Baden, the persecution of the Lutherans continues. Pastor Eichhorn is banished to his birthplace of Kembach, where he is lonely and imprisoned - without hope that things will change soon. The children there are taken away daily to

the uninstructed religious instruction by police officers - beaten! if they do not leave voluntarily. Our first synodal letter to the congregations, which is intended to revive the spiritual life of the congregation, which has sunk everywhere, is a great success.

Unfortunately, it is only too certain that if an error of Pabstism or another sect is accepted with consciousness, then the remaining awe of the other abominations of Pabstism no longer protects against apostasy. A little leaven spoils the whole dough! - Some, of course, teach papistically and yet zealously oppose the Roman papacy, because it is more convenient for them to play the popes themselves than to play a subordinate role in the Roman church.

D. R.

The letter, which was addressed to them in connection with the Roman life, was confiscated by the public prosecutor and secret councilor Huschke, who as director of the Oberkirchenkollegium signed it with his name, was charged - because in this letter, due to the Hasert apostasy, the members of the congregation are warned against seduction of the Roman church, which is called by its name, and because it is said there that it is time that we had to return to our old prayer: Preserve us, O Lord, in thy word, and forbid the murder of the Pabst and the Turk, who would overthrow Jesus Christ, thy Son, from thy throne. - Recently, Geh. R. Huschke was appointed Doctor of Theology by the theological faculty of Erlangen, because of, as it says in the document, his strong defense of the Lutheran Church, because of the rare wisdom of the Lutheran Church, because of the rare wisdom of the Lutheran Church, because of the rare wisdom of the Lutheran Church, because of the rare wisdom of the Lutheran Church. Church, because of the rare wisdom with which he conducted the affairs of the church, and because of much theological erudition, which is found in him combined with the Nechtsglehrsamkeit.

Short Troft Letter.

A certain pastor Steinhauffen from Cöthen once wrote to Luther and complained that he could not find comfort and confidence in Christ, and that Luther should give him advice and instruction. Luther answered him:

"I do not like to hear that you are still sad at times, since Christ is as close to you as you are to yourselves, and does not want to swallow you up, because He shed His blood for you. Rather, do honor to the pious faithful man, and believe that He is dearer to you and more favorable than Dr. Luther and all Christians. What you promise yourselves to us, rather promise yourselves to Him. For what we do, we do by His command; but He who commands us to do it, does it with natural goodness and without command. Herewith hastening and commanded to God together with yours. Amen."

1533. viZilis. Dueao.
Martinus Luther."

The scales of sin.

When, at the time of Huss, it was claimed in the village of Wilsnack that the blood of Christ had become visible in several hosts rescued from a church fire, this village soon became a famous place of pilgrimage. Among other things, the priests here had erected a so-called scales of sins, which were operated as follows. The pilgrim had to sit down on one of the scales, and on the other he had to offer as much bread, beer, bacon, and gold and silver as the penitent was able to balance. Once this was done, the latter finally received complete absolution. The heavier, however, the poor sinner weighed here, the more worse, of course, for him. - Incidentally, no one knew whether those hosts had been consecrated. But since they were worshipped by the people, the Concilium of Basel and Pope Eugenius decreed that a consecrated host be placed on them each time they were presented to the people for worship. When later 0552) a Luther. Later, when a Lutheran preacher by the name of Eilefeld was called to Wilsnack and, in order to end the scandal, he threw the bloody hosts into the fire with the words: "Cursed devil, I destroy you today in the name of the Father, the Son and the Holy Spirit. The then still papist cathedral chapter of Havelberg made it so that he had to languish in the dungeon for a long time because of it.

(See: Ludecl, Diakon's zu Havelberg, Historia von der Erfindung, Wunderwerken und Zerstörung des vermeinten heiligen Bleues Zu Wilsnack. Wittenberg. 1586.)

Receipt and thanks.

Undersigned certify with hearty Dantes against God and the mild Ger et, by Hrn. Pst. nübn t8. of your lunglingsveecin to Delrn't have received; namely Beyer,
Züuc and Daib together \$15. and Kno \$3.
According to His promise (Matth. 25, 40; Hebr. 6, 10.), the loving God wants to reward the "kind giver" for this gift of love.
König.
Beyer.

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Seminar at Fort Wayne March 21, 1853.

With thanksgiving to God and the benevolent givers, I hereby certify" to have received §12 vvu my dear friends in GJ. Louis. Joh. Nkcol. Brver. Fort Wayne March 28, 1853.

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Extensive tabular overview

of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.

Teachings of Pastor Grabau.

II.

From the church.

G. rejects the sentence: "They teach that if no preachers are known whom a congregation (a house) could recognize as orthodox, then it is God's order that they choose one from among them as preacher. (2. Synodalb. p. 119.) Before G. had written: "Therefore we are convinced that a man arbitrarily raised up by the congregation can neither give absolution nor distribute the body and blood of Christ, but that he gives vain bread and wine. . As far as the individual congregation is concerned, our theologians in the Schmalkaldic Articles by no means mean to say that it alone should and may arbitrarily pick out from its midst an unlearned, untested and unprepared man for public church office by the mere force of the majority vote. For such a thing had not the slightest validity before God, but is vain mischief." (Pastoral letter p. 15. 16.)

Doctrine of the Roman Church.

II.

From the church.

24 Thus, in the decrees of the Tridentine Council it is said: "The Most Holy Synod teaches that for the ordination of bishops, priests, and the other degrees, neither the consent of the people nor of any temporal power and authority is required, or the vocation, or the authority, in such a way that without it the ordination is invalid; indeed, it decides that those who, called and appointed only by the people or by a temporal power and authority, rise to the exercise of these ministries. All are not to be considered servants of the church, but thieves and robbers who have not entered through the door." (23rd Sess. 4th Hptst.)

Doctrine of the Luthrian Church, which Pastor Grabau calls the Missourian.

II.

From the church.

(24) It is asked, "May those who are unlawfully called be heard as God's messengers? I answer with distinction: as far as those who are absolutely and in all respects unlawfully called are concerned, we say no; as far as others are concerned who are only partially unlawfully called, we admit it. To explain our opinion, it is necessary to know what we call indirect, wholly illegitimate and ordinary appointment, and what is that which is only partially considered to be such. The latter is that which without the vote of any estate of the church, is executed and instituted by force by one who is outside of it, which may be a papal or other heretical authority, but this is not at all necessary by one or also two estates of the church with the exclusion of the third or two more, with violation of other laws of a lawful appointment. The former is none at all, and wholly similar to the calling of those who run without calling and intrude themselves, whose service the church cannot avail itself of; the other is a true one, although not performed according to the laws." Tarnovius, *Disput. de min. ev. apud Luth. thes.* 20. In what follows, Tarnovius invokes Luther's glorious writing: Grund und Ursache ans der Schrift dass eine christliche Versammlung oder Gemeinde Recht und Macht haben, alle Lehre zu urtheilen und Lehrer zu berufen, ein- und absetzen. Luther teaches that the congregation has the right to appoint and that it should not have its appointment confirmed by heretical bishops, that even righteous bishops should not take the power to appoint righteous preachers to congregations without their appointment, except in case of urgent need, even the righteous bishop should only confirm the one appointed by the congregation. If he does not, he is nevertheless confirmed by the congregation's call." (X, 1804.)

(Submitted by Dr. Sihler.)

Unionist - ecclesiastical views of Professor Schaff.

II. article.

As this judgment about the papacy, so now also, as Mr. Schaff further remarks, that "about the other outstanding phenomena of the Middle Ages, the Crusades, the monastic orders and their founders, religious art, scholasticism and mysticism, has become more favorable to the same extent as they have been pulled out of the dust of the past into the light of day and have become known in their entire context."

But now, in this view of the Middle Ages, there lies an enormous concession to Catholicism and a fatal blow to bigoted ultra-Protestantism."

Professor Schaff would certainly have done us no small favor if he had explained himself a little more closely about this "bigoted ultra-Protestantism," namely, whether he understood the Lutheran Church's scriptural view of those "outstanding phenomena of the Middle Ages" to be included among them, or only the puritanical-legalistic view of the Reformed; For as far as the latter is concerned, she has a cheerful courage, conscious of her sound reason and good conscience, that the blow she will suffer from the unionist view of those phenomena will not be so "fatal; For the latter does not have such a powerful arm and mighty sword, whose mighty strokes would strike down everything hostile and foreign, namely the sword of the spirit, the Word of God; for to this, as rule and guideline, as light and lamp, all phenomena of church and world history must in the end be held to and judged by it.

Rather, it is peculiar to the learned Unionists - since they have no certain doctrinal ground - not to apply the standard of the divine word in a special way, but in their morbidly loving and humanizing pietism to show a great respect for everything humanly great and apparent, and in the past and present to erect these and those monuments to the human spirit with its gifts and powers, and even to add little chapels to the great cathedral of the church.

But we bigoted and bornirten Lutherans would like to learn from the unionists, if they can teach us something righteous, which the touchstone of the divine word finds to be true. So they may not withhold from us the yield of recent research and show us how, for example, the crusades and the monastic orders are not something essentially pathological; for so far we can, If you judge the matter according to the health of the evangelical faith and life, you will only discover something pathological in it.

For even if these and those individuals of the crusaders and monks may have been simple-minded and sincere Christians who, through the preservation of the Holy Spirit, stood firm on the second article of the Christian faith, even though the doctrine was already corrupted at that time, both facts are and remain pathological phenomena. If at that time the Protestant doctrine of justification as a common church light, church property, church protection had been recognized in such a way as it is now within Protestant Christianity, then the Crusades and neither then nor earlier the hermit, monastery, monk and foolishness would hardly have come into being; for it is undeniable that both of them are the result of a legal sanctimoniousness and a fanatical delusion, as if they were the result of a legal sanctimoniousness and a fanatical delusion, as if they had been the result of a legal sanctimoniousness and a fanatical delusion. The reason for this is that both owe their unevangelical origin to a legalistic sanctimony and a fanatical delusion, as an inner reason for their origin. A healthy evangelical Christian, for example, and even according to his outward profession, a day laborer or burden bearer, is truly a clergyman and monk just in this, that inwardly, without leaving his outward profession, he steadily goes out from the world and enters into God, which happens through faith; but on the other hand he is just as much this or that particular professional man, in that he goes out from God and shows himself in the world, according to his particular profession, as a Christian, which happens through love. Likewise, it is of little importance to a Christian of evangelical knowledge and sound faith whether he possesses the promised land and the tomb of the Redeemer externally and does not leave it in the hands of unbelievers. The main thing is and remains for him that he already now lives spiritually in the city of God and in the heavenly Jerusalem through and in the true and living faith in the Lord Christ, that his walk is in heaven and that he is a citizen with the saints and God's housemate, yes, a king and priest before the Lord, whether he now lives bodily in Palestine or in Greenland. If he has Christ, even the triune God, dwelling in him through faith, as in a living temple, and if he already possesses the heavenly Canaan in God, what can he care so much about the earthly one, which must one day burn up with the earth?

Here, too, it is necessary to distinguish from this and from the actual essence of these phenomena what good and salutary things they have accidentally brought about, as, for example, the evangelization of our fathers by Irish and English monks, which these did not bring about as such, but as living and gifted Christians; and what was similarly done in the better times of the monasteries and monastery schools in the German Middle Ages for the Christianization and the development of the Church.

The first time our father's appointment was made by godly and gifted monks.

With regard to "religious art," it will probably be unknown to Professor Schaff n ch! that the Lutheran Church has never shared, and does not now share, the puritanical-legal way of looking at things; rather, here too, in the light of the divine word, it passes right through the middle between the superstitious misuse or only an undefined emotional mysticism of sacred art, as both take place in the Roman Church, and, on the other hand, the rationalizing non-use of it among the Reformed, in that it does not disdain the ornamentation and adornment of sacred art where it serves the glorification of God and the edification of the congregation. The ornamentation of sacred art, where it serves the glorification of God and the edification of the congregation, is not disdained. This is evidenced by its church services, richly decorated liturgically by spiritual poetry and music, its noble leather treasures for church and home, and especially the cultivation of sacred musical art, not only directly for the service of the church edification of the congregation, but also indirectly for the evangelical strengthening of the spirit, for which e.g. Handel "in his sacred poetry and music" is an example. For example, Handel "in his sacred oratorios and even more so the deep and powerful Johann Sebastian Bach, a

true son of the Lutheran Church itself, have achieved such great things in his Passion oratorios that they are not equaled by any Italian.

The Lutheran Church, however, does not disdain the fine arts either, wherever they are of direct service to the Protestant faith of its children, as it likes to decorate its churches with noble paintings and pictures, e.g. of the life and suffering of the Lord, and where it has previously had such a situation with Roman Catholic churches, it does not in any way wage an iconoclastic war against them, as the supra-spiritual flesh of the Reformed has done.

But also with regard to scholasticism and mysticism, the Lutheran Church is aware of having made a just judgment. But also with regard to scholasticism and mysticism, the Lutheran Church is aware that it has passed a just judgment; for as far as the former is concerned, it has not thrown it overboard altogether, but only the corruptions caused by Pelagian and papist leaven, together with the paltry wars of words and school squabbles, of which the common sophistical scholastics are full, as well as the Aristotelian compulsion to school and dead formalism; But what in the nobler scholastics is still saved and preserved of underlying healthy truth in detail, that it recognizes.

With regard to the mystics, the Lutheran Church also here, according to justice and truth, separates such products in which the contemplative sense and spiritual training essentially hold the scriptural foundation from such products that leave this foundation behind and therefore dissolve into vain enthusiasm, loose dreams, fog, and fluttering work; it is by

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The Lutheran Church is to distinguish sharply between mysticism and mysticism, and to lovingly recognize the latter, insofar as it rests essentially on God's revealed Word and does not contradict the teachings of the Church, while rejecting just as sharply the latter, which in spiritual arrogance and arrogant self-reflection seeks and imagines to find the source of truth and the fathoming of the divine mysteries in the human spirit.

Accordingly, the Lutheran church, in its scriptural way of looking at things, unites itself in all the phenomena mentioned with everything that is based on God's word, closer or further away; but in what they contradict it, they show it to be pathological and exclude it as strange; it was and is just as far from it to pay idolatrous homage and reverence to the humanly powerful and great contrary to the first commandment and to separate itself from God's word in such fine self-deification, which is more suitable to the unionists than to the divine nucleus or to the divine core. It was and is just as far from offering idolatrous homage and veneration to the humanly powerful and grandiose against the first commandment and from separating itself from God's word in such fine self-deification, which is much more likely to happen to the unionists than to deny loving recognition to the divine kernel or germ in it because it has no special place in the systematic Lutheran church doctrine. This petty, narrow-minded, judgmental, and destructive approach, which is quite un-Lutheran in its essence, is gladly left to older and newer orthodoxists, who narrowly define the Lutheran church as a visible teaching and breeding institution with a certain order and constitution and with special ceremonies, whereas the true Lutheran church is essentially there, where the divine word in holy scripture somehow governs and shapes, which within Christianity, as the spiritual love of life, embraces and permeates everything that does not stand in hostile opposition to it.

Therefore, the healthy sons of the Lutheran Church are quite confident in all "results of recent research" also with regard to the above-mentioned "phenomena of the Middle Ages"; and since, moreover, they do not belong to the "bigoted ultra-Protestants" in essence and in truth, and their prevailing point of view has a firm, unshakable foundation, they have no particular concern about "the fatal blow" that might befall them as a result of these results. But they are certainly not so arrogant as not to gratefully accept corrections of their judgment in detail, without fearing that thereby "an enormous concession to Catholicism" might arise; For Catholicism, as such, may it appear to the evangelically unenlightened eye in its apparent unity, greatness, scope and unity still so mighty and great - it is and remains nevertheless an unfair mixture of divine truth and human error of law and gospel and especially heavy with the corruption of the penitential work-saintly being. The true catholicism, on the other hand, is essentially one in doctrine and practice with the evangelical form of the Lutheran Church, which in fact remains constant in the apostles' doctrine. - —

LUTHER ON THE SACRAMENTS

or the distinctive doctrines of the ev. luth. church respecting Baptism and the Lord's Supper.

Translated from the German. New Market, Va.

Under this title an English translation of three important writings of our dear father Luther has recently appeared. They are the following:

Sermon on Holy Baptism on Matth. 3, 13-17, from the year 1535. This sermon, probably fused by Luther from three different sermons into one, deals first with the essence, secondly with the benefits and thirdly with the use of Holy Baptism. Without a doubt, neither before nor after Luther has anything been written about the sacrament of baptism as thoroughly as here, and as consolingly and powerfully.

The readers of the "Lutheraner" already know this precious writing, since we have already communicated it word for word in the 6th and 7th volumes of this publication.

3 (Great) Confession of the Lord's Supper, from the year 1528. That this Scripture is a true masterpiece, both in its interpretation of Scripture and in its refutation of the objections raised, so that the reader is thereby introduced as deeply into the essence of the Lord's Supper as he is armed against all attacks, older and newer, is known to all who have read this magnificent confession.

The translators are HH. Joseph Salyards, Principal of the New Market Academy, who translated the former and the latter, and the Honorable Socrates Henkel, who translated the other of the above writings from German into English. The last file was put on by the Honorable Ambrosius Henkel. Although we ourselves have only had time to compare the work in part with the German original, we believe we can assure the reader that the translation has been delivered with as much conscientiousness as insight into the idiosyncrasies of Luther's language. We praise God that he has allowed this magnificent work to succeed. Of what importance is the appearance of this work here, where the great majority of English-speaking Lutherans have fallen into the error of faith of the Reformed in the Articles of the Holy Sacraments and have forgotten the good reason on which the doctrine of our Church on the sacraments is based.

The fact that the reader does not know, even does not suspect, the structure of the texts is not to be calculated. Now that the Concordia Book has been given to the English-speaking Lutherans in their language, no happier selection could be made for them than that of the above three writings of the great armament of which God has availed Himself for the reformation of His Church. The fact that these two works are now available in English is a true blessing for the English-Lutheran Church in this country. May it also recognize the time in which it is now again afflicted! May He, the good Shepherd, who also follows the stray sheep, prevent the voice of truth, which now resounds ever louder in the English Lutheran Church, from becoming "a witness over them" (Matth. 24, 14.), but call them back and gather them under the old standard of the King, who was born and came into the world to bear witness to the truth, so that whoever is of the truth may hear His voice. To the truly venerable Tennessee Synod, from whose bosom both works, the Concordia Book*) and "Luther on the Sacraments" in the English language, have come forth, and to the noble men who have not spared the unspeakable toil and the considerable expense involved in this enterprise, out of love for the truth and for the

Church of their fathers, may God shower the fullness of His blessings in return.

But, dear reader, do not leave it at such a wish; now also take up, as much as you are able in your circle, the spreading of this delicious gift. Those who have already recognized the truth and the unspeakable value of it should therefore now, wherever they find opportunity, seek to bring the above-mentioned works into the hands of English-speaking Lutherans. In particular, the preachers should be as active as possible in this regard, first procuring a copy of these writings for their own perusal and recommending their purchase to the people concerned.

The work "Luther on the Sacraments" is 423 pages in octavo and costs \$1.00 in a pleasing binding, in bulk 665 Cts. If you wish to receive the book, please contact the publishers at the following address with a dollar and your exact address:

Soloman D. Henkel,

Newmarket, LkonLnäoall, Va.

From a good source we learn that the first edition of the English Concordia book will soon be out of print and that a second edition of this standard book of our church, revised with the utmost diligence, is already being prepared.

(Sent in.) Dear Brother!

Grace and peace in Christ Jesus our Lord and Savior. Amen.

I read your dear letter, in which you tell me the happy news that you have now also established a Christian school in your community, with heartfelt joy and sympathy. The best thing about it, of course, as you rightly note, is that God has also given you a teacher who knows and loves the Lord Jesus; who holds the Word of God above all else as the sole rule and guideline of our faith and life. In sum, he is a Christian and therefore also feeds the lambs entrusted to him, which were bought at a high price with Christ's blood, with the healthy, pure milk of the divine word, so that they may grow, blossom and flourish in God's garden as little plants of salvation and little trees of righteousness and one day be gathered as good wheat into the heavenly barns of peace. Yes, dear brother, it is true what that teacher says in a little rhyme: "The beginning of all good schools is a schoolmaster who is a friend of children and a Christian. I have underlined the word Christian for good reason. For a friend of children can also be a teacher who is not a Christian, just as unchristian parents love their children through the natural love implanted in them, and just as a kind of friendship can and does take place even among unbelieving people. But a true friend of children can only be the teacher who is a right disciple of the great friend of children, who says in his word: "Let the little children come to me, and do not hinder them; for such is the kingdom of God." A true child lover has the characteristic that he directs and brings the children entrusted to his care to the Lord Jesus, so that they get to know and love him and let themselves be blessed by him. That is why Blessed John Chicken compares all Christian parents who still today send their children to school, where Christ has his servants who receive the children in his name, with those mothers who once brought their children to the Savior so that he should bless them. - From this, dear brother, you can already see what the essence of a Christian school is, namely - to put it briefly - that the children believe rightly, live Christianly and finally learn to die blessedly. - The false friends of children have a completely different characteristic. In them and in their schools, Christ and his word are, if not completely removed, nevertheless placed in the background, as when one makes a multiple grating in front of a light, so that only a few rays can penetrate; whereas in a true school, Christ and his word are the center, the core and star, around which everything revolves and moves, from which everything and aims at everything. The false friends of children make secondary matters, which only concern this temporal, civil life, such as geography, world history, arithmetic, etc., the main matter; while the true friends of children are above all concerned that their children learn and choose with Mary the best part, the one thing that is necessary. With this, however, I do not mean to reject the aforementioned sciences and to say that nothing of them should be taught at all in school; rather, I reprove the overcrowded and exaggerated measure; that such things, for which children admittedly have more desire and zeal than for that which can make their souls happy, are made the main thing and are regarded, as it were, as the soul of the school, as is unfortunately the case, as you know and have experienced yourself, in so many schools, especially in the old fatherland. I think that the evil fruits of such a reversal have already been shown sufficiently, so that one could well be amused by it. But how many notice it? Even now we have to complain with Jeremiah: "You beat them, but they do not feel it; you torment them, but they do not improve" (Jeremiah 5:3). - What will such teachers answer one day when they have to give an account of their conduct before Christ's judgment seat? For then the Lord Christ will certainly not ask them: How far have you advanced your students in geography, in world history, in writing and arithmetic? But he will ask, "How have you nourished and fed the souls of my dearly redeemed lambs with the loud milk of my blessed word? How have you presented me to them as the lamb of God who bore the sins of the world? - And woe to them then that are silenced thereupon! - From this, of course, some parents might conclude and think that if they sent their children to school, they would no longer need to teach them at home and instruct them in the Word of God; and if the teachers had to give an account for this, the Lord would not demand it of them. But this is a dangerous and wrong conclusion. For the teachers in the schools are only the helpers of the parents, for God's sake; and even if the parents send their children to school as diligently as they should, the command is still unalterably fixed for them: "Train them up in the discipline and admonition of the Lord," (Ephes. 6:4) and they, too, must one day give an account of their children, where the Lord will not ask: You Elkern, what toil and expense have you expended on your children to have them instructed in the arts and sciences of temporal life? How many houses and acres, how much money and property have you acquired for them? How did you provide for them in temporal life?

(Which, of course, can and in part should happen, although according to God's word in a deeply subordinate way). But he will ask: How have you obeyed the command I gave you through my servant Paul Ephet. 6, 5? Have you not only diligently sent your children, whom I first gave you to be educated for heaven, to school and church, but have you also faithfully instructed them in my word and in the fear of God in the home? Were you especially anxious that they should have treasures in heaven, which are not eaten by rust and moths, and after which thieves do not dig, but which remain forever? - And woe to the parents, too, who have to fall silent on this! Dear brother, I tremble when I think that one day perhaps many, many parents and teachers will have to stand to the left for the sake of the spiritual neglect of their children. - From all this you can already sufficiently see how the relationship between home and school should actually be, namely that both should go hand in hand and thus in right faithfulness the small building blocks of the Lord's spiritual house should be prepared together. This is how it should be, I say, and if it were to be like this throughout, the great blessing would certainly be noticeably felt. The school alone cannot do it, even with the greatest faithfulness and care, if what is built in the school is often torn down again at home, even if not always with the deed, but only by neglecting to continue building on the foundation laid. Of course, both parts must never forget that with all their work and effort nothing is accomplished unless the Lord graciously gives his blessing and prosperity to it, which then requires diligent prayer on both sides. -

So you see, dear brother, what duties you still have as a householder with regard to your children, even though you have a good school. You do not fail to recognize this when you ask me for advice as to how you should best arrange it in order to bring up your children in a blessed manner in discipline and admonition to the Lord, to which I must first answer that no man understands and knows the right way of bringing up children by himself, but that this requires heavenly wisdom, which must be asked for. For the rest, I advise you to practice the Word of God and the catechism diligently at home, e.g. to have your children recite one main passage from the catechism every day, together with the explanation, and not only by those who are still in school, but also by those who have already been confirmed, for unfortunately they grow out of it! experience teaches that they grow out of the catechism

rather than into it, especially if they do not practice it diligently even after confirmation, and parents are certainly much to blame for this if they take too much care of the catechism.

The reason for this is, of course, that they themselves have not yet learned to understand, know, and appreciate it properly.

Your children who still go to school, interrogate them diligently about what they have learned in school and also diligently investigate whether they can do their lessons well; for in this way you will be a good support for your teacher in school, which can only be dear to him. - Also get your children into the habit at times of bringing home from church, according to their measure, grains and seeds, which they then have to show you at table and tell you about, which is certainly, besides food for the body, a good spice for the soul, and which also otherwise prevents many useless speeches. Of course, the memorization and retention of the word will not always go as desired and your patience will be tested in this way; for the devil is not only busy enough with the adults, but also with the two little ones, to steal the word from them again, so that they will not believe and be saved, and then it will happen from time to time that you will have to recognize the forgetful hearer of the word when you ask. One should not and must not be indifferent to this, for it is a great sin, even among children, if they hear the blessed Word of God carelessly and then forget it again. They must be punished by God for this; not immediately with the rod, of course, for that would not be wise, but first with the word of God itself. For even if the punishment of the word and the admonitions are of no avail, corporal punishments must also take place, the heart is nevertheless improved by the word alone, and by virtue of the word the childlike fear is kindled in the heart, which is afraid to think, speak and do anything that is displeasing to God. Therefore, the word of God must be added to the physical punishments if they are to have a salutary effect; otherwise, at most, the sin can be increased outwardly, but the heart remains stuck unimproved in servile fear.

But if one is to punish, one must also have a rod suitable for punishment, for it is not convenient to strike with any piece of wood that comes under one's hands. Therefore, if one wants to punish with the word of God, it is also necessary that one has such sayings at hand in which the sin to be punished is mentioned. For this time we are especially concerned with the carelessness in hearing and keeping the divine word and there, I think, it will not be unpleasant for you, dear brother, if I draw your attention to some sayings which seem to me to be quite suitable for such cases. The first is Luke 11:28, which says: "Blessed are they that hear the word of God and keep it." Such a saying can be given to the child.

and say, for example, "See, here you hear that Christ does not call blessed those who hear the word of God and then forget it again (as you have now done); rather, he adds to hearing also keeping or retaining. Hearing and keeping therefore necessarily belong together, and where this is not the case, no claim can be made to the beatitude of Christ. - Furthermore: "But be doers of the word, and not hearers only, that ye may deceive yourselves. (Jacob. 1, 22.) and Luc. 2, 19.: "Mary kept all these words and moved them in her heart." - And because the careless hearing and forgetting of the word is, as it were, a contempt and rejection of it, and thus runs directly against the 3rd commandment, one can also use the saying Hosea 4:6, namely: "My people are gone, because they will not learn. For you reject God's word, therefore I also will reject you," and then bring to the child's mind what it means "to be rejected by God. One can also imagine, for example, the great danger to the soul of those who hear the word of God only superficially and do not take it to heart. And here the body serves as an excellent example. One can say to the child: See, your body needs daily nourishment and you provide it with it not only once, but several times in one day. If you were to deprive your body of the necessary nourishment for several days, it would certainly soon become weak and ill, and finally, if it received no more nourishment at all, it would have to die. But you also have an immortal soul living in your mortal body, which also needs nourishment and so much more, so much nobler it is, than the body. But the nourishment of the soul is God's word alone, which we must hear and keep with faith. Whoever does not do this, but carelessly throws God's word behind him, deprives his soul of the necessary nourishment and thereby kills his soul, not physically, but spiritually. But if the soul is spiritually dead, God no longer dwells in it, and such a person then again becomes a dwelling place of the devils and must then finally, if he does not turn back at some time and do true repentance, be eternally lost. - See, dear brother, these are a few hints that I give you in answer to your question here, and if you follow them, relying on God's grace and help, the good fruits will certainly not remain outside. And apart from the fact that it might remain fruitless for your children, at least for this or that one - which God in mercy may prevent - you would still have saved your soul and your children would not be able to testify against you on the day of judgment. - But in the end you object to me: To undertake such an arrangement and exercise with your children would be permitted by your earthly occupation.

You can't do business. During the day you would have to work and would find little time, and in the evening you would be tired, and so on. To this I reply: first check whether such objections are valid and whether the Lord Christ will let them pass as a sufficient excuse on the day of judgment. I do not think so, but they will vanish like a mist before the sun and run away like water. As Christ once said to his sleeping disciples, "Are you not able to watch with me for an hour?" he will certainly answer parents in a similar way to such objections and say, "Are you not able to break off an hour a day from your earthly business in order to devote it to instructing your children in the ways of salvation? - Oh, dear brother! Where such objections still take place, parents certainly lack the right understanding of what their children are actually given to them by the Lord for, namely, not to be an earthly capital for them, from which they could hope to earn rich interest, but above all to educate them for heaven. - How many parents would certainly put aside their tiredness in the evening - I will only count half an hour - and forget it, if they could earn 5 or 10 thalers in the same time. Are their children, on whom Christ gave his precious blood, not worth as much as 10 thalers? - Ten thalers, indeed the treasures of the whole world, are like a handful of sand and will disappear in the Hui, when one day the elements will melt with heat and the forces of the Hun will move; but the blessing of a good discipline and admonition to the Lord, even only for half an hour, will remain for eternity. I am convinced that if the collection of treasures for heaven were to be carried on by all, objections such as those mentioned above, even if they arose in the flesh because of the sin still clinging to us, would soon be defeated and eliminated by the Holy Spirit. That it should be so is clearly stated by Christ when he says in Matth. 6, 33: "Seek first the kingdom of God and his righteousness, and the rest - that is, what you use for the short, temporal life - will all be given to you. And St. Paul Coloss. 3: "If therefore ye be risen with Christ, seek those things which are above, where Christ is, sitting on the right hand of God. Seek the things that are above, not the things that are on earth." - Dear brother, I do not want to burn myself white here, as if I were doing it on the hard as I should; oh no, by God's grace I see my infirmities well and ask Him that He will only let me recognize them more and more. I heartily agree with St. Paul: "Not that I have already grasped it, or am already perfect; but I pursue after it, whether I may also grasp it, after I am grasped by Christ Jesus. I do not yet consider myself to have grasped it. But say one thing

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I: Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the things which are before, toward the things which are above, toward the heavenly calling of God in Christ Jesus. (Phil. 3:12-14.)

Well, dear brother, I think it will be enough for this time. I hope that you are of one mind with me. In this annual time, when unbelief and disregard for the truth of salvation are spreading like a cancer and the furnace in which God purifies and chooses His faithful is getting hotter and hotter, do not let yourself be enticed and lured out of your fortress. Always remember that you carry the treasure that the Lord Christ acquired for you and gave you on the day of your baptism in an earthen vessel, which can easily, very easily be broken. Supply your lamp with oil at the proper time, so that it will not be extinguished when, before we know it, it is said: "The bridegroom is coming, arise and go to meet him. - —

God's grace and blessed peace be with you and your whole house. I remain in heartfelt love

Your

faithful brother

Heinrich.

Why is the confession: I believe in the Bible! not sufficient?

(Conclusion.)

Look, dear reader, if you do not want to be thrown together with such wise word twisters, it cannot be enough for you with such a confession. In the face of all those people who pretend to believe in the Bible, but interpret everything as they please, we Lutherans lift up our Small Catechism and the other confessional writings and say: "Just as it was recently written and understood here and taken from God's Word, so do we believe in the Bible."

We believe in the Bible if it is simply drawn; in it, in the beautiful confessional writings, it is stated quite straightforwardly and clearly how God's word is to be understood in the right faith. There is nothing twisted and interpreted, but it is simply and simply stated and if you only tell me: I believe what is summarized in my small catechism according to God's word, then I know enough. Then you confess with me: "I believe that Jesus Christ is truly God, born of the Father in eternity and also truly man, born of the Virgin Mary, be my Lord" 2c. - Then you answer with me to the question: what is the Sacrament of the Altar? - It is the true body and blood of our Lord Jesus Christ, etc. - in short, then it is over with the word twisting and interpreting and there is a firm word and a firm faith and a firm confession.

Therefore, secondly, it is not enough just to say, "I believe in the Bible," but it must also be said how you believe in the Bible.

Thirdly, there is one more thing that is closely related to the previous one. It is not enough just to say: I believe in the Bible, - because if everyone who teaches God's word in school and in church
The poor Christians - congregations will never get a firm faith.

Just think about how things stand among us. How many faiths have been preached in your church alone, dear reader, since you remembered? *) Certainly as many faiths as pastors have stood up there in the pulpit. There comes into a Lutheran congregation once a preacher who says: I believe in the Bible, but is reformed and thus teaches reformed faith. Then someone comes along who calls himself evangelical or united, and claims that he is He believes in the Bible and preaches as he pleases, sometimes Lutheran, sometimes Reformed, sometimes Christian, sometimes un-Christian; swaying to and fro like a reed in the wind! - —

Then comes one who preaches about God's Son, about a Savior who died for us, about faith and grace and justification, but interprets these highly important words quite differently from the way the holy Scriptures and the Lutheran church want them to be understood. Then comes another, who makes sweet, fine speeches, so that the old women cry every Sunday in church, but of the In the end, they hear nothing at all. Then comes another, who preaches morality and always tells people what they should do, but where they should get strength to do something and comfort for their sins, he says nothing about it. And by chance, - no not by chance, but by God's grace, a faithful Lutheran pastor comes to the pulpit once in a while, who preaches the right faith, as he did in the-

But by then things had already gotten so bad with the unbelief that people quarreled and scolded the sharp Lutheran preachers. But the gentlemen who have destroyed the Lutheran faith from the pulpit all say: we believe in the Bible! - Do you see now what is said with that? Nothing at all, we still do not know how we are actually to deal with such a man; we must definitely have a definite confession.

And just as in the church, it is also in the school, even there, among 20 teachers, hardly one comes to a Lutheran congregation who teaches the right faith.

The writer is talking about the situation in the German churches, where the symbolic books are no longer valid and the preachers swear by them.

D. R.

Now I ask you, dear reader, what is to become of the poor communities? With such an economy, is it any wonder that things are so bad? - We must lament with the old song:

Oh God from heaven look in there

And have mercy on them, How few are your saints, Forsaken are we poor!

Your word is not allowed to be true, The faith is also extinguished among all the children of men.

But it cannot be otherwise, since the preachers and teachers do not preach one faith, but soon in one way, soon in another, according to their liking. Thus, through the fault of the preachers and teachers, who themselves did not have the Lutheran faith, "through the false prophets," as an old farmer in my congregation calls them, the congregation no longer has a solid foundation of faith, and that is where all our misery and unhappiness comes from.

If things are to get better for us, the word must be preached purely and loudly again and the people must be instructed and educated in the true and one faith. A Lutheran congregation must once again neither receive nor accept a teacher and pastor who is not a good Lutheran and who is serious about the faith. Such promises to also present good Lutheran doctrine.

If a teacher or pastor is to be employed in your congregation, I mean here in a Lutheran congregation. I mean here in a Lutheran congregation - it is obligatory to send only such a person who is Lutheran himself and not only called so. If the authorities do not do this, then it is the responsibility of the community.

If you go to the parish priest or teacher and ask: What is your faith? If he says, as will happen most of the time: I believe in the Bible! - then we already know what we have in the answer. We are not yet satisfied with that, because the German Catholics and friends of light also tell us that, but we want to know it more precisely. - Are you Lutheran, - or Reformed, - or how? Do you believe the Small Catechism from beginning to end and do you want to preach and teach faithfully according to it and not deviate from it one bit? - If he then says a hearty and sincere yes and promises to do so faithfully, - well, then the man is right and we know what we have to look forward to. But if we do not get a definite answer and he says again: I believe in the Bible! - then the man is not a Lutheran, - but rather

has any other faith or even unbelief, - and so he can by God and by law never and never become a teacher or preacher in a Lutheran congregation. All Lutheran congregations should take a stand against such people and should not tolerate that the weeds of false teaching are spread in the congregation. The Lord demands such faithfulness from us (Revelation 2:10).

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If this does not happen, - if every teacher and preacher of a Lutheran congregation does not promise to teach and preach faithfully according to God's word and the confessions of the Lutheran church drawn from it, - then unbelief will get worse and worse and the holy church will be devastated more and more.

These are my three reasons and I think they will not be found too light, dear reader.

Think about the matter, examine it carefully - and I hope you will answer with me the question: Is it enough to confess: I believe in the Bible? - It must be added how and in what way one believes in the Bible, so that one has certainty and clear insight into the highly important matter of faith.

Only through this does a true firmness of faith arise, when one has a definite and round confession in which the sum of faith is summarized; only through this does a true joyfulness and unity of faith arise, and when I now step forward and say: I am a Lutheran, I believe in the whole doctrine of the Christian religion as it has been handed down in the entire Holy Scriptures and has recently been written and understood according to God's Word in the beautiful confessional writings of the Lutheran Church, -then everyone immediately knows what his turn it is with me, and every Lutheran near and far, to the ends of the earth, reaches out his hand to me in heartfelt love and says: this is flesh of my flesh and bone of my bone! - There is now a true unity of faith, in which all Lutherans of all times and places stand firm and, by the grace of the Lord, will remain standing even in the great storms of these times. Whoever confesses with us in this way, let him come forward; let us be brothers and work and pray in holy fellowship for our dear church, and the Lord will help and raise it up again in its glory and beauty.

(Lutheran Church Journal.)

(Sent in.) Martyrdom of a seven-year-old boy.

As Romanus, a Christian,
With the governor is
Sued for faith in Christ.
He said, "Just ask a child,
Whether it is much gods. And hear what it tells you in response."

And the judge - his name was
Asklepiades - left
Bring a boy out of it,
The only sielen year old,
And of a fair form, And Romanus said, "Child, tell me freely:

Shall we worship Christ",
Than the one lord, Or gods, a thousand in number?" Then the boy announced to him with a laugh:
"Ei, it do not believe children once.
That there be many gods;
For one alone
Is necessarily worshipped as God only."
Then the tyrant spoke
To the boy, "Say, Who is it that taught you these things?"

"My mother told me
It proclaims and her
The Spirit of God from the Father and the Son;
And faith in Christ,
Who is my Savior indeed.
I sucked it in with my mother's milk already."

So the child replied
The tyrant who swiftly
His mother sent for him, full of rage,
And she had to see it. We her child was chopped up by the executioners with rods to the blood.

Even the tormentor heart
Were filled with pain, they wept for the boy touched;
Only the mother stood there without tears, and saw how her son was led to the slaughter.

And when during the torment
He once started to scream:
"Give me water, I thirst so much;"
The mother called out to him: "You, my heart's child, ski patiently, soon you will not thirst anymore.

Behold, Christ, your delight,
The living Bronn'.
It's with you, you'll see it soon,
Then eternally ravished, without thirst refreshed; Therefore drink the cup without grayness."

When the torturer cut
Now the scalp him with
His hair from his bleeding head,
Said the mother: "Suffer silently.
As inside Jesus wants it.
You're about to be crowned with the crown."

And the boy was happy.
When the mother saw him like this
Through her word of comfort to the courage stems;
He looked joyfully into it, and laughed at the torment, even when he was condemned to the sword.

On it took on the arm
His mother took him away without harm, and carried him off herself to be judged;
But she did not cry
By the weight of the jammer,

When the executioner demanded him there.

And she kissed him,
And she said: "Go, my dearest child, farewell!
And remember me,
Your mother when you
The Lord takes into his kingdom; so farewell!"

On it pressed with pleasure
You his head to the chest
And his blood, and with joyful tone
She sang: "Theuer vor Gott
Is the Holy Death;
Look! Your servant is here, your maid's son!"

Herrmann Fick.

Church News.

Vice-President W. Sihler ordained the members of the respective congregations and installed them in their offices:

1. Mr. Wilhelm Kolb of Nassau, until then a student at Fort Wayne Seminary, called by the German Protestant Church.
Lutheran St. John's parish in Allentown, Adams Co>, Ja. on Palm Sunday. (March 20.)

2. Mr. Philipp Wambsganß from Rheinbaicrn, until now also a pupil of the seminary, called by the German Evangelical Lutheran congregation in Fairfield Township, de Calb Co-, Ja. on the 2nd Sunday after Easter (April 3).

May the Lord bless both of these dear brothers, so that they may bear much fruit for eternal life.

On April 17 (Dom. Jubilate), the candidate Ehr. L. Metz, a pupil of the theological seminary at St. Louis, having received a call from the German Lutheran congregation at St. Joseph, Mo. Lutheran congregation at St. Joseph, Mo., was ordained in the midst of the congregation of St. Louis by the President with the assistance of the Rev. and Professor Walther and the Pastors Bünger and Johannes.

May the Lord accompany the dear brother to this new field of work and crown his work with rich blessings. Amen.

On 9 Jan. (Dom. 1. x. Dxiwb.) Mr. Heinrich Dicke, student of the theolog. Seminary at Fort Wayne, adjunct to Rev. Sievers at the congregation at Frankenlust and ordained by the latter with the assistance of Rev. Clöter at Saginaw City by order of the Vice-President.

May the Lord Jesus, the faithful archpastor, abundantly grant this his underpastor strength and ability to fulfill his office in blessing. Amen.

The addrcsse of the dear brother, like that of Hrn. Pst. Sievers, is:

0. A/rc/r.

After Rev. Kunz, with the consent of his congregation, had accepted a call to a congregation near Jndianvpolis, Mr. Carl Sallmann, a student of the theolog. Seminary at Fort Wayne was ordained in his place at Elkgrove by order of the Vice-President and inducted into his new office by Rev.

May the Lord bless this dear brother abundantly in his new ministry.

Address:

(7. KaZZman-r, ^MZ'-or-e, OooL Oo., ///.

On the Sunday after New Year's Day, Father Philipp Fleischmann from Regensburg was inducted into office by Father Ernst at the German Lutheran congregation in Rochester, Northern Ireland.

May the Lord grant grace that the small flock may build and multiply under the faithful service of His servant. Amen.

Changed Addrefseu.

^*ero stars, -rear K. Doms, M>.

Aev. A/. Com'-,

^e-'rrsa/em HkrK", //oOo., MZ.

Paul, became Lutheran.

It was at the time of the Reformation that a bishop of Salzburg found the New Testament in a tavern. When he opened it, he was struck by the words of Romans 3:28: "We hold it therefore that a man is justified without the work of the law, through faith alone. When he reads this, he says, "Behold, Paul, have you also become Lutheran?" - and reluctantly puts the book on the bench.

Good example.

The former Prussian minister and educator of King Frederick the Second, Herr v. Prinz, had a village in the area of Berlin, where Porst, known for the publication of the Prussian hymnal, then still a young man, was a preacher. In this village a catechism teaching was to be introduced, and not only the children but also the old people were to be asked. When Porst therefore introduced himself to his church patron, claiming that parents and spouses would be ashamed to answer his questions out of false honor, the excellent minister gave him the following answer: "In the afternoon you will hold a children's lesson. I will come to the church, and then you will ask me yourself; I will answer, and whoever of the congregation is then ashamed to answer, I will see him - and only ask me quite a lot, - and hereupon others - and then me again." This really happened, and no one thought it shameful to be able to give an account of his religion.

-(Rom. 1, 16.)

From Luther's time and life.

The famous Hebrew and theologian, vr. Bernhard Ziegler, asked God, when he left the monastery: He would give him an honest office and about 40 guilders for it, so that he could serve God and people honestly and feed himself. This deschah. Now that he had sifted, it was not enough; so he asked God for 60 florins. God gave it to him. When the children grew up, he asked for 80 guilders. God gave it to him likewise. When he grew old, it was again not enough. Then he comes to God and says: "Dear Father, I have heard from Abraham that he spoke to you several times, and you heard him in mercy; I have also experienced this. Oh, do not be angry with me; I will speak to You only once more. Give me what I need, and I will have enough time; I will not dictate anything more to you. God then gives him 150 florins a year; and when the honest Elector of Saxony learns that he has prayed in this way, he gives him 200 florins in addition, so that he will have a little treasure in his old age.

(Matt. 7:7.)

Christian Winner.

When Charles XII, King of Sweden, had won a great victory over the Russians, and asked his generals what he should do with the prisoners? - one of them answered: "Bake pancakes! - with which he indicated that the king should have them sown down. "Yes," replied Charles, "bake pancakes!" - He really had them baked, fed and watered the prisoners, and sent them back to **the** enemy free. "Has us

If the Lord" - he said - "will remit ten thousand pounds, then we can give a hundred pennies to our fellow men" - because shortly before he had had the Gospel of the Debtor read to him, together with the explanation, from a postilion.

(1. Petr. 3, 5.)

Another payment with indulgence. (See page 56. of this volume.)

When in the twenties of the sixteenth century an aged old man named Thomas Harding, an Englishman, had committed no other crime than that he had read the Bible in the vernacular on secret walks in the fields and woods against the prohibition of the papist priesthood, he was condemned to death by fire as a backsliding heretic, since he had already been suspected of Lutheranism. By order of the Bishop of Lincoln, the royal confessor, he was then burned, and a forty-day indulgence was promised to all those who carried wood to the pyre, which had the effect that one of the spectators threw a club at the burning woodpile, which smashed the martyr's brain. - The Roman priests, who have always shown themselves to be so bloodthirsty where they had the power in their hands, usually say, when their atrocities are held against them here, that these atrocities were not committed by them, not by their church, but by the secular authorities. But here they act like the Pharisees and scribes, who also thought they were innocent of the blood of Christ, because they had not murdered Christ with their own hands, although they had first forced Pilate to abuse his temporal authority to crucify the Lord. Yes, as the above story shows, the Roman clergy went even further and even gave remission of sins to all who laid their murderous hand on the confessors of the Gospel of Christ!

The precious necklace & the right wedding.

Among a group of simple-minded confessors of the Gospel who were dragged to the place of execution by the papists in the 16th century for the sake of their confession, there was also a noble lord named Ludwig von Marsack from Bourdon. The dear martyrs had to wear a rope around their necks on their last journey. Only the Lord of Marsack was spared this scolding for the sake of his high status and his distinguished relatives. Far from considering this as a mercy, however, the dear blood witness now spoke to his judges with imploring supplication: "O grant me the same chain and the same collar of the heavenly order that my other brothers wear!

When not long before a certain Simon Marechal from Langres, together with his wife, was also led to the stake by the papists for the sake of faith, and the flames had already begun to blaze, the latter cheerfully and cheerfully called out to her husband, "Dear husband, that we have lived together in matrimony up to now, I consider that only as a betrothal; but now our real wedding will only begin, at which the Son of God will marry us for eternity after this contemptuous torture. Only those about her end

The fiery blaze of the fire could silence their mouths, which were full of psalms and prayers.

Due to the illness of the Cassirer, Mr. Barthel, the receipts for the funds received for the various purposes can only be issued in the next number.

Books and pamphlets

to have in the expedition of the Lutheran around the buried prices.

Third Yes began of the Lutheran from 1816 - 47. No. 8 - 26... . . . -0.

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Vierter, fifth, sixth", seventh year of the Lutheran, each -6.

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Melodies of German church engesauge after vr. Friedrich Layritz ... 25.			
The same with the appendix V. L etpzig er Evangel. Luther. Missionsblatt vom	40.		Annex to this 15.
Year 1850..			

Printed by M. Niedner,

North - corner of the third and Thesmut - street.

Volume 9, St. Louis, Mon. May 10, 1853, No. 19.

Extensive tabular overview

of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.
Teachings of Pastor Grabau.

III.

Before:r the violence of the preachers.

25 "He "(the preacher) "commits himself to the congregation with his faithfulness in doctrine and practice, and the congregation commits itself to him with its faithfulness and moderation in all things that are not contrary to God's word. But what is contrary and not contrary to God's word is not decided by any individual member of the church, but by the church itself in its symbols, church ordinances, and synods." (Pastoral letter, p. 111.) Here it is not to be overlooked that; in turn, in the synod according to Pastor Grabau's teaching, only the pastors have the decisive voice. (p. no. 17 of the "Lutheran.") Pastor Grabau also speaks about what he counts among other sins here, in which a congregation owes an ear to the preacher. He writes of us Missourians: "They erroneously deny that the congregation owes its pastor an oath of obedience in all things that are not contrary to God's word; for it remains owed, according to Hebr. 13, 17, but whether it can perform and carry it out in every individual case, e.g. a necessary school building, is another matter. The obedient execution of a matter may often have to be postponed, depending on the circumstances.

Doctrine of the Roman Church. III.

Of the violence of preachers.

25 Bellarmin wrote: "If anyone would act presumptuously and not obey the priest who is there in the office of the Lord your God, or the judge, he shall die. Deut. 17:12 If therefore the ordinances of an Israelite priest were true commandments, binding the conscience, so also those of a Christian priest. The reason for this conclusion is that the authority of a Christian priest is not less than that of an Israelite priest. (*Lib. 4. de pont. rom. c. 16.*) In the papal bull of condemnation of several propositions of the Synod of Pistoia it is said, "The proposition which asserts: it is an abuse of the power of the church to extend the same beyond the limits of doctrine and morals to external things . . . is heretical." (*Concil. Trid. ed. Smets. p. 285.*) Even then, when Luther had only just begun the Reformation and appeared at Worms before emperor and empire, the papal theologians laid before him, among other things, the following sentence from his writings as an ei

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

III.

Of the violence of preachers.

Luther writes: "Therefore I say that neither the pope, nor the bishop, nor any man has power over any Christian man, unless it be by his will; and that which is done otherwise is done by a tyrannical spirit. (From the Babylonian Captivity of 1520. XIX, 8.) The same: "How? if they were forced to confess that all of us, as much as we are disguised, are likewise purists? (as we are also in Wallachia) and grant them the office of preaching alone, but with our permission: then they would also know at the same time that they had no right nor power to command us, because: as much as we ourselves allowed them out of our own will." (There. p. 134.) The same: "We have One Lord, who is Christ, who governs our souls. The bishops shall do nothing but feed. St. Peter (1. Pet. 5,1.) asked them to overthrow with one word, and condemned all the rule which the pope now leads, and made it clear that they have no power to command a word, but that they alone should be servants, and say: This is what your Lord Christ says, 'therefore' you should do it." (Aus- leg. der 1. Ep. Pet. von 1523., IX, 821.) So it is said at last in our symbolic books and namely in the Apology, i.e. in the defense of the Augsburg Confession to the 28th article about the saying always cited by Pope Grabau: "Also they "(the papists) "draw this saying to the honors on 13, 17: Ge

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half, obedience itself has not yet been abolished." (Pastoral letter. p. 55.)

26 "They" (the Missourians) teach against the 28th article of the Augsburg Confession. Confession, that the congregation owes obedience to its pastors only when and insofar as he preaches God's word to them; but if he merely exhorts *) or demands something that is not contrary to God's word in ecclesiastical matters (e.g. a school building), then he can refuse to listen. However, the 28th article states: "Such orders (which are not contrary to God's Word) are due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases". (2nd Synodal Letter. p. 11.)

It goes without saying that we do not deny that the congregation must obey when the preacher exhorts them from God's Word; we only deny that the congregation can owe obedience to their preacher per se when he exhorts them to do something that is not commanded in God's Word; that is, when it concerns things that belong to Christian freedom and can be done or left undone according to circumstances. We deny that in these cases the congregation must regard as wise and necessary just what its preacher regards as so. Of course, we deny even more that in such cases, where the congregation cannot carry out what is demanded by its preacher, it must nevertheless recognize itself guilty of obeying in its conscience (cf. the previous 25. no.), since we will that, where ability is lacking, even the emperor, as rather a little priest! has lost his right, that only God with full right can command us fallen ones what we are no longer able to perform, and that we nevertheless owe obedience only to God.

The first is a new heresy: "No man has the right to interpret the least thing to a Christian man, if it is not done with his permission; but what is done otherwise comes from a tyrannical spirit! (Opp. Hal. XIX, 1258.)

In the so-called "Confutation" (refutation) of the Augsburg Confess. Confession, which the papists drew up in 1530 during the Imperial Diet at Augsburg, the papists complain that the Augsburg Confession does not teach in the 28th article precisely what Pope Grabau teaches with them. Confess. in the 28th article does not teach exactly what Pope Grabau teaches with them. Thus it says in the Confutation of the 28th Article, to which Father Grabau refers: "From which (i.e. from 1 Cor. 4, 21., 1 Tim. 5, 19) it is evident enough that the bishops not only have power in the office of the divine word, but also have power to govern, to compel and to punish, to the end that they may lead their subjects to eternal blessedness. But to the power of the government belong the power to judge, to conclude and to order the things, which are useful and useful for the foreseen end. For this reason, everything that has been objected against the priests' and churches' immunity from reprobation is in vain and void. (See Luther's Werke. Hall. Ausgb. XVI, 1265.)

listen to those who intercede for you. This saying requires that one be obedient to the Gospel, for it does not give the bishops any rule or lordship of their own apart from the Gospel."

In the 28th article of the Augsburg Confession, it says, among other things: "Whether bishops also have the power to establish ceremonies in churches, Confession states, among other things: 'Whether bishops also have the power to establish ceremonies in the church? ... To this the Ours give this answer: That the bishops or pastors, may make order, so that it may proceed orderly in the churches.' Such order is due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases". - Olaus Carpozov gives the following explanation: "Care must be taken with the Augsb. Conf. at this point wants the bishops the right to order ceremony, that this is not done according to the circumstances of that time, where it also came in them from 'human right', as he had said, that nothing should be taken away from the rights of the entire church. In the Augsb. Conf. Conf. at the same time not indistinctly implies." (See Carpozov's Introduction to the Symbolic Books of the Lutheran Church 750.) Already in the preceding, Carpozov, had made the remark: "We reply that the power of ecclesiastical jurisdiction is not a matter for only one state of the church, but for the whole church. ... And all this" (making orders) "does not exclude the consent of the Church, but rather includes it, so that here the bishops always have the Church agreeing with them, and should not make such orders without the consent of the Church and against the will of the Church." (Derslb. p. 742, 745.) Incidentally, when Melanchthon himself still wavered over this point in Augsburg, and asked Luther about it in a letter, the latter replied: "A bishop, as a bishop, has no power to impose some statute or ceremony on his churches without the consent of the churches in clear words or in a tacit way. Because the Church is free and a ruler (woman)." (Opp. XVI, 1207)

Pennsylvania Synod.

Readers of the "Lutheraner" will remember from the first issue of the current year that the Synod mentioned in the heading had, at its penultimate meeting, asked its members to consider whether it would not be advisable for it to reunite with the General Synod. The meeting in which this was to be decided has now been held, and from the 'Lutheran Observer' we learn that when this matter was put to a vote, 54 voted for reunification and 28 against.

The incorporation of the Pennsylvanian Synod into the General Synod is thus decided. The following members of the former are elected delegates to the latter: The Rev. Dr. Demme of Philadelphia, Dr. Becker of the same place, Dr. Schaefer of Casten, Geissenhainer of New York, Hay of Harrisburg, Mann of Philadelphia, and Dr. Richards of Reading. On the part of influential members of the General Synod it has already been pronounced that the same will unanimously receive the one asking for admission with open arms. As great as this event will cause great joy among many, we can by no means share this joy. The Synod of Pennsylvania has decided to hold fast to the doctrine of the Augsburg Confession.

to persist and, through their entry into the

Who does not see that the Synod, by entering into an ecclesiastical union with declaredly irreligious communities, has already abandoned and in fact denied the good confession of our church? Is it not clearly stated in the 10th article of the Augsburg Confession. Confession of the Holy Communion: "Therefore the contrary doctrine is also rejected" - or, as it says in the Latin copy: 866U8 äoeentes, i.e. "the contrary doctrine n- den"? On what other principles is the Prussian Uniate Church built than on the fact that the Lutheran and the Reformed may well remain with their faith and yet enter into a union with those of other faiths? - Thus we can only express the wish that those members of the Pennsylvanian Synod, who did not want to and could not give their yes to a union with the General Synod, may prove steadfastness and not be moved to deviate out of false love, but that in them the old faithful Lutheran Pennsylvanian Mother Synod may regenerate and rise again.

What's up with the rhythmic chorales?

There is much talk and argument about rhythmic chorales these days. And although it is not a matter that directly concerns the holy Christian doctrine or the blessedness of souls, it is sometimes important for individuals as well as for whole congregations to come to a clarification of what it is actually about the rhythmic chorales. The reason that I am writing about this is not that I understand or think I understand the matter before the audience, of which one is as little the case as the other, but that I am charged to do so; and this writing of mine, as a mere act of obedience, should not prevent anyone from doing better.

So, for the time being, dear reader, be assured that the rhythm is a thing that you know quite well, as strange and unknown as the name borrowed from a foreign language sounds to you. For all the arts, which sound and resound, cannot be without rhythm. That is why rhythm is not only in pleasant verses and songs that have a pleasant tone, but also in every good speech. And even if you do not

to describe so precisely what is actually
you feel that something is missing.

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le when rhythm is missing, whether in song or in speech. Whole books have been written about rhythm for speakers. Only if you succeed once in a while, as I have often done, in hearing a man with a highly eloquent tongue speak in such a way that it sounds like music in your ears, then be convinced that in his speech there is the noble creature of God, which one is accustomed to call rhythm with such a foreign name. A master in the euphony of language was Luther, the master in many things, whose words resound in the hearts of all listeners and whose Bible translation is an unsurpassable work full of ancient treasures of our German language and full of the most melodious rhythm.

But what relation does this have to the rhythmic chorales? A closer one, dear reader, than you might think at first. Singing and speech have the most intimate relationship to each other, and as little as the latter can exist or reach perfection without rhythm. If you do not believe it, convince yourself. Rhythm consists in a beautiful alternation of long and short syllables or tones or notes. Try to read a song aloud, no matter which one, and pronounce exactly one syllable as long as the other, like the children in school when they spell or read aloud, and then imagine a public speech held in this tone! It would then, of course, be devoid of all rhythm, and as obnoxious as this would undoubtedly be, so obnoxious are the chorales, which are just as unrhythmically, as it were, sung through. Schreiber, you are also scolding us with this. We sing in our churches the way they sang in the old days and the way we learned in our youth. We find the old, familiar way quite edifying and are terrified of anything new and newfangled in the service. - My dear friend, I would not like to "avenge" you for the world, otherwise you might not even hear me to the end, and my effort would then be not only half, but completely lost. But where do you think it comes from that so few people are found who are able to sing a spiritual song for themselves, even if they have sung it a hundred times in church? Why has singing completely disappeared from the homes? It is not always due to lukewarmness in Christianity, worldliness and unbelief, but to the fact that no melody or hardly any melody is known correctly. And what is the cause of this again? Because all structure and rhythm are missing in the melodies. As little as you are able to fully grasp the meaning of a speech that would be delivered in an unreasonable tone, so little is our inherent sense of song able to comprehend, grasp and retain a melody that is so devoid of all rhythm and structured construction. is sung unnaturally. One does not understand them and cannot retain them; one confuses one with the other, just like the uniformly spent days that one has to spend on ships on the ocean. The rhythm alone gives life to the sound and a gracefully structured body to a formless mass of tones, which at the same time is beautifully formed and over- is clear, comprehensible and easy to remember. And one can rightly say: Destroy the rhythm and you have destroyed the melody! - Do not object here that even among the so-called rhythmic chorales some are without rhythm and, like the melody: "It is certainly time," consist mostly of the same notes; for they are all, without exception, really rhythmic, only that the rhythm in some is in the changing quantity of the notes, in others more in the changing accents. quantity of the notes, in the others more or the changing accent. One can easily convince oneself of this if one subordinates a trochaic text to an iambic melody, such as: "It is certainly time," e.g. the first lines of the song: "Ringe recht, wenn Gottes Gnade dich nun ziehet und bekehrt," where the number of syllables remains completely the same and yet the melody completely resists it.

I know well how the church singing of our time is mostly constituted, and in what a sluggish way, lacking all rhythm, the beautiful songs of our pious ancestors are sung, how there is usually no difference at all between a rejoicing song of praise and a confessional song full of penitential pain, in that one song is sung or howled like the other in the usual formless way, all syllables and notes of the same length. I also know that some find this singing beautiful, and think that the sublimity of the content of spiritual songs and the solemn mood of the congregation so require, or that it is impossible to find another way in which the mass of the people can sing with each other. And of course, if we had not learned about rhythmic chorales, we would all still be of the same opinion. Blinded by the prejudice of an old habit, we would not be able to recognize the truth in this piece. The sluggish congregational chant seems to be the old and proper one, but the rhythmic one seems to be new; and if it were really so, one would certainly have to regard everything that is offered to us under the name of rhythmic chorales with suspicion and mistrust. But now it is just the other way round: the sluggish way of singing, as it is the unnatural one, is also the new-fashioned one, which has arisen only through sluggishness and deterioration, an outgrowth of those unfortunate times, when spiritual death lay over Germany's regions.

The rhythmic way, on the other hand, is the original, ancient, and proper way, as it alone is the natural way.

I must not owe you the proof, dear reader. Therefore, I will gladly share with you what I have learned in this regard from the book of a man who understands the matter. The most muted ways of church singing, says this book, namely how the Christians of the first centuries up to Gregory the Great sang, have been lost to us. No tradition has preserved them either. They were sung at a time when there was no means of writing the notes on paper, as it were. They faded away with the dying generations, just as our original melodies were forgotten for a long time and would have remained with our slumbering ancestors in the slumber of death, had we not found among the rich heritage of our fathers a number of printed Red Books from Luther's time. When Luther came, there was no actual congregational singing as we have it now. The priest sang at the altar, the students on the choir the Gregorian chants, without beat and rhythm, a chant as it is still used today in the Roman Church. Luther, with his childlike simplicity and high intellect, soon recognized that in the house of the Lord not only priests and Levites, but the whole group of Jesus' disciples should shout Hosanna, that the whole congregation should sing to the Lord. But for a congregational singing, which first had to be created anew, the old tactless, Gregorian way of choral singing, from which the misuse of the name chorale comes, was not at all suitable. Therefore, new melodies had to be either invented or, since this was not so easy, borrowed from elsewhere. Where did Luther get the necessary melodies? Here, the fresh and song-loving spirit of his people, which was so rich in beautiful melodies, came to his aid. Despite all prohibitions on the part of the priesthood, the German people did not allow themselves to be deprived of singing songs on pilgrimages, during outdoor processions, and even on feast days in the churches, songs that had no real place in the Roman liturgy, but were only tolerated, and reluctantly at that.

There were, however, melodies that arose from the heart of the people, spiritual folk songs in the true sense of the word, rhythmic and rich in sound, as is the nature of folk songs. Luther applied these rhythmic melodies, some of which originated among the people themselves and some of which were invented by clever masters, to the spiritual songs that he and other witty and pious men wrote for the Christian people to be sung at the public services. Thus

Melodies of the Protestant church chant in the first century of the Reformation, with the available harmonizations from this period, published by G. Freiherr von Tücher, 1818.

congregational singing originated in the Lutheran Church and it is therefore rhythmic in its root.

But so that no one falls into the foolish thought that Luther only took the rhythmic melodies out of necessity and in the absence of other solemn, thoroughly slow chants with all the same notes, I only want to remind you that it is indeed a high art to create a beautifully structured whole, a melody that presents itself like a flower with beautiful gradual natural leaves, but it is not at all difficult, but very easy, to put together a formless mass of tones. It would have taken the wise man only a few strokes of the pen to destroy the whole rhythm of all chorales as thoroughly as it is now destroyed by ignorance and abuse. However, Luther not only did not do this, because he recognized the high value of a beautiful, naturally flowing melody, but he also took some chants from the old, tactless Gregorian manner and transposed them into a proper rhythm and beat, e.g. the melody "Christum wir sollen leben schon" and others.

If, then, dear reader, someone again wants to make you believe that the actual manner of the chorales is the now common, slow one, consisting of all the same notes, and that it originated from the tactless and unrhythmic Gregorian chant, credit him with his ignorance. Here is the fact that all ignorance and all obstinacy will not overturn.

Thus, the rhythmic chorales are not to be regarded as something new, but as something ancient, and no recommendation of them should be necessary other than the certainty that in them one possesses the unadulterated tunes of the Reformation age.

But one is not satisfied with the historical proof yet. There are many objections to the reintroduction of those old and original chants. So, dear reader, let me answer some of the most common objections against the rhythmic chorales recently.

It is said that rhythmic singing is secular. Now I do not want to deny that the rhythmic chorales, due to their livelier gait, could possibly be sung in a way that does not fit into the sanctuary of God, nor does it promote edification, but rather hinders it. And there is no doubt that those who teach rhythmic singing must not work unwise. If the rhythmic songs are sung in a worldly tone, this is not the fault of the rhythm, but either clumsiness on the part of the teachers, or the world in the hearts of the singers. Abuse does not abolish the right use; and everyone understands that the original alone is the Eighth, and therefore must also be the best. This is also proven by experience. For if sung in the right way, the rhythmic chorales, even in the lively passages, carry a holy seriousness, a solemn dignity, not the least bit of worldliness or frivolity. From the tone of the melody and from its movement, one can easily tell whether it is a song of praise, a funeral song, whether its content is mourning or joy, but it is always a reverent praise of the highest majesty, a joy that never forgets that the bridegroom of the soul is also the judge of all flesh. - What is often ignored, and what inevitably robs the rhythmic song of part of its solemn dignity, is the insufficient emphasis of the long notes that stand either in the middle or at the end of a stanza. Some people think that a melody is rhythmic only when all notes are sung with the greatest speed, as if nothing in it should be slow at all. But on the contrary, the rhythm only becomes so moving and insistent when, as with a powerful, ravishing orator, the fast passages are kept in check and tempered, as it were, by the slow and dignified ones. So one gives the long notes, where they occur, their proper emphasis, and does not hurry over them, as if one would lose something thereby; one sings the rhythmic chorales in general well and as they want to be sung, and no one will be able to find anything worldly in them. Our fathers, who first sang them, were sworn enemies of everything worldly, and their chorales do not have it. -----

Another objection is this: the rhythmic chorale originates from the Union. Now whoever can say this, of course, asks little whether foolishness or wisdom speaks from his mouth. There could hardly be a more foolish statement than this. Just in the time, where one deviated from the way of divine, pure teaching, where the union and its root, the unbelief, became dominant, also the singing decayed and became from the beautiful old noble tunes a resembling, howling nonsense, which can only make an impression on the mind through the dignity of such a large assembly and through the remains of original beauty and power, which was still inherent in the chorales despite the destruction of the rhythm. Proof of this is provided by an old chorale book from 1732, in which Dretzel, organist at St. Ägidien in Nuremberg, has distinguished some chorales in a threefold different way, namely two ways that were sung in his time, and the third, a rhythmic one, which he calls the actual melody, as it was made by the composer, and as it should actually be sung.

An unnecessary alteration of good old ceres
monies - is this perhaps the introduction

rhythmic chorales? A change is it where they are introduced again, that is true; a change of old ceremonies moreover; but - good old ceremonies? Can that be good which comes from a bad source? If we want good old ceremonies, we must take them not from the time of the decay of church life, but from the best time. And if we do not want this old, but the original and unadulterated, as in the text of this, so also in the sages, then we will have to decide on a change. A change from the worse to the better, - no one should ever be too old for that! It is a sign of spiritual weariness, if one is so much of all change that one will no longer accept even the best, no longer discard the most wrong. A simple-minded, childlike, fresh spirit easily gets over such small doubts.

Some say that rhythmic chorales are difficult to learn. But the experience testifies just the opposite. The great acclaim that rhythmic singing has found now and then in Germany, especially in Bavaria, the enthusiasm with which people everywhere, where spiritual life has awakened, have learned and sung the old original tunes again, is proof that they are very easy to learn. Everything natural is easy and lovely, only the unnatural is difficult and ugly. The melodies, in their original form, usually have an easy to grasp, characteristic shape that is instantly impressed on the ear, so that they can be distinguished from each other as easily as people with different facial features. In some cities in Germany, where rhythmic singing took place for the first time, the whole congregation joined in at the second or third verse and sang the song rhythmically to the end with hearty joy, as they had never heard it before. Children again freely sing spiritual songs, as they did before.

Nevertheless, some believe that it is impossible to introduce the rhythmic chorales; the whole thing is new and uncertain. Well, readers, here is my opinion, good things take time. Let it grow! The power and beauty of the old songs in their original dress will make itself known, as it has already made itself known in many congregations of this country, where people now sing the old rhythmic chorales again with heartfelt joy and devotion, and besides the blessed possession of the old pure and unadulterated doctrine, of the heartwarming) old songs, also enjoy the moving and beautiful old church tunes! - —

G. Sh.

**Display
of a new important book.**

The dear readers of the 'Lutheran' will be pleased to hear that the following book is just now being published by the bookseller Beck at Nördlingen in Bavaria:

Catechism statement

from

Dr. Luther's Writings and the Symbolic Books

compiled by E. G. W. Keyl, pastor of the Evangl.-Augsburg church in Baltimore.

1st volume, containing ras 1.

Main part.

The book is new, but the content dates from the time of the blessed Reformation, when Dr. Luther brought the true teachings of the Word of God to light and preached so purely and powerfully as had never been done since the times of the apostles; indeed, most of the content of this book was spoken and written by Dr. Luther himself. The Small Catechism of Luther is precious and valuable to you, not only as a textbook for the children, but also as a confession of the precious handmaid of God, our Evangelical Lutheran Church; you bless your parents and teachers who taught you the Catechism, for you have in it a form of the wholesome doctrine of the value of God, which protects you just as much from the deceptions of false teachers as it is your slogan and standard, by which all the world can recognize you as members of the One Holy Christian Church. This valuable catechism and epitome of the pure doctrine you see interpreted in the book shown above, not as people of our time would like Luther to have docked and written, nor with the fluttering words of newfangled wisdom, but by Dr. Luther himself, who made the catechism and was himself a humble student of the catechism during his lifetime. Father Keyl in Baltimore, who teaches the Word of God in a pure and unadulterated way in the fellowship of our Synod, in blessed memory of many of you, has searched in the Symbolic Books, but especially in the writings of Dr. Luther, for all those speeches and sayings which interpret the Catechism; for years he has worked on it with much effort, sighing and worry, but he has done this work with pleasure, because he was convinced from his own experience of the usefulness of such an interpretation of the Catechism from Dr. Luther himself. As the fruit of this effort, he now offers you the interpretation of the 1st main section "Of the Holy Ten Commandments" in a "first volume". You certainly want to be Dr. Luther's catechism student: so get this booklet, take it in hand, and you can imagine that you are now in school or church and the old Dr. Luther is standing on the lectern or in front of the altar, and he is laying out the catechism for you.

The clear and resounding speech of Dr. Luther, which thus penetrates the heart, will descend upon you and in you! -

This spiritual and edifying book is thus warmly recommended to the attention of our Lutheran brethren. With God's help, I will present an exact description of the contents of this interpretation of the Catechism in the next few weeks, and for now I will only remark: first, that at the upcoming synodal assembly in Cleveland there will be a good opportunity to place orders for this booklet with the author, but also Mr. Bergmann in New York and Messrs. Schäfer and Korade in Philadelphia will gladly take care of it; furthermore, that the price of the book will be kept as low as possible, and in any case will require only a small sacrifice from each buyer; finally, that with God's help, the continuation of the book will appear quite soon, but that this volume can be considered a whole in itself.

May this work promote God's glory and the building of His holy Christian Church also among us, as it is undertaken for this purpose and this purpose alone.

A. Hoyer, pastor at St. Johannis in
Philadelphia, 45 ILvck.vooä str. > Lontill'ffark.

(Submitted.)

Church News from Germany.

The Evangel. The Lutheran congregation in Hamburg, which has received a faithful preacher in the pastor Meinel from Bavaria, received a decree from the Senate in Hamburg some time ago, in which it was promised that it could continue its services undisturbed, but that it could not be recognized as a congregation at least for the time being, since the so-called Old Lutherans were divided into three parts and the latter had not yet provided the funds necessary for its existence. Baptizing and copulating is now not permitted to the pastor of that congregation; the congregation must have the children baptized by pastors of the Hamburg State Church, and does so in protest against the abuses of the State Church, as well as against their opinion, as if the Lutherans wanted to step back again. It may also be that the mobs, which have broken away from the Lutheran congregation for the sake of all sorts of external things, will continue to do so for a long time and thus prevent the recognition of the true congregation. The congregation will still have to face all kinds of trouble and hardship. But God obviously promotes the good cause visibly there and thereby so kindly strengthens the faith of his poor Christian people; we should also be glad of this here in America according to 1 Corinthians 12:26 and pray that God will continue to lead his congregation in Hamburg through the cross with grace.

God has also let his light shine again on the Lutheran confessors in Baden, who were recently very hard pressed by the

authorities of the united state church. The King of Prussia, for instance, warned the Grand Duke of Baden in writing about the oppression of the Lutherans and offered the repeatedly imprisoned Lutheran pastor Eichhorn from Durlach a position in a Lutheran congregation in Prussia (namely, in a congregation that is supposed to be Lutheran under an unified church regime). Thereupon, the Grand Duke had a deputation of Lutherans come to him, had a long discussion with them, and it is now to be expected without doubt that they will also be tolerated in Baden. So the Lord will soon help the oppressed brethren in Nassau and the Hamburgers, when His hour has come. The readers of the Lutheran should pray that it will come soon. - —

Many warm greetings to all those who are ours, especially Pastor Wyneken.

God's rich grace with you

With heartfelt love

Your

A. Hoyer.

Persecution of Protestantism in the Kingdom of Prussia.

Dr. Mariott recently published the following:

To the Agents and Correspondents of the Inner Mission of Germany.

On March 2, a trial was held before the Criminal Deputation of the Royal District Court of Hagen in Westphalia, which, because of its importance, must have attracted the attention of the general public in wider circles, as it had already attracted the attention of the public there and in the entire region for some time. Thus, a larger number of participants from near and far had come to the public hearing than the courtroom could hold. The Evangelical Lutheran pastor Mr. Heinrich from Langefeld stood before the court as the defendant. He had preached a sermon on Psalm N9, 105 "biblical illumination of the most important Catholic doctrines" in front of his congregation at the last Reformation festival and had this sermon used to build a new organ in his church. In a powerful, pithy speech, he had brought to light the most important doctrines of distinction of the Roman Catholic Church in their scriptural unevenness, and had addressed them clearly and comprehensibly with the sharp sword of the spirit, so that every listener and reader must have received a powerful impression of the truth. This should now, as they say, first of all be given to the Catholic Church.

The church council in Schwelm must have been unpleasant to the people who heard or read the sermon, and to those who heard or read the sermon, this cannot seem so unbelievable. The aforementioned church council is said to have discovered in that illuminating clarification an incitement to hatred, to insult and mockery of the Roman Catholic Church and to have applied to the local Royal Public Prosecutor's Office for an investigation against Pastor Heinrich and, why it would probably have been most necessary, for the confiscation and destruction of the printed copies. As a result, the district court decided on the charges and summoned the author and the printer of the sermon to appear before it on the basis of Article 135 of the Criminal Code. This article reads: "Whoever publicly blasphemes God in words, writings or other representations, or mocks one of the Christian churches or another religious society existing with corporate rights in the state, or the objects of their worship, their doctrines, institutions or customs, or represents them in a manner that exposes them to hatred or contempt, shall be punished by imprisonment for up to three years."

Pastor Heinrich appeared in court in person, without any other legal counsel, rather than his dear word of God. The indictment contained 14 incriminated passages of that Reformation sermon, all of which were supposed to be contrary to that paragraph of the penal code, i.e. 14fold insult and mockery and incitement of hatred against the Roman Catholic Church. With great calm, the defendant appeared before his judges and developed in a two-hour, thoroughly clear, logically sharp and striking defense his complete justification as a Protestant preacher for such a Reformation sermon in its entirety as well as in its individual expressions. He pointed out how far from him was the intention to preach the Reformation, and how the sermon was not designed to arouse hatred against the Roman Catholic Church, but rather to arouse compassion, as, according to the explicit words of the introduction, it was to work gratitude for the blessing of the Reformation and love for the Protestant confession. He drew attention to the enormous difference between the language of the Bible, and therefore the language of evangelical preaching, and the language of ordinary life. He demonstrated point by point how his sermon had to be judged not from a subjective but from an objective point of view, how none of the views and doctrines he presented were peculiar to him, but rather the understanding of the Holy Scriptures and the Holy Church that had called him to be a preacher. He proved that not only these teachings, but also the sharp, judging expressions were based on God's Word as well as on the symbolic books, that this legal messenger of the Protestant Church was not taken away from any preacher of the same. He proved that not only these teachings but also the sharp judging expressions were based on God's word as well as symbolic books.

He said that he had been obliged by his superior authority to act on this basis. In conclusion, he remarked that it could not be argued against him that the point of view was different now than 300 years ago, when the symbolic books were written; On the contrary, the point of view is still the same, from the Roman Catholic side a constant hostility, a war of annihilation waged with all possible means, which has just been taken up with renewed vehemence in the present time and in which Jesuitism has brought up its heavy artillery against the Protestant Church, - therefore from the Protestant side a continuous protest against everything that is not founded in the living Word of God. - Those present followed the entire lecture with rapt attention and atheistic silence, and the impression on their hearts was visibly powerful. The Royal Public Prosecutor's Office admitted in its answer that it could not be proven that the defendant intended to arouse hatred, and found this also confirmed by the publication of the sermon, and therefore in this publication a reason for mitigation; but it nevertheless asserted that such an offense against § 133 could in reality be found in the sermon and requested that the defendant be punished.

After the court had suspended the publication of the verdict for a few hours, it was published at 5 p.m. to the effect that the pastor Heinrich, guilty of having violated § 135 of the penal code, was sentenced to 14 days' imprisonment and the printer to 8 days' imprisonment, and that the destruction of the printed copies of his sermon was found to be just. In its reasons, the decision mainly stated that the expressions used in the sermon were indeed capable of causing "hatred 2c.", that the objective standpoint of the church and church doctrine could not be maintained in the evaluation of the simple law, but that the accused had transgressed against the law as a person, that even his referring back to the symbolic books could not justify him, since at the time of their creation the parity of both churches that now exists before the law had not yet been established. This was the simple course of this strange trial, which revealed the sad truth that a Protestant preacher, if he strictly adheres to the faith of his church, if he teaches and testifies out of the content of his symbolic books, which are sacred to him and to which he is solemnly committed, can be guilty of an offense against the penal code of April 14, 1851, by this teaching and testifying, and is liable to civil law.

According to the judgment of the Court of Justice, no

The result is that no clergyman will be able to fulfill his ordination vows without being exposed to imprisonment. And as it goes in Prussia, it will also go in other states of Germany, if one does not stand up vigorously.

I also feel all the more obliged to communicate this, since the distribution of larger and smaller writings in defense of the Reformation truths against the Roman Church becomes impossible in Prussia after such events, without exposing oneself to severe punishment.

With respect

and Christian devotion

Dr. Marriot.

Dasel, the IN. March 18N.

(Apologist.)
(Submitted.)

Lament and comfort.

Lawsuit.

My days flee away, As the clouds drift away Chased by the storms of the sky, Like an arrow whizzes along. Like a stream roars along, Like a dream that fades when it is day.

So too I hasten to

My death without rest, And soon the dark grave covers me. Alas, men forgive, as the flowers fade: scarcely blossomed they fall.

Nothing but sorrow and toil Is life from early on. Till the sun is in the evening; But the bitterest misery is the gruesome death, Which shows itself as the king of

horror.

And so I sail around on the surging sea of this life in the swaying barge. Around by storms moved And by waves agitated Is toilsome and desolate the course.
For from without only strife And from within only sorrow; For the world's lust passes like a storm.
And inside the conscience laments, it gnaws me of the sin never dying worm.

I am hateful to myself. I am a burden to myself; Oh, I feel only eternal sorrow. For my heart is consumed by newness and pain, And no star of comfort is to be seen.

Where only peace is enthroned?
Whether on earth he dwells?

Oh, how I love to chase after him! Across lands and lakes, Over mountains and heights I would hurry by night and by day.

Consolation.

But the Word is near you. The Lord Jesus is there, who brought peace from heaven. Therefore do not seek him far away, since in the word of the Lord the sun of love smiles at you.

What you painfully lack,
What you eagerly desire,

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What you yourself did not dare to hope for: God's eternal mercy, The forgiveness of guilt Is promised by the Lord of the free.
For out of love He endured the eternal curse, Which He earned with sin. Through much bitter both, Through the furious death
Has he reconciled us m t the Baier.

That is why believe lobsing
Your Savior and bring
Offer yourself to him out of love for the sacrifice.
O how blessed you are!
You have peace and rest:
God is gracious and kind indeed.

Weaves to life as fast as the sturdy wave;
Therefore, O heart, rejoice rather.
For from evil redeemed, And from eternally confident, Thou shalt behold his Lord all the more eagerly.

Hermann Fick.

A steadfast confessor of Christ.

In 1610, the daughter of a distinguished civil servant in the service of the Sultan of Marrakko, in Africa, had a slave girl who came from a Christian country and was herself a fervent confessor of the Savior. The great devotion and fear of God, in which the honest soul leads even before the eyes of her noble mistress, moved the heart of the latter to learn the noblest truths of the Christian faith from her maid. She found such great comfort in them that she called upon Jesus and professed faith in Him, even though she knew that apostasy from the muha.net niche religion would be met with the most severe death. Niche religion was punishable by the most severe death penalty. - Her father and blood friends worked on her in vain to make her perish again. Even if she was sent to a foreign place to become more anchored, she had already made too many friends with her Savior to be taken away from him. Neither kindness nor seriousness could do anything to her, and the idea of the dangers, by which one thought to be able to dissuade her, only founded her heart even more firmly in the love of salvation. Since her father was now in royal service, it soon became known at court and the sultan had her brought before him in order to find out from her whether she was a Christian. - She answered in the affirmative and added that she also wanted to remain a Christian until the end of her life with divine help. The Sultan, upset by this steadfast answer, threatened her with death, thinking to frighten her spirit. But she answered, "I do not fear death, and for the sake of my Lord Jesus Christ, I will suffer it gladly. The whole world will not be able to devise such a terrible torture to separate me from Him." -- The Sultan had her handed over to the judge in Morocco, who sentenced her to death, but out of pity for her youth made another attempt to win her. However, he received no other. She replied that she knew all too well that the Muhamwdan doctrine was a fraud, and she would gladly lose her life for the love of the one who had died for her. - The sultan made her new promises and offered her the most distinguished man after him in the empire as a husband. But in vain! She replied with exquisite joy: "The whole world is much too poor to give her some comfort and treasure of soul; therefore her blessed death would be much more pleasant than an unfortunate marriage. Thereupon the death sentence was pronounced on her and her head was cut off, which she suffered quite fearlessly and with steadfast patience.

(Revelation John 2:10.)

Confidence in God.

The excellent senior Fresenius in Frankfurt am Main, found as a young man his poor and long widowed mother in deep sorrow and her eyes full of tears. He questioned her about the cause of this great sadness, and she discovered to him that she needed a thaler at that hour and did not know where to get it. Even the pious son knew no advice. In the meantime, cr said: "Of course, I feel the same way, as if this thaler were very necessary to you. However, I hereby turn over the hourglass, and I am assured that if it is so very necessary, it will be there before the hourglass runs out; if not, God will convince us that it was not so very necessary as we thought. The hourglass had not yet run out halfway, so a messenger came and brought him a thaler, which another had owed him for a long time. This thaler became all the more precious to him and his family, so that they subsequently exchanged it again, and even when they were subsequently blessed with abundant temporal goods, they still kept it faithfully. Fresenius used to say that such small pieces of good become large showpieces in times of need, with the inscription, "See that God can help!"

(1. Petr. 5, 7.)

Volksstimme.

Once, when the Nuremberg City Council was pushing against the adoption of the Concordia Formula, the citizens of Nuremberg declared: "If they had no money, they would sell their skirts so that they could buy this book! - Oh, how much better things would be in many regions in church matters if the people were always allowed the voice in religious matters to which they, too, are entitled!

Do not be mistaken, God is not mocked!

In the village of Z. near Crossen lived a man who became a member of the local temperance society for a while, but later returned to the village.

and then surrendered all the more to drink, throwing all admonitions and warnings to the wind. In addition to this, he made fun of religion and the Bible - as one sin always comes from another, because they all come from one and the same tree of destruction, and as it tends to get worse with every relapse of the sinner. He once said to a Christian friend, who had saved his sailors from ruin, and therefore sometimes admonished him, the terrible words: "I will become a stoker on the other side and then make it quite warm for the souls! And behold, what happened to this man? - He had the bad habit of crawling into ovens and sleeping in them when they were still quite warm. He did so again one day, took a bundle of straw with him to lie on, and went into the still hot oven with the intention of getting a good, warm bed and an excellent night's sleep. But presumably coals had been left behind, which ignited the

straw; for the wretched man burst into flames and had to burn alive in his sins.

Liegnitz Church Gazette.

Sin is the undoing of people.

How many hatchet jobs have already confirmed this. Sin is our ruin in general; it has ruined body and soul, robbed us of the image of God and is the cause that we must go to the grave according to the body; for death is the wages of sin. However, the devastation of sin and its curse are still very much present in individual aspects. We will see this from the following story, which the old, pious Harsdörfer tells in his Geschichtsspiegel.

A day laborer went to the field in the 17th century to tie sheaves. Since he had forgotten something at home, he sent his son of 7 or 8 years back to fetch it. The boy stayed away for a long time, so that the father had to wait for him in great heat with the greatest impatience. When he sees the child coming from afar, he curses him. The boy, who hears his father's threatening and scolding words, runs away in fear of the blows. The father grabs the nearest stone, throws it at the child and hits it, so that it immediately falls to the ground dead. Soon after, the father regrets his deed; in despair, he runs into the next barn and hangs himself. His wife, who had recently come out of childbed and had her child not far from a fire, finds out what has happened and is so frightened that she lays the child on the ground and wants to run to her husband. In the meantime, the fire seizes the old rags in which the child was wrapped and burns it miserably. When the mother comes back, and her

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The same with the attachment Leipzig Evangel. Luther. Missionary Gazette from Years 1850..... 40.	Annex to this 15.

Printed by M. Niedner,
 North - corner of Third and Chestnut - Street.

Volume 9, St. Louis, Mo. the 24th of May, 1853, No. 20.
An extensive tabular overview of some of Pastor Grabau's obvious errors, presented
in his own words and compared with the false Roman doctrine as well as with the
pure Lutheran doctrine.

Teachings of Pastor Grabau.

IV.
From ordination.

27. "Ordination is not an adiaphoron (middle thing), in that it is an essential piece of the *rite vocatum esse*" (the ordinary profession).," (Anticritic. S. Pastoral Letter 2c. p. 41.)

28. ordination itself is not an adiaphoron and unessential thing. It belongs to the commanded divine order and has divine and apostolic command." (Derslb.) "You cannot understand why I maintain that Christ the HER began Christian ordination, but the apostles expressly commanded it. - Have you not read John 20 and Matthew 28? Did the Lord not command and bind His chosen apostles to the ministry? Was not this first ordination and command at the same time the appointment of the ministry for all times and countries? Yes, he even laid his hands on us (not as a gift, but) as an example, blessing them at such a command to the ministry, Luc. 21. ") He had already vocated them *vocatione immediata* since he was baptized by Johanne. But the subsequent command: Go, 2c., was the unlimited authorization for all ecclesiastical offices and actions, just as the Christian ordination still is". (Derslb. 50.) That the Lord laid his hands on the apostles is given with falsehood. He only raised his hands in blessing. - Here Fr. Grabau outbids even the Romans, who are so honest as to admit: 'it is not written that the apostles were ordained by Christ through the laying on of hands. (Thus writes

Doctrine of the Roman Church.

IV.
From ordination.

27 Thus writes the Trident. Concil: "If anyone says that the ordo or holy ordination . . . is some human contrivance, devised by men inexperienced in ecclesiastical! If anyone says that the ordo or holy ordination is some human contrivance devised by men inexperienced in ecclesiastical matters, or that it is only a certain rite for electing ministers of the divine word and sacraments, he is accursed! (20. Sitzg. 4. Cap. 3. Can.)

Thus the Jesuit Cornelius a Lapide writes: "Christ ordained the apostles bishops, and they others, and so on; so also Paul was ordained by them, for this is required by the spiritual state instituted by Christ, that since he himself ordained Peter and the apostles, the rest should all be ordained by them or by their successors. (Christei p. 507.)

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

IV.
From ordination.

27: "The office of preaching has indeed gained command and institution John 20", but one does not read something like that about the ordination to the office, it has therefore always been counted in the orthodox (orthodox) church under the adiaphora (middle things). (Baldwin in his interpretation of the letters of St. Paul, to 1. Tim. 4. p. 1336)

Moreover, if ordination is distinguished from vocation, it is an adiaphoron (but one which, although it has no command, does not lack examples), so that use of ordination as described by Bellarmin is not even apostolic" (Kromayer Theol. posit. p. 1023). (Kromayer Theol. posit. p. 1023.) "Although we freely admit that ordination is not absolutely and badly necessary, nor based on divine command or divine right, but ecclesiastical, indeed that it is an indifferent use; and although we also do not believe that by the same *ex opere operato* the gifts necessary for the office are imparted, we nevertheless hold that this ecclesiastical order is established for the sake of important causes . . . even if the same in the pope

Teachings of Pastor Grabau.

(Even Bellarmin himself in his book on ordination, Cap. 2, in the last paragraph). Our Lutheran theologians, however, point out that the apostles purposely did not use the ceremony used by Christ at the time of ordination, the breathing on, but that they had taken the laying on of hands from the Bavarians, so that no one would think that this ceremony was instituted by God Himself and that grace was bound to it.

D. R.

29: "Although the church does not give the sacred office of preaching to the person, 'God' does not give it otherwise than by election and ordination of the church. Although the church does not give the holy office of preaching to the person, 'God does not give it in any other way than through the election and ordination of the church; for this is his order. Acts 1, 23-26. 2. Tim. 2, 2." (Derslb. p. 39) "It pleased the most wise Lord and Master to assure His servants of the right divine profession and to help His church by a twofold ecclesiastical act, namely by ordinary election and by ordination. A cripple can stand on one foot for a while, but a healthy person has two feet, on which he can see and walk firmly. (Derslb. p. 60.)

30. "Unfortunately, you make the *confirmatio electi* or *talis comprobatio* a mere *comprobatio seu testificatio vocationis*," that is, the confirmation of the *elect* a mere confirmation of the *election*. "What moves you to insert the main punctuating little word ""*mere*"" here?" - Pastor Brohm, relying on the passage in the third column of the Schmalkaldic Articles, declares ordination to be a mere confirmation of vocation. Pastor Grabau therefore wants to claim that ordination is a confirmation not of the vocation, but of the vocire. Therefore, he continues: "The *electio* (election) or *vocatio* of the local church is in itself *juris divini* (divine right) and requires no *testificatio* (attestation), also no *comprobatio* (approval) nor *comprobatio* (confirmation), but the *electus* and *vocatus* requires such *comprobatio*. and *confirmatio* according to God's order.

tio. "(Derslb. p. 61.)

Teachings of the Roman Church.

29] Thus the Jesuit Canisius writes in his Catechism: "Is it not enough that they" (those to be ordained) "are chosen and presented by the people and by the secular authorities or by the prince? - The people or the prince may choose competent persons from among the prelates of the church, but if they are not ordained (by the bishop), they are not priests." (Cap. 4. §. 9.)

30 Thus, the Tridentine says: "If anyone says that the consecrations they (the bishops) confer are void without the consent or appeal of the people or of the temporal power, or that those who are neither lawfully consecrated nor sent by the ecclesiastical and canonical power, but come from elsewhere, are lawful ministers of the Word and Sacraments, let him be accursed. (S. 23. Cap. 4. Can. 7.)

Teachings of the Lutheran Church.

superstition may be attached to it." (Calov in his writing against the Socinians. p. 921.) "We deny that ordination is necessary by virtue of a special divine command, the like of which cannot be shown." (Gerhard loc. de min. §. 139.)

29: "As far as ordination is concerned, it is not necessary by virtue of a divine commandment, nor does the nature of the office of preaching depend on it. (Gerhard loc. de eccles. §. 202.) Ordination is taken either in a wider or narrower sense. In the broader sense it is taken for the calling itself. In the narrower sense, for the solemn testimony of the calling before the congregation. The calling is necessary; the ordination in the narrower sense is indeed a middle thing, but in such a way that, although it has no commandment, it nevertheless has examples and thus approaches my- the nature of the necessary things . . What is an adiaphoron fine middle thing to the church is not equal to this and that person a middle thing." (Kromayer Theol. posit. p. 1060.)

30 Thus it says in the symbolic books of our church: "These words actually concern the true churches (1 Pet. 2:9), which, since they alone have the priesthood, must also have the power to elect and ordain church servants. The common custom of the churches also testifies to this: for in former times the people elected parish priests and bishops; now the bishop, sitting in the same place or in the vicinity, confirms the elected bishop by laying on the acid, only at that time the ordination was nothing else than such confirmation," *nil nisi talis comprobatio*, i.e. nothing more than or a mere such confirmation). Stehér. (Schmalk. Art. Appendix. In order to avoid this powerful testimony of our confession of Kirehen against its false doctrine, Pst. Grabau says that the accent is to be placed on the word *elected*; for the election or vocation requires no confirmation, but the elected or vocire does, for the election or vocation, he wants to say, does not yet make the elected one a pastor unless the second factor, ordination, is added. But this is only a sophism, of which our old Lutherans multiples knew nothing. Thus, for example, the symbolic books written. Although ordination does not make vocation, yet ordination has been laid down. Collected also shows when the symbols say that ordination is nothing more than *nil nisi* a confirmation, that they do not thereby make ordination a second factor, necessary according to God's order of the ministry of preaching to be established, not a *conditio sine qua non*, but just thereby want to cut off such thoughts. Thus Luther writes: "The parishes or the office of preaching have always been forfeited apart from and above Christ" (apart from the ordination to the priesthood in the papacy), "by princes, lords, cities, also by bishops, even knights, abbesses and other places, and, through such bestowals, the vocation and the right woman to the ministerio or office have remained; besides, such appointed parish priests, if they have received such life and office, have also been presented, i.e., have become angle bishops. i.e., directed to the angle bishops and let them invest or instruct, although such was not the profession nor fur, but confirmation of such profession, and not of necessity." (Scripture of the angle measurement and consecration of priests from the year 1533 XIX, 1544.)

(Sent by H. in Pb.) **Hans Egede,**

the Bishop of Greenland.

(According to Rudelbach's Christi. Biography.)

Greenland is one of the northernmost countries in America. There the winter lasts almost the whole year and the few summer days find dull warm and unhealthy; the bed is stony and barren, but for the people of that region God fills the sea with sea animals of all kinds. The Greenlanders, small stocky people, are good-natured and cheerful, but inclined to laziness and superstition; they live mostly on fish and sea animals, which they know how to sing with great skill. Among these poor people, who are now Christians to a certain extent, goes

once and talk to them; they will tell you about a man whom they call the "unforgettable father"; the unforgettable father of the Greenlanders is Hans Egede.

Hans Egede, born on January 31, 1686 in the bailiwick of Senften in Norway, became, after he had studied in Copenhagen, pastor in Vaagen in the 2nd of 1707 and married Gertrude Bask at the same time. By God's special providence, he remembered in the second year of his ministry, as he had read long ago, that there had been a Christian community in Greenland long ago. Greenland had been discovered in 982 A.D. by an Icelander, Erich Nöthen, and Oluf Toyveson, Lord of Norway and Iceland, had sent preachers there. About a hundred

Years later, Archbishop Adalbert of Hamburg (Bremen) sent a bishop, Albert by name, there; 10, churches were clustered, m until 1448 Greenland was known as a Christian country. From then on for 157 years nothing was heard of Greenland; only in 1605 it was rediscovered by Admiral Lindenow, but from the Christian church only the ruins of the churches were found; the Greenlanders

served the idols under the leadership of sorcerers, whom they called Angekoks. Egede often heard this from his brother-in-law Niels Bask in Bergen, who himself had gone to Greenland. Full of heartfelt pity for those poor heathens, whom he moreover considered to be neglected descendants of the old Norwegians, he often thought, "he would consider it his greatest joy and bliss if he could find their

preach Christ in a new way. At first he considered this thought a terrible challenge and therefore sighed incessantly to God to save him from it, but in 1710 he could not refrain from writing a "Proposal for the Conversion and Enlightenment of the Greenlanders" and sending it to the Lutheran bishops of Bergen and Droutheim. They answered encouragingly; but when the matter became known, relatives and friends, and at first also his own housewife Gertrude, pressed upon him with such complaints and petitions that he was often tempted not to think about it any further. Then the Lord held up to him day and night his word Matthew 10:37: He who loves father or mother more than me is not worthy of me; yes, God turned Gertrude's heart so that her will also bowed and "she finally bore as fervent a desire as her husband to see Greenland and that the kingdom of God be planted there. From then on, Egede did everything in his power to promote the work, all the more eagerly, since in 1714 a missionary college was established in Copenhagen by the godly King Frederick IV, who was also King of Norway, which sent out preachers of the Gospel among the heathen, e.g. in the East Indies. Nevertheless, everything seemed too far away in vain, since the war that Denmark was waging with Sweden at that time did not allow any peace work of that kind to arise. Egede resigned from his office in 1717 and moved to the seaside town of Bergen in 1718, in order to be able to attack the cause all the more eagerly and unhindered. The war emergency subsided in 1718, when King Charles XII of Sweden was shot in front of the fortress of Friedrichshall. King Frederick IV also gradually took a more serious interest in the enterprise, but it was not until 1721, three years later, that a ship called the Hope was appointed to sail to Greenland, and Egede was appointed missionary. As Jacob courted Rachel for 14 years, so Hans Egede courted the preaching ministry among the pagan Greenlanders for 14 years.

On May 3, 1721, Egede and his family, including the ship's crew of 46 people, left Bergen and saw the southern tip of Greenland on June 12. In front of them they saw high icebergs and snow cliffs, nowhere an opening, even after they had sailed up and down between the drift ice for 12 days, their ship was jammed between icebergs during a southerly storm. Before human eyes it could only be foreseen that the ship would soon be crushed. But already the following night, when Egede, strengthened by fervent prayer, was comforting his own and the ship's crew, the storm subsided and the icebergs gave way by a miracle of God. On July 3, they arrived at a port, the "Port of Hope" at the island of Imeriksok, and on July 8, they began a building of peat & stone. In droves, the Greenlanders came along &

told Egede that he would not be able to endure the winter there, but they themselves took action when their warnings were not heeded. The house was completed on August 31, when Egede preached the 117th Psalm in it. He now began his ministry as a preacher among the Gentiles.

The Greenlanders, who then moved into their winter tents, at first shyly retreated from the foreign people, but around Christmas time they became bolder; one of Egede's companions, Aron, in particular found favor with a Greenlander, Arok, who henceforth became Egede's advocate among his countrymen. But he had a lot of trouble because of the shy nature of the heathens, but not less from his own people, who often grumbled about the lack of good food and the hardships of hunting and longed for home, like the children of Israel for the fleshpots of Egypt. But Hans Egede believed and could pray, and so he received one victory after another. How difficult it was not to learn the Greenlandic language! At first he had to stammer quietly with the Greenlanders and try to give them some impression of God in their hearts by signs. He soon memorized the word "Pina" in German: wie heißt das? With this he explored the names of all possible objects and wrote them down. Often he painted the Greenlanders' filed sermon with all:rlci pictures in the sand or snow. For this he had to invent many new words for their language; for, he says, "since these people are strangers to all worship, and I am unable to find words in their language by means of which the essential mysteries of our faith (such as creation, faith, love) could be explained to them, one must for the time being borrow such words from our language for this purpose, which can be further explained by signs and pictures, until they grasp the meaning of it to some extent. To do this work, he had to live as much as possible among the Greenlanders themselves. There he often sailed on a weak boat through the roaring icy sea, whose waves were thrown in by the storm and immediately turned to ice, and immediately turned to ice, so that he thought he would sink under the weight; sometimes he was in danger of being driven out into the open sea by the storm; sometimes he was trapped between cliffs and icebergs that threatened to crush him; then his feet threatened to freeze, so that he had to hold them suspended in the water above the sails, because otherwise they would completely freeze; the Greenlanders, so capable

Sailors they are, often marveled at him and did not dare to match him. Another time he walked miles in deep snow over mountain and valley against the piercing wind, missed the dwellings he was looking for, and had to leave on the open road.

field to spend the night; and when he found houses and Greenlanders, what agony to lie there in the dirty huts united dirty People, while the snow stormed in and under the weight of the same sometimes the roof broke and everything threatened to shatter. Almost always in winter he came home with his clothes frozen to his body, so that his preacher's coat, in which he usually walked, could stand upright. But this hardship did not bother him, he confidently worked forward himself and also raised his sons, Paul and Niels, who learned Greenlandic as their second mother tongue, to become Greenlandic preachers. As silent or stammering as his love had to be at that time, the Greenlanders soon learned to respect him, soon even to love him, all the more since their Angekoks (magicians) explained to them that he himself was a great Angekok, thus by no means coming to harm them. God was with His faithful servant.

During these hardships, Egede was in danger of being left behind by his companions. Since the ship that had been promised from Denmark did not arrive and the food that had been brought from Europe was running out, most of the ship's people wanted to return home and were already packing. Egede, however, did not lift a finger and shouted to the packers that they would soon have to unpack again. He had predicted correctly. In June 1722, instead of one, two ships arrived, held back by bad weather at sea. A more convenient building site and harbor was now sought and the settlement of Godthaab (Good Hope) was built there. God's blessing was evident in all the work. Egede took two Greenlandic boys into his house to train them as teachers and wrote the "Simple Catechism Questions" in Greenlandic for his students. From Monday to Friday he usually moved from one hut to another and taught; on Saturdays he worked at home for the Sunday sermon. More and more the pagans came to meet him and the rumor of the *pellesse*, i.e. preacher, spread all over the country, so that not infrequently people came from far away to hear him and especially to see the pictures with which he tried to present to them the biblical story and the like. Until this hour, he wrote in 1722, I have not heard any particular devotion or movement among them, but little by little the spirit and the light of truth begin to shine

through among them.

In 1723, the preacher Albert Top arrived from Copenhagen and, after learning the rudiments of the Greenlandic language from Egede, established the colony of Nepisene. Egede used the ships that arrived during this time to explore the coasts of Greenland; he found the church ruins from the days of the old Norwegians and preached back and forth among the Greenlanders, who now flocked to him and often accompanied him by the hundreds from one place to another. Not enough could they

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were amazed at what Egede told them about God's incomprehensible power and majesty. In 1724 Egede baptized the first child; but when the Greenlanders present now also desired baptism, he could do nothing but refer them to a later time; with this strict legal nature he committed an injustice, which he himself later most seriously recognized and regretted, but who wants to cast the first stone at him? On the other hand, on January 10, 1724, he preached his first sermon in Greenlandic and wrote a catechism in simple questions and prayers. In 1725 he baptized a Greenlandic boy, named Frederick Christian, who became an excellent teacher of his countrymen. He sent his son Paul, who was 18 years old at that time, out alone among the heathens, although he, in spite of all his love and joy of faith, usually left with tears in his eyes, because the Greenlanders mocked him when he made mistakes in his speech. When the Greenlanders returned from their summer occupation, fishing and hunting, to their winter tents, Egede usually had to start his lessons all over again. There it happened then often that he, if the inclination to sorcery stirred visibly in them, he threw their amulets and other stuff angrily on the ground and broke. Nevertheless, no harm ever came to him. Boldly and defiantly in the faith of the Son of God he stood everywhere in all temptations, often also between the grumbling comrades and the complaining family, to whom at the absence of the ships from Denmark also in the next years sometimes the famine seemed to be imminent. He shows that a right Christian man is also a whole man.

Egede once had the greatest misery from the Danish soldiers who were sent over to serve in the small fortress built at Godthaab. Among the wild pagans of Greenland, one could lie down quietly, but among the proper ones, who called themselves Christians, one was not sure of one's life, he complained. But what was worst of all, these so-called Christians caused such a nuisance among the Greenlanders with their atrocious behavior that one of them, named Okoko, once made a plan to send Angekoks, i.e. Greenlandic magicians, to Europe "to convert the people there to good customs. For example, a Greenlander later wrote: "Your teachers teach us that we should flee the devil, and the sailors pray with greater earnestness that the devil may take them. Your people know that there is a Creator and Sustainer of all things, that after this life men receive blessedness or unblessedness according to their works, and yet they live as if it were their duty to be evil, as if it were their honor and glory to sin. My compatriots, on the other hand, know neither that there is a God nor that there is a devil, they believe neither in reward nor in punishment after this!"

Yet they live in harmony, treat each other peacefully and lovingly, and are happy to share. Don't you think that many heathens, perhaps many Indians in our country, are making such complaints now? - The irritation was great, but Egede's and his family's excellent example prepared the way for his sermon everywhere. Also the challenge, which brought him the question of how to proceed with Holy Baptism among the heathens, was overcome when the two other missionaries, who were sent to the Greenlanders after him, among them the learned Otto Lange, came to Godthaab for a conference. There these three men of God became one, that 1.) from now on they wanted to give Holy Baptism in the name of the Lord Jesus to the underage children of the Greenlanders living around, provided that the parents themselves would applaud the Christian teachings and at the same time would be willing to sacrifice their little children to the Lord Jesus; 2.) that they would proceed in the same way with the somewhat older children, if they had grasped the noblest main points of our Christian faith in a simple way; and 3.) no less with the adults and old people, if they, next to the necessary knowledge and understanding of the Christian doctrine, gave signs of a right devotion and a true seriousness in the matter of blessedness and expressed a desire for the Reverend Sacrament of Baptism. - These resolutions were subsequently confirmed by the missionary college and thus a heavy burden was lifted from Egede's heart. In general, he had many comforting experiences in those days. Thus, in 1730, a man from the Greenlanders living farther north came with the message: "Tell the speaker that he should come north to us and make his home here, for the land is better here and there are more people here than down there, where he now lives. He shall receive with us all that the shipmen are wont otherwise to receive; for these can tell us nothing of importance, nor speak of anything but bacon." We would also like to receive thorough instruction from the great Creator, of whom those have spoken to us who have heard him." "Who would not," cried Egede at this news, "be moved by such strange speech and message to make known God and the Creator in those places in a fruitful hope." He immediately sent his son Nicls over. He often heard the Greenlanders say: "Tell the king to send us more preachers."

How wonderful is the counsel of the Lord! Just at that time, when Egede was seeing the first fruits of his laborious work, the news came to Greenland that King Frederick IV had died in 1730, but his successor Christian VI had declared the settlement in Greenland abolished. Did Egede and anyone else want to stay in Greenland?

If he had to leave them, they should be left with their means of subsistence for a year. Egede could not leave: when it became known that he might have to leave, many Greenlanders came with serious complaints and pleas not to leave them; he could always stay with them and, like them, live on reindeer, seals, birds and fish, of which they have an abundance. One Greenlander in particular brought his recently baptized two children and said to Egede: they will by no means allow you to leave. He stayed, but he also wrote then: "so I am left alone with my wife, three children, ten sailors and eight Greenlandic boys and girls who have been with me almost from the beginning. "God let me live to see the blessed hour when I shall again hear more pleasing news from the fatherland. Of course, he soon received the news that the king had decided, at the request of Count Zinzendorf, to again strongly support the mission in Greenland, but this was like a drink of rennet given to a dying man. On New Year's Day 1732, one of the boys who had enjoyed Egede's instruction for 7 years died and gave hope that he would soon be able to teach his compatriots himself. Egede wrote about him: "Because it has pleased God alone to call him to Himself, I must be pleased with His gracious will and cannot begrudge him the blissful, joyful and eternal New Year, to which he is now called according to his soul. In September 1733, however, the children's pox, which had been brought over from Copenhagen by a Greenlandic boy, broke out in the settlement; soon Egede stood as in a large hospital. One of the first to be struck down by the epidemic was Christian Friedrich, the Greenlander, who had been a teacher (catechist) for the third year and had taught Egede and his son Paul the Greenlandic language. He showed the greatest patience in his illness and cried out to God for His help and grace. "How wonderful and incomprehensible," Egede wrote, "is the counsel and way of the Most High, in that He has given us all the means which, according to our human understanding, can most promote the spread of His glory! Teach us, O God, to surrender ourselves therein, and, in a sincere simple-minded devotion, to command ourselves to thy wondrous yet blessed direction and guidance!" - The poor helpless Greenlanders fled from place to place from the terrible disease, spreading it over the whole country; soon whole heaps of unburied

corpses lay around in the fields. The sick who came to Egede, he took in as long as his home could hold them, and nursed them. All winter long he had no rest, neither day nor night; sometimes, if one of the sick died during the night, he himself had to put the deceased in

the front room. Everywhere the Greenlanders looked up to Egede as to a saving angel, to a father in whose hands they could confidently lay down their heads. One Greenlander, who until then had only scoffed at the preacher's teachings, but now also came under Egede's care, spoke dying: "You have done to us what our own would not have done to us; for you have entertained us with food when we had nothing to eat, you have buried our dead, who otherwise, if you had not been there, would have been eaten up by the dogs, foxes, and hubs; but especially you have taught us from God how to be blessed, so that we can now die joyfully and expect a better life after this one." Egede's work now passed the test of the cross, a severe, serious test, but he was proven; he had never made much talk of conversions and but conversions, as is now fashionable in missions among the heathen, but when the cross came upon his spiritual children, it showed that the first had faithfully founded and built upon God's word, and in addition, by his walk had imaged Christ to them. His Greenlandic neighbors "longed in earnest faith and trust in the merit of Jesus Christ for eternal blessedness and departed in the invocation of their Savior. Especially in children the effects of grace and the Holy Spirit were perceived, but also from the lips of the elderly, an old man among others, a hosanna was heard in the hour of death; had Egede often felt as lonely as Elijah, now under the visitation he had to realize that he stood in the midst of a, albeit dying, Christian community. Dying it was then; after the plague had raged for seven months in Greenland, all the Greenlanders in the settlement had died, with the exception of one little boy and one little girl; out of more than 200 families spread out over 20 English miles in the surrounding area, barely three were left. Egede stood as if in a wasteland, it seemed as if the whole work, which was meant and begun for God's glory, must now fall away; he folded his hands and said: "God is looking into this for the sake of Jesus, whose gracious good pleasure I command and hand over this matter in faith.

In the same period another, perhaps even more severe, trial came upon Egcde. In 1733, the Brethren (the Herrnhuthers) sent the missionaries Christian David and Matthew and Christian Stach to Greenland, to whom King Christian and the missionary college had given letters of recommendation to Egede. Egede received them kindly, patiently taught them the Greenlandic language and kindly cared for them in the sicknesses which immediately attacked them in the first time. However, since he soon realized that those men were in the pure doctrine of

He questioned them about this, especially with regard to the high article of justification, and soon had to learn that they mixed justification and sanctification, even claiming that justification does not consist in the imputed but in the indwelling righteousness of Christ and that sanctification must not only follow justification but also precede it. It was natural that Egede testified earnestly against such false doctrine and declared: if they subscribed to the doctrine of the Lutheran church and wanted to give it real applause, he would gladly see them remain; but if they persisted in their false doctrine, there would be no unity between them and no common edification. This was a manly Christian speech, but how was it answered! Christian David claimed that Egede did not have the spirit of Christ and was hindering the Gentiles from their conversion; he himself was not converted, so he was not skilled in converting others; They even added defamations, such as that Egede had embezzled 8,000 thalers, and when the shamelessness of this lie was held against them, one of them excused it by saying that even if he had not embezzled these 8,000 thalers, it was nevertheless evident that he was not walking in faith before God; in this judgment they could not possibly be mistaken, for they had the anointing of the Spirit. - These are terrible speeches, but they too must only serve to make Egede's right faith and faithful confession of the pure doctrine of the Word of God shine all the brighter for us, to shame us and admonish us to follow his example and to faithfully preserve our honorable Lutheran confession in spite of people's scorn.

At the end of this time of tribulation, Egede had to realize that God had set the time and the hour for the work of His servants, as He had for His entire kingdom. After 14 years of hard work in the desolate land, he felt, as did his worshippers, that the heavy exertions during the time of the smallpox epidemic had taken too much of a toll on their already hard-pressed health. Gertrude died after a long painful illness on the 1st of December 1735. If," writes Egede, "the comforting hope of a joyful reunion in the kingdom of glory had not been there, I could hardly have consoled myself over the death of such a pious and virtuous wife . As a child of God, she bore the cross imposed on her with great patience; and when she heard that she was going to die, she cried out to her God and Savior quite earnestly for a merciful deliverance from this pitiful valley. After she had taken an affectionate farewell from me and the children, God delivered her from her heavy sufferings by a blessed death." At that time, Egede herself was suffering from mouth rot and chest weakness, and was also afflicted with severe spiritual

He was plagued by fears. He could no longer endure the dangers, the hardships, which he had endured in his vigorous manhood; the reconstruction of the missionary work, which had been almost completely destroyed during the terrible epidemic, brought with it new hardships and dangers. It would have been foolish to remain in Greenland now, since he could now entrust the leadership of the mission to his son Paul, but he himself could expect that he would be able to better serve the same work with the remaining forces in his homeland. He decided to return home. About this cr. writes that "my focus in this decision was to be able to contribute all the more to the development and promotion of the work by returning home, this is known to the all-knowing God, as well as that I did not seek any kind of refreshment or reward for the work that I had accomplished, which would not please me; For just as I did not go to Greenland for temporal advantage and benefit, so I have not left it, but God's glory alone and the enlightenment of these poor, ignorant people was, is and will be my only focus, indeed the unceasing desire of my heart until my death." -On July 29, 1736, Egede preached his farewell sermon on Isaiah 49:4: I thought I labored in vain, and spent my strength in vain and useless, though my cause be the Lord's, and my ministry my God's. The Greenlanders had come from all sides to see and hear their teacher once again. On August 9, 1736, Egede departed from the place of his work and toil, taking with him the love of the Greenlanders, among whom he is still called "the unforgettable father.

Arriving in Copenhagen on September 21, 1736, Egede began to care for the Greenlandic Church in a different way than before. A Greenlandic Seminary was established! from students who were to become missionaries and from children of the orphanage who were to become teachers; Egede became the head of it and in 1740 was also given supervision over the entire Greenlandic missionary system. There he worked with old strength and faithfulness to educate the young people to truly Lutheran, to diligent preachers of the pure doctrine, there he shared with them his experiences in the difficult work that lay ahead of him, as for example He also testified openly and powerfully against the carelessness with which the missionary college sent out missionaries who were not firmly grounded in doctrine, and generally treated the missionary work as if it were the business of a secular government or chancellery. But at that time a time dawned in which the people no longer liked to endure the preaching of the pure

doctrine, as Egede led it," Unchurchlike nature also took hold of many of the missionaries, so that, for example, one named T2c.chardt called it wrong that Egede ordered the Greenlanders to revere the three articles of the Christian faith. The

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The missionary college supported the missionaries against Egede, so that he saw himself hindered in his work everywhere. The old faithful confessor naturally hated from the bottom of his heart the flighty, self-willed nature of the enthusiasts, who on the other hand despised Egede's Lutheran simplicity and defiance. On January 5, 1747, Egede resigned from his office. He wrote at that time: "If only I had been so fortunate as to reap the fruit of my efforts, which I had desired and hoped for, then I would have easily overcome all other losses, but now I must see and tolerate that the doctrinal foundation I laid, which is Christ and His merit, where not completely overturned, is built upon with all kinds of wood and straw, which easily burns, instead of the pure and enduring gold of faith; This pains me to the utmost and makes me weary of life, which I hope will not last so long, since my inner weakness is increased day by day by the mortification of my soul. In any case, he was able to place the education of the missionaries in the hands of his son Paul, whereby he still reserved the supervision for himself as long as he lived.

For a full decade and more, Egede enjoyed a well-deserved rest in the small town of Stubbekjöbing on the island of Falster, which he had chosen as the haven of his old age. Nor did he lack the staff that God Himself gives to His pious pilgrims when evening comes, or the oil with which the head may be anointed, so that man may be glad in his God and Savior. He seemed to be like the Israelites in the desert: his shoes did not wear out at the end: until he was over 70 years old, his eyesight was not dull and his strength was not broken. He was much occupied with works of love, always making sure that his left hand did not know what his right hand was doing, and was, by the way, an unforgettable example to all by his honorableness, cheerfulness and frankness. He had come to the peace of God, which is higher than all reason, and preserved our hearts and minds in Christ Jesus. A little before his blessed departure, he said to his family, still quite healthy: "Children, you will not keep me long. And when they wistfully asked his father how he knew this, since he was not ill, he replied: "It seemed to me during the night as if some blessedly deceased had beckoned to me. He ordered his burial; however, he did not become bedridden, but weaker and weaker. One day he lay quietly without speaking - it was November 5, 1708, Egede's 72nd year - when God called him to eternal life.

Reason does and serves matters of faith, not before but after faith, as do the tongue and all human powers and limbs. Reason, after being enlightened by the Holy Spirit, serves faith. Without faith, however, it blasphemes God, along with all powers and limbs, both internal and external.
(Luther.)

(**For the Lutheran'.**)

The Evangelical Review, Edied by C. P. Krauth, D.D., & Wm. M.

Reynolds, D. D.

The April issue of this quarterly from this year contains the following articles.

1. an evaluation of education as it is given in the high schools (*colleges*) of this country. This article reveals an insightful and experienced schoolman as its author, and is rich in excellent remarks. It is especially satisfying to find in it the basic view that the teacher, in all his activity, must have Christ constantly before his eyes, and teach and educate as if he were teaching and educating Christ, according to the instruction of Ephesians 6:5, 6. For, where this is the highest principle of education, all important requirements of it follow of themselves. Among the individual remarks, we emphasize as particularly worthy of heed) that the high schools should not make it their task to accomplish and teach only what is necessary. Rather, they should get an idea of what the public, if it took its temporal and eternal best to heart and judged wisely, would desire, and offer it that, thus exerting a salutary, educating, uplifting influence on it. The deficiencies of the high schools of this country, which are criticized in this article, are unfortunately to be found to a greater or lesser extent in other countries as well.

2 A lecture given by the Honorable L. Eichelberger at the Lutheran Theological Seminary in Lexington, S. C., entitled "Reasons for Difficulty and Success in the Study of Theology. Seminary at Lexington, S. C., at the inauguration of his office as Professor of Theology, and entitled "Reasons of Difficulty & Success in the Study of Theology." The style is unpleasant, and the reasons are dull; the whole gives the impression as if the theological sciences were an arid field, which everyone would rather leave aside; and since this is not the case, as if one must be able to subject oneself to the study of them by all kinds of motives. We think that he who has undertaken to teach the sciences of a subject would also regard them as a treasure in which he has his pleasure and joy, and which he burns with desire to share with his listeners, not doubting that they will also arouse their lively interest, even if in different degrees, and therefore rather give them at the beginning an insight into the treasures that are to be opened up to them. This is especially true of theology.

3. an appraisal (of an American edition) of the lectures of Cardinal Wiseman in England, who has recently become so well known, "on the noblest doctrines and teachings".

The Cardinal speaks with the most paternal air and the kindest words to the lost children of the Antichrist. According to this assessment, this product also bears the usual character of the polemical literature of the Antichrist; the Cardinal speaks with the most fatherly mien and the kindest words to the lost children, the Protestants, and pretends the strictest love of truth and most conscientious investigation, while he tries to deceive and mislead them with clever juggleries about the principles of the Reformers on the one hand and of the Pope on the other. In the evaluation we miss a clear distinction between the bunch of the pious, who are undoubtedly also to be found in the Roman Catholic Church, and the atrocious "antichristian! This is why we cannot call it a sister, as the critic does, although the believers in it are brothers of the believers in the Lutheran Church.

4. continuation of the translation of "Mittheilungen für die Christologie der Kirche von Dr. G. Thomasius, Professor of Theology in Erlangen. In the words introducing this continuation, the translator remarks that the subject matter may seem to some to be too little practical and too speculative, but that the times and their needs require such things also in this country, since the anti-God elements, which caused that very work of Thomasius, and which are also capable of blinding and deceiving the educated, yes, especially those most likely to be deceived, also penetrate here in mass not only in living individuals, but also in books.

5 "Cultus of the Lutheran Church" by the Honorable M. Loy. An interesting treatise

The following is a summary of the history of the Church of the Holy Spirit, in which it is shown that the doctrine of each particular church is expressed in its cultus; it demonstrates how this is the case in the Roman Catholic, Reformed, and Lutheran Churches, and complains that the cultus of the Church of the Holy Spirit is not expressed in the doctrine of the Church of the Holy Spirit.

The Lutheran Church has become a very large part of the Lutheran Church and has moved far away from what it should be.

6. continuation of the translation of the travelogue of the delegates of the synod of Missouri, Ohio, etc. to Germany printed in the Lutheran.

7 "Remarks on the Kingdom mentioned in the Prophet Daniel Cap. 7. v. 7. The first part of this treatise contains the well-known interpretation of the passage about the Roman Empire; the other a short account of the birth, life, suffering, death and resurrection of the Lord, connected with the first by nothing more than the remark that this happened at the time of the 'fourth beast'. The reader is therefore tempted to ask: Why the whole article?

Of one who was said to have hanged himself, and of another who was said to have sunk low.

Bon Gelert is told that his enemies once spread the rumor that he had hanged himself. A friend wrote this to him. Gellert replied that his adversaries were right so far that he had to say, however, with that song:

I hang' and also remain hang'

To Christo, as a link;

Where my head has passed through, there it takes me too.

We were reminded of this story when we read the last number of Pastor Grabau's "Informatorium" - This paper continues, leaving our main reasons aside, to belittle our person and our character as much as possible. We will no longer reply to such cases (we will also avoid all empty arguments, we will not make already proven facts the subject of another dispute despite the repeated bold assertions of our opponents, and we will only pay attention to the actual matter at hand between us). Among other things, in that number of the "Informatorium" we are called a "deeply sunk" man. To this we must answer the "Informatorium" similarly to Gellert. However, as a poor sinner we are sinking deeper and deeper and wish to sink deeper and deeper - namely into the sea of grace, and the more the "Informatorium" lowers us, the more it helps us to descend deeper and deeper and to seek our joy and honor there. Hopefully, our Lord will let us do that?

In the vine of Jesus we stand grafted and completely united with God; this is the highest bliss and adornment (although faith denies it), so that the spirit always drinks the spring of life, the soul sinks into God's sea of love.

Once again: We will do nothing in the future but provide proof that our separation from Father Grabau and the Leinen has its reason only in his false teachings and Romanizing direction, and that we were and are compelled for the sake of truth and our conscience to bear witness against him. As far as everything else is concerned, we calmly let the "Informatorium" have its way, whether it finally gets tired of scolding or not.

We cannot but take this opportunity to express our gratitude to the dear brother who addressed our Synod so kindly in the number of the "Lutheran Herald" of April 15. May the well-meaning man be convinced that we ourselves know quite well how we carry the treasure in fragile vessels, and therefore hear every brotherly admonition and rebuke with joy, and, where it agrees with the truth, we are glad to receive it.

are prepared to accept. However, we cannot agree with the friendly censor as far as the points of doctrine that have been raised and their relationship to Luther are concerned. We reserve the right to show why on another occasion.

- He"

From deep red I cry out to You.

This song was composed by Dr. Luther in 1521, based on Psalm 130; it is one of the eight songs that made up the first Protestant hymnal, Luther's Enchiridion. As late as 1521, on the 6th of May, a poor old man in Magdeburg was still selling this song and singing it to the people on the street. When the mayor Rubin had him thrown into prison for this, 200 citizens went to the town hall and demanded his release. Luther himself was very fond of this song, as in 1530, during the Diet of Augsburg, when he had just awakened from a faint, he called out to his servant: "Come! we will sing the Psalm to your devil for protection: Ans tiefe Noth . . . on four strings and praise and glorify God with it." At the funeral of Prince Frederick the Wise in 1525, the song resounded in the castle church in Wittenberg, and when Luther's body was led from Eisleben to Wittenberg on February 20, 15-16, and carried along the way in Halle to the Liebfrauenkirche at nighttime, the people who crowded around the coffin cried out this psalm in a pitifully broken voice, more than they sang it. In the great cathedral of Strasbourg in Alsace, during the heavy siege of the city by the French on January 15, 1687, "out of deep distress . . . was sung, the last evangelical hymn that sounded in that magnificent German church, since it was immediately afterwards handed over to the Papists by the Frazos and is now still in the same hands.

Around the year 1704, a Jew in Frankfurt a. M. was passing by St. Peter's Church with his sister and heard this song being sung. He said to his sister that he was so moved by the song that he could not stop thinking about it. She therefore chastised him, saying that he should not enjoy such foolish antics of the Gohim (pagans). But he could no longer lick against the sting, after a short time he was baptized.

Matthesius, the priest in Jáchymov, tells the following story: "Not far from Jáchymov, a noblewoman, at the time of her difficult birth and several days of hardship and danger, when almost everyone present had lost heart, heard a poor little schoolboy in the evening before the Hanseatic League sing the verse: "We whether it lasts until the night.... sing. God let such a voice resound in the ears and heart of the afflicted woman, and through it the Holy Spirit worked that she regained heart, courage and comfort from the boy's singing and said: "Let

Let us not despair nor worry, God sends his baptized little disciple to us and admonishes us, we should not cease to wait on God, whether he is already passing away/ Let us knock once more and cry out to him on his word, blood and dear oath; he will help, "that we shall know shortly." Thereupon the women fell on their knees and said their Lord's Prayer in strong hope and comforting devotion, and before their prayer was completely finished, God graciously helped, and the mother was pleased with a healthy son, so that everyone praised and glorified the emergency helper.

The Elector John George I of Saxony, who ruled his country for 15 years in the lay and 1631 - 1635 led the fight against the Catholic League, had this song, especially the 4th and 5th verse at home, as well as in the camp often sung. Therefore, a high court preacher Dr. Weller prayed these two verses to him at his deathbed, whereby he prayed devoutly and after completing them on October 8, 1656, he entrusted his spirit into God's faithful hands.

The beautiful melody "Aus tiefer Noth . . . was sung so diligently and unanimously in the houses themselves that even a siskin, which belonged to a landlady in the goat shaft in Obererzgebürg in Meissen, learned to sing it. When the soldiers plundered everything during the Thirty Years' War, the landlady, gathering her best belongings, threw the siskin and the cheese under the

bench. There the poor little bird was stuck and had to suffer from hunger. Finally, when the soldiers were gone and the landlady returned, standing in the parlor and gazing sadly into the devastation, my siskin suddenly began its little song under the bench: From deep distress I cry to you . . . so that the poor woman's eyes filled with tears. If the bird sang like this in fear and distress, how much more should we do it!

. There will never be a concilium when people should agree together by the Holy Spirit. God allows this to happen for the very reason that He Himself wants to be the judge and not suffer the judgment of men. Therefore he commands everyone to know what he believes, it will not help that you say: you. After you have heard and preached, the devil asks nothing. But if you have God's word, you can say: there I have the word, what may I ask further, what the Concilia say; so he must go back.

Faith is not a *qualitas*, a skill, that is, a human thought, according to reason, which in itself is useless, but it is faith, which presents Christ in the Word and involves Him, grasping Him through the action of the Holy Spirit.

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I. F. Bünger, Pastor.

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Appendix da'u 15.

Dieselben mit dem Nnstang . tz.

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Volume 9, St. Louis, Mon. June 7, 1853, No. 21.

Short lessons

for those who want to go to Holy Communion. Communion.

Printed from the Gesangbuch der ev. luth. Gemeinden im Herzogthum Cleve from 1751.

Whoever wants to go to Holy Communion. He who wants to go to Holy Communion should see to it that he goes worthily. - But those who prepare themselves not only outwardly, but inwardly, by unfeigned self-examination, whether they are in true righteous and sincere repentance, are worthy to go.

But repentance has and understands in itself

1. true repentance and sorrow for the sins committed.
2. a true faith in the Lord Christ, the one and true sin-bearer.

To true newness and sorrow for the sins committed belongs

1. the knowledge of sins, or that one may know and consider in his heart how often and manifold he has sinned against God and His holy Word. For this purpose, the holy ten commandments serve as a delicate mirror that shows us the sinful ways hidden in our flesh. In them is the whole sum and requirement of the sins we owe. One should stand before this mirror, take one commandment after another before oneself, and examine one's actions and life.
and test, therefore call upon God for the spirit of testing.

(2) Now if a man discerns his sin from the holy ten commandments, let him also see how terrible is the wrath of God against sin, and how cruelly he is about to punish all who transgress his commandments. Which is to be seen:

a. From the decree of the holy ten commandments, which reads thus: I the LORD thy God am a strong zealous God, visiting upon them that hate me the sin of the fathers upon the children unto the third and fourth generation: but unto them that love me, and keep my commandments, I do good in the least generation.

b. From the terrible words of Deut. 27:26: Cursed be he who does not fulfill all the words of this law to do them.

c. From the terrible examples of the first world, Gen. 7, Sodoma and Gomorrah Gen. 19, Coran, Dothan and Abiram, Gen. 16, the disobedient children of Israel, Gen. 13.

3. one should not only recognize the wrath of God against sin, but also be heartily afraid of it, and be grievously sorry that one has aroused God's wrath against oneself, and has troubled and injured one's conscience.

In such painful and heartfelt anguish of conscience and heart, shall

4. a penitent sinner breaks out and painfully and humbly confesses, laments and weeps over his manifold sins, and curses such sinfulness himself, and has an abomination and loathing for it.

Let him think of ways and means so that he may be rid of his great manifold sins, and again have a gracious God and a clear conscience. For this now serve

The other piece of true repentance,

Namely, faith in the one and only atonement for sin, Jesus Christ. Which requires a penitent:

1. That he may know what his Lord JEsus has done for him and earned for him, which is shown and instructed to us in our Catechismo by the other article of our Christian faith, where we confess and say: I believe that Jesus Christ, true God, born of the Father in eternity, and also a true man, born of the Virgin Mary, is my Lord, who redeemed me, a lost and condemned man, purchased me, won me from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death.

2. that one may firmly believe this and take hearty comfort in it against one's sin, and

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say in his heart: I am indeed a poor and great sinner: I also confess and acknowledge that with my sins I have earned God's wrath and disgrace, temporal death and eternal damnation. But I will not despair because of my sins: for Christ, true God, born from eternity, and also true man, born of the virgin Mary, is my Lord, and has redeemed, purchased, and won me from all sins, and from the image of the devil, with his holy, precious blood, and with his innocent suffering and death. This I firmly believe, and I am sure that God in heaven forgives and pardons all my sins by grace.

3. confession of faith or confession. To remember:

Confession in the church should be preceded by confession before God as well as against one's neighbor.

Before God, one should admit guilt of all sins, and remember and confess his sins one by one according to the holy ten commandments.

For this purpose, one can also use the 51st Psalm, the prayer of Manasseh, and other beautiful prayers of repentance and confession, Dau. 9, 4.

Private confession is to be made to one's neighbor, and the offending party is to be repented of, and heartfelt reconciliation is to take place, as well as restitution of what has been stolen or otherwise wrongfully possessed.

In confession one should

1. recognizing that one is conceived in original sin and multiplied by many actual sins, and
2. that one has deserved God's wrath, temporal punishment and eternal damnation, but
3. feel heartily and painfully sorry for such

testify to be, and

4. in true faith against his sin, be comforted by his dear Lord Jesus Christ, who redeemed him from his sins and obtained forgiveness of them, thus

(5) Then let him go to the table of the Lord, and there, confirming his faith, receive the true body and blood of Christ.

6. that he may henceforth, by the grace of God and the assistance of the Holy Spirit, improve his life as much as he can and become more devout.

And when the priest pronounces absolution and absolves him of his sins, he should accept it, not as the voice of man, but as the true voice of God.

After confession and absolution shall cr

1. heartily thank GOD for bringing him to the knowledge of his sins, and humbly pray that he will give him the power of absolution in his heart to be felt strongly.

2. he should send himself to the worthy use of the Holy Communion; therefore
3. he should ask and call upon God the Lord from the bottom of his heart to make him a worthy guest of this heavenly banquet.
4. let him listen to the sermon with heartfelt devotion.

When he now approaches the altar, he should do so with due devotion and fervent contemplation of the precious words of institution: This is my body, given for you: This is my blood, which is poured out for you for the remission of sins.

In such contemplation he should receive Holy Communion, not doubting, but believing assuredly that he is receiving the very body of Christ, which for his sake was given on the cross and to death for his sin, and the very blood of Christ, which he shed for his sin on the stem of the holy cross.

After receiving this precious treasure, he should again give heartfelt thanks to his highly deserving Savior JESUS CHRIST, and at the same time ask him to let this wholesome food and drink for his soul flourish into strong faith in GOD, fervent love for his neighbor, constant hope and patience in the cross and adversity, and also in the last agony.

This is followed by the new obedience that exists:

1. In true fear of God against GOD.
2. in righteous love for one's neighbor.

sten.

3. in faithful and diligent performance of the works of our profession.

Whoever takes all this into due consideration receives the sacrament of the true body and blood of Christ worthily, and therefore has life, consolation and eternal bliss.

Which, by the grace of the Holy Spirit, may God the heavenly Father, in Christ Jesus His Son, give and grant to all Christian communicants. Amen.

»«1—————

(Submitted.)

Running customs.

The customs of baptism, as prescribed by all orthodox agendas on the basis of the Lutheran baptismal book, are meaningful and significant. Many devout and attentive Christians may suspect this as often as they see baptizing in a Lutheran church, but few

clearly recognize the actual significance of all the individual customs in this highly sacred act. For this reason, the old Valerius Herberger of Fraustadt in Prussian Poland, the author of the famous and wonderful hymn: "Valet will ich dir gebende sowie der herrlichen Herzpostille, am Taufstage

He explained these customs to his church children in a lovely, edifying manner, and it is necessary to reintroduce them to the understanding of the same, so that "the godparents and assistants will be stimulated the more to faith and serious devotion, and the priests who baptize will have to be the more diligent for the sake of the listeners. The old faithful Herberger is also speaking to you here, my dear reader, and I am sure that when you have heard him, you will from now on not only look with greater pleasure upon the old baptismal customs in your church and be all the more earnestly concerned that they be passed on to your descendants, but also speak joyfully to yourself with Herberger: "Behold, dear heart, what a beautiful act this is! It will soon be as beautiful as in heaven. I thank my God with all my heart that I know that this is what happened at my baptism.

What should we think about when we remember our baptism, when we see children being baptized, or when someone among us is asked to be a godparent? This is very necessary to know, because many people do not think about what happened with their baptism, how can they console themselves about it? Many people do not even want to watch or listen, that is a terrible shame. *) That is why the Lutherans do not like to put their baptismal stones in hidden corners, but in public, visible places. Many people do not know what baptism is all about. They make a mockery of holy baptism, and because they cannot pray, they do noticeable harm to the child. Therefore, I will go through all the customs that have been kept in these places since the beginning of the Gospel.

1. the godparents stand still with the child at the door (or the altar, the baptismal font). There we see how the child, because of his sinful conception and his birth, would be eternally separated from God and have a closed heavenly door with the foolish virgins (Matth. 25) and remain outside the heavenly Jerusalem with all the damned, as can be read in the Revelation Joh. 22. †) †)

*) How many of our people are not affected by this reproach! For as soon as a baptismal service begins after the conclusion of a morning or afternoon service, everything usually streams out of the church. Only a few remain seated to reflect on the great things that are taking place, to honor the Holy Trinity, who is revealing her presence of grace, to offer the baptized a Christian service of love with her intercession, to remember her own baptismal covenant and to renew it in her heart. Therefore, as often as a baptism takes place in a public service, the baptized person should be baptized. Therefore, whenever a baptism takes place in a public service, the whole congregation should remain and be a witness and a supporter.

D. E.

Such thoughts are awakened by the glorious baptismal exhortation with which the baptismal ceremony is opened in our country.

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Therefore, we begin to pray and remind the Lord Jesus of His word (Matth. 7, Luk. 11): "Ask, and you will receive; seek, and you will find; knock, and it will be opened to you. We are acting as if we were standing in front of heaven's door and desiring a secure entrance. This is mighty beautiful. A prayer is also used in which there are two parables: 1) of the flood in 1 Peter 3, and 2) of the Red Sea in 1 Corinthians 10. Let this also be understood (I know that many do not understand it), that we desire that God, through the spiritual flood of grace of the child, will let sin perish, as all sinners perished in the flood of time past, and that he will preserve the child in the spiritual church of Christianity to eternal life, as Noah did to his children. Item, we wish that God would let all the power of the infernal Pharaoh perish in this baptismal water, which is "a red flood dyed by the blood of Christ".

3 In these two prayers, the infernal Pharaoh, the evil, unclean spirit, is also publicly announced twice his judgment that he should and must depart from this new little court servant of Jesus Christ, that he shall find no power in him for eternity. In this we mean two things: first of all our great miserable misery, in which we are stuck because of sin, of which we also sing:

To the devil I lay, In death I was lost.

Besides, we also remember the great consolation to which we are given by the grace of Jesus Christ at Holy Baptism. Baptism. The rope is broken and we find ourselves free, the Son of God has set us free. Therefore we are truly free people (John 8). There shall be nothing condemnable about us (Rom. 8). *)†)

4. your child is given a new name, for he has become a new citizen of heaven; his name must be inscribed in the heavenly city book.

*) Herberger is talking here about the so-called small u.
great exorcism (invocation of the devil)! as he is Lei Lüter as well as in the measured old Vgnden best del and in some places smelled in use. It does not have the opinion that the child is bodily possessed by the devil, nor that he should leave the child by virtue of this formula, but the church wants to deceive 1) that the child is naturally under the power of the devil and 2) that it will be saved from the devil by the power and effect of holy baptism. Baptism it will be saved from this. In this sense alone was Exorcism retained by Luther, as can be seen from his words in the preface to the little baptismal book: "For you hear here in the words of this prayer how miserably and earnestly the Christian church carries the little child here, and so confesses to God with constant, unproven words that it is possessed by the devil and is a child of sins and iniquities, and so diligently asks for salvation and grace through baptism that it may become a child of God. - It is a public and solemn announcement made to the infernal prince to release the child from his power through the power of baptism, because he is to become a subject of Jesus Christ according to the will of the Father through the Holy Spirit. Spirit.

(Luk. 10.), even into the hand of God (Is. 49.) and into the register of the chosen children of God, into Christ's genealogy, so that he will never be forgotten (Ps. 112.) The child has become a young church student, therefore his name must be entered into the heavenly register. The child is not given an evil name, it must not be called Cain or Judas, but must bear a holy name. The godparents wish: "May God help you, dear little child, that you will indeed bear this name and become as pious as the blessed people who bore this Christian baptismal name before you.

The child's chest and forehead are marked with the shape of the holy cross. Cross. Thereby we mean that the heart of all Christians must be a meditator of the cross of Jesus Christ, that their solution is: Only your cross, Lord Jesus Christ, is my highest consolation on earth.") Furthermore, we remember that baptized Christians cannot be without cross and misery, they must drag themselves with the cross into the pit, they are true brothers of the Order of the Cross, the Lord Jesus Himself is the High Master in this Order.

Then the Gospel of Marci 10 is read, how many pious matrons brought their children to the Lord Jesus. Thereby we mean

First, that we may carry our children to baptism without fear. For the Lord Jesus rebukes those who refuse to bring their children to him, saying, "Let the children come to me, and do not hinder them, for such is the kingdom of God.

And he embraced them and laid his hands on them and blessed them. The examples of the Scriptures also agree with it, because Apstg. 16. is baptized the whole house of the master of the sticks, and 1. Cor. 1. whole generations. Origines says that it has always been customary from the time of the apostles, and Cyprianus, who lived three and a half hundred years after the birth of Christ, writes that people were punished in the synod,
who made the baptism after the example of circumcision last until the eighth day. †) Necessity also requires it, because our child-

*) Who doesn't think here also of the beautiful words in his death feud:

"In the bottom of my heart

Thy name and cross alone sparkle all time and hour, Thereupon I can be glad: Appear to me in the image To comfort me in my distress, How thou, O Lord Christ,
so mildly hast bled thyself to death."

†) One would be happy if all parents would only bring their children to baptism on the eighth day. But there are some who postpone it for two, four, six and even more weeks and that for completely miserable reasons, for example because they want to arrange a proper baptismal feast and cannot come to it sooner. What might such people think of the great need of their child and of the glory and blessedness of baptism?
lein find conceived and born in sins, as David testifies Psalm 51, which we believe. They are by nature children of the wrath of Epe. 2 Therefore they must also be born again through water and the Spirit, John 3. Isaiah has already seen this in the Old Testament (Cap. 49.), where he says: "They will bring your sons in their arms and carry your daughters on their shoulders. The horn Anabaptists say: "Our little children do not yet believe, therefore baptism is of no use to them. But we stick to Christ's word, Match. 18.. "Who shall offend the least of these that believe on me 2c. How else could they please God? (Hebr. 12.) The more it offends our reason, the greater is the hidden art of the Holy Spirit. Spirit. Others make do with Christ's example. He was baptized only in the thirtieth year of his age. Answer: But he was not circumcised in the thirtieth year of his age. Our baptism took the place of circumcision (Col. 2.) After all, baptism had not yet taken place in the Jewish land when Christ was born, otherwise he would not have had it pending.

In addition, the requested godparents also remember their office. They do not do differently than the kind-hearted mothers who carry their dear little hearts to the Lord Jesus and place them in his arms. They pray: O Lord Jesus, take
the dear little path from our arms. Press it also to your dear heart, touch it also with your hand of grace, pronounce a strong blessing
on our little path, in which it may live Christianly and die blessedly. Let it also increase in age, wisdom and grace with God and man.
From this it is obvious that not immodest children, not drunken abandonment, not godless people, who are unfit for prayer, belong to
the paternity. The godparents are the intercessors of the little child, just as these mothers speak to their little children in Christ. †)
The godparents are reminded of their office in particular by a short admonition addressed to them and the vow to be made by them to see to it that the child is
instructed in the pure doctrine and encouraged to godliness.

†) Fathers and mothers who are reading this, be very careful in the choice of godparents for your newborn children and avoid in this important matter all frivolity

and all carnal prospects. Remember Luther's serious words in the preface to his fine booklet on baptism, which has already been mentioned several times: "And I am concerned that this is why the people after baptism turned out so badly, that they were treated so coldly and casually and prayed for them in baptism without any seriousness at all. . . Therefore it is right and just that one should not baptize drunken and crude priests, nor should one take loose people as godparents, but one should take sincere, serious, pious priests and godparents, to whom one should make sure that they act with seriousness and right faith, so that one does not make a mockery of the high sacrament to the devil and neglect God, who in it pours upon us such an abundant and groundless riches for the sake of his graces that he himself calls it a new birth, so that we may be freed from all tyranny of the devil, freed from sins, death and hell, become children of life and heirs of all God's goods and God's own children and brothers of Christ. - Oh, dear Christians, let us not so diligently esteem and act upon such unspeakable gifts; for baptism is our only consolation and entrance into all divine things!

goods and all sacred communion.

[On this strong ground that Jesus wants to bless our little children whom we bring to Him, we pray the Our Father.

After that the servant of Christ says: "The Lord protect your exit" from your old state of sin, in which you were conceived and born, and "your entrance" to the society of the dear believing Christianity. Yes, he now protects your exit from the world and entrance into eternal life. Help God, how comforting that is!

9 Now go to the holy baptismal water. There you should think: The Lord Jesus will unlock heaven for the child through his intercession, the holy

The Holy Spirit will descend, though not visible, yet fruitful and powerful, renewing the infant and consecrating it as a temple of God, the heavenly Father will accept the young baptized as His dear child.

(10) Initially, however, the child must renounce the devil and all his nature, for no one can serve two masters (Match. 6).

11. on this it must swear to the blood penny of Jesus Christ and clearly profess the three articles of the apostolic faith".

The child is sprinkled with water three times. In ancient times, adults who converted to Christianity were immersed in water in honor of the blessed Trinity, who is certainly present there, and as a reminder of the three parts of true repentance, which is signified by water baptism, as St. Paul explains in Romans 6.

Repentance and faith are absolutely necessary according to Scripture for entrance into the kingdom of heaven. Marc. 1, 15, Luc. 24, 46, 47. The church and its appointed ministers must obtain human certainty about the presence of these in the baptized before they can administer baptism. However, since people cannot see into the heart, this is first and foremost obtained through the oral confession of the baptized. Confession of repentance is renunciation. Confession of faith is the apostolic symbol. Sufferings are ancient. Whether these formulas were already used at the time of the apostles cannot be proven, but it is certain that this double confession was demanded of the baptized. When the thousands at the feast of Pentecost, through Peter's heart-piercing sermon, turned to the apostles with the question: "Men, dear brother, what shall we do?" Peter answered: "Repent, and be baptized" every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For yours and your children's is the promise, and of all that are afar off, whom God our Lord will call." Likewise he exhorts them, "Let these naughty people help you" (what is this lestere but an exhortation to renounce the devil and all ungodliness?). Lucas then continues: "Those who gladly accepted his word (i.e. publicly confessed the apostle's demand) were baptized. Acts. 2, 37 - 41. It is even clearer from Acts 8, 36, 37. Following the sermon of Philippo the chamberlain says: "Sieve, there is water, what hinders me from being baptized?" But the evangelist first asks him, "If you believe with all your heart, it may be so," from which the chamberlain makes the confession, "I believe that Jesus Christ is the Son of God."

The words are clearly spoken: "I baptize you in the name of the Father and of the Son and of the Holy Spirit. Spirit. For the preacher is only Christ's servant and performs the outward work according to Christ's order, but God Himself is the baptizer, and if the preacher outwardly baptizes the people with water, Gort inwardly dews the people in the heart through this service from His divine power. God the heavenly Father purifies through this blessed heavenly bath His dear children of heaven. The Lord Jesus washes them by the power of fine drops of holy blood.

The eye alone sees the water.

As men pour water. Faith in the spirit understands the power of the blood of Jesus Christ,
Before Gort it is a' red flood By Christ's blood lacked, Which heals all damage From Avant grounded. Also committed by ourselves.

The Holy Spirit renews the dear heart and sanctifies it. The Holy Spirit renews the dear little heart and sanctifies it so that it may be God's cinema and dear dwelling place. Therefore, it is fine if no more than three godparents are requested. . . *)

14.. After the baptism, the child is clothed with a white robe and a vest shirt to remind him that he has been clothed in the beautiful pure white silk of righteousness and in the lambskin of innocence of Jesus Christ from the beginning, for Paul says in Galatians 6: "As many of you as are lukewarm have put on Christ," and also to remind him that he is guilty of learning to keep himself pure in body and soul. †)

15 The godparents lay their hands on the child and immediately shake hands in the child's place that it shall remain in the newly established covenant of good conscience. The godparents also hereby declare that they will bear witness to the baptism that has taken place in the future, and where (there

Nor less to us, that it may correspond to the three witnesses in heaven: the Father, the Word, and the Holy Spirit. Spirit. According to the old custom, two males and one female are taken for a child, but two females and one male for a girl.

†) This usage, which originates from Christian antiquity, is also found in Luther's little baptismal book and is here and there still in training. With a crown on the head to the corpse of the victory over d e world and accompanied with The newly baptized once returned to their homes and took off the white dress only on the following Sunday as a sign of innocence and purity. Since now usually the baptism of the adult catechumens was carried out at Easter - it now also closes around this time the Catechumenat of the later time, the Coufirmandenunterricht -- so they wore their white dress until the Sunday Quasimodogeniti, which is called therefore also today still the "white Sunday". The introit of this day from 1. Petr. 2, 2, and the epistle from 1. Joh. 5. 4-12. indicate this.

God be!) the young patriarch wants to become unfaithful to the true religion, so you want to warn him faithfully, so that he converts.

16 The servant of Christ then wishes the baptized child to receive God himself, who asked him to be born again through water and the Holy Spirit, to eternal life. The servant of Christ then wishes the child to receive eternal life from Goit himself, who has asked him to be born again through water and the Holy Spirit. **)†) Finally, all the godparents, together with the Baptist, fall on their knees and thank God from the bottom of their hearts that He has accepted the young heart as His child, crowned the parents with His blessing, and once again increased the dear Christianity with a young church plant. †)

When this is done, the godparents with the child go before the high altar and consider that you tenants and all Christians have a joyful power to come before God's face for the rest of their lives.

The godmother looks down a little and has the child in her womb. There we mean: Now the dear, pious, young heart lies in the lap of grace of the heavenly Father, now it lies in the arms of Jesus Christ, now it rests under the wings of his merit.

19 Now the pathengroschen follow. The godparents have these thoughts: Dear godparents, you have three godparents and witnesses of your baptism on earth, you also have three godparents from heaven who witness your baptism and blessedness, the Father, the Word and the Holy Spirit. Spirit. The godparents from heaven have now shown themselves very praiseworthy and mild, God has filled your heart with comfort, we want to fill the bag with a good penny: God let little become much. Then each one gives according to his ability and the usual way of life.

Finally, the godparents kneel down with the young boy and conclude with heartfelt prayer how they had begun in earnest. Then the baptismal ring comes together again.

*) In Luther's baptismal booklet it says: "Then the godparents shall hold the infant in baptism and the priest speak, which far he the Weschrhemde anzeucht: The Almighty God and Father of our Lord Jesus Christ, who gave you birth through the Master and the Holy Spirit, has forgiven you all your sins. Spirit has forgiven you all your sins, strengthen you with his grace to eternal life. Amen. Peace be with you. Amen."

†) The prayer of thanksgiving after baptism, to which Herberger refers here, is found in many agendas and reads thus, "Almighty, merciful God and Father, we give thee praise and thanks that thou hast graciously preserved and increased thy church, and hast bestowed upon this child that it has been born again through holy baptism and has been given to thy dear Lord and Savior Jesus Christ. We thank you that you have graciously preserved your church and increased it, and

that you have granted this child to be born again through holy baptism and to be entrusted to your dear Son, our one and only Lord and Savior Jesus Christ, to become your child and heir to your heavenly goods. We humbly ask you to graciously preserve the child, who has now become your child, in the good deed he has received, so that he may be "oh all your good pleasure to the praise and glory of your holy name". name in the most faithful and godly way and finally receive the promised inheritance in heaven with all the saints, through Jesus Christ. Amen." - —

What now follows from no. 17 onwards has been customary in Weist probably more only in Fraustadt. For the sake of the beautiful interpretation that Herberger also knows how to give to these final customs, it is nevertheless communicated,

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Conversation between two friends int springs.

"Lord my God, You are very glorious, You are already and splendidly adorned^A Ps. 104, 1

Leopold sat with his friend Wilibald in front of the door of his house. Silently, both looked out into the landscape, which spread out before them in the glory of a fresh spring.

How man changes, began Wilibald at last. When I was still a child, I held no greater joy than when spring chews. I could hardly wait for it, and when it was there, a nameless delight drove me out into the meadows and forests. The butterflies, flowers, trees - everything was so new to me, so big and wonderful! For hours I could look at such things and take my pleasure in them. But the older, the colder. I don't ask anything about it now."

"That is quite a sad sign," Leopold replied seriously.

W. Why?

L. Because it proves that you have no sense for the beautiful, that your ear is deaf to the thousand-voiced praise which the spring with its little glasses, flowers and leaves offers to the Lord, that your eye is blind to the wonders of God in creation, in a word, that the book of nature is still closed to you with seven seals. Turn back and become like a child, and you too will rejoice in God's works.

W. But it says in God's word: Have your delight in the Lord. If I have only You, I ask nothing of heaven and earth. Yes, the apostle says, "I have counted all things as evil, and consider them as filth, that I might gain Christ. Can I not then justly say, I ask nothing of the world, nothing of the glory of spring, or of other earthly things?"

L. But it also says Ps. 111, 2: Great are the works of Hurn, who respects them, he has vain delight in them. And Ps. 104, 31. The Lord is pleased with his works. If God Himself is pleased with the visible things that He has created, then we too can and should take pleasure in them.

W. But doesn't this contradict the sayings I have just quoted?

L. Not at all. God is our creator, our Lord, and our highest good; we should love him above all else; in comparison with him, we should despise, even hate, everything earthly and gladly give it away. But considered in themselves, we should neither despise nor reject God's creatures, but give them their due value.

W. I am afraid you are still in sinful

Creature Love.

L. I do not know. God himself testifies before all that he had created: behold, it would be very good, and repeats this judgment in the N. Testament with the words: All creatures of God are good and nothing is reprehensible that is received with thanksgiving, 1 Tim. 4, 4. For it is sanctified by the word of God and prayer, v. 5. So if I rejoice in the beauty and purposeful arrangement of creatures in such a way that I recognize God's omnipotence, wisdom and goodness from it and praise God for it, such joy is not at all displeasing to the Lord.

W. A true Christian rejoices only in the Lord Jesus.

L. Certainly, and cursed is all joy that diminishes and hinders the joy in the Lord Jesus. But it is precisely the joy in the Lord Jesus that opens our understanding of nature and leads us to a childlike, innocent joy in God's creatures. Only the one who has experienced the article of redemption in himself can also understand the article of creation.

W. How do you know?

L. When a person becomes a born-again loving child of God through faith in the Lord Jesus, the love of God is poured into his heart. Then he recognizes not only God's grace in Christ Jesus, but also all the innumerable undeserved benefits, which God has given him through creation and still gives him, as a dwelling, clothing, protection, and so on.

W. That is right, an unconverted person does not thank the Lord for this.

L. A believing Christian knows that my heavenly Father, reconciled through Christ, sustains, governs, protects, guards and preserves me. Therefore he remains confident in danger of fire and water, in famine and earthquake; yes, he sees the storm winds and the lightning "as God's works, in childlike confident strength of faith." For he has the childlike confidence that God will send me only what serves my best.

W. I remember a friend who, during a terrible storm wind, instead of trembling, rejoiced in the omnipotence of God.

L. You say quite rightly that a Christian rejoices only in Jesus, but for this very reason he also rejoices in nature. For who is it that now, through his creative word, renews the form of the earth and chimes the cornucopia of blessings over the lands? Who makes these flowers bloom so sweetly, who clothes these meadows with green grass, who adorns these forests with fresh foliage? Who refreshes us with all the fragrance of blossoms, the rich melting of colors and the mild spring air? Who creates the lime waft of this Leuzeswink and the gentle ripple of that brook? Who makes the sun shine so kindly there?

W. The Triune God.

L. So also God the Son, our dear Lord Jesus Christ, Our brother and our God. For by Him all things were made, Joh, 1, 3. and all things consist in Him, Col. 1, 17. Your Jesus, who was born as a baby in the Our brother, who now rules and reigns with the Father and the Holy Spirit in the same majesty and glory, gives us now, as his dear brothers and friends, in every little flower a proof of his omnipotence and a souvenir of his love.

W. A comforting truth. Go on, I love to listen to you.

L. And why did our Lord God preserve the world in the first place? It deserved to perish because of sin. But because God had decided to redeem the fallen world through Christ, he gave it a longer existence only for this reason. Blessed Luther testifies to this in a beautiful Easter hymn with the words: "If Christ had not risen, the world would have passed away. And I ask you, for whom does

our Lord God preserve the world even now?

W. Certainly not for the God-deniers.

L. A gardener cultivates his garden not for the sake of weeds, but to grow noble plants and fruits in it. In the same way, our Lord God preserves the field of the world in order to grow the noble wheat of Christianity on it through the seed of His divine Word. But if the world becomes so evil that it no longer wants to suffer the public preaching ministry, then its end is also not far off.

W. Well, that time is already here.

L. So you see how also the creation in its consecration must serve the great purpose of God, namely the redemption, and thus the glorification of God and the salvation of man.

W. I like the creation more and more, because I find my Jesus in it.

L. The whole creation has paid homage to our Savior and solemnly acknowledged him as their Lord and Creator. At his fine birth all holy angels appeared and worshipped him; a shining star had to lead the wise men of the Orient to him. At his command the sea carried him, so that he walked on it as on firm land. Before the fine threat, the storm wind ceased, and the waves of the outraged sea subsided, so that there was a great calm. At his word the fish had to come out from the bottom of the sea and carry a stater in its mouth; fine omnipotence filled Peter's net with such a large quantity of fish that it broke. His blessing increased the small supply of little loaves and fishes and fed many thousands with it; at his curse the fig tree withered away immediately. At his command, the devils went out, the most terrible diseases and ailments disappeared, and the dead rose.

W. And as he hung on the cross, all nature lamented his suffering and death. The sun lost its glow, and all the land was wrapped in the mourning pall of nocturnal darkness, and lamenting, the fairies tore themselves apart.

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fen. But when he rose again from the dead, nature loudly proclaimed his glorious triumph to the world with the thunder of a mighty earthquake. And also at the ascension of our Lord, nature was busy as his faithful servant, for a cloud took him away before her eyes.

L. We would understand nature better if we lived more in the word of God. Then we would receive that humble, childlike sense that best recognizes God's works.

W. The Scripture says: "The heavens declare the glory of God, and the stars declare the work of His hands. Ps. 19, 1. and Rom. 1, 19. 20. That God is known is evident to them, for God has revealed it to them, so that God's invisible being, that is His eternal power and divinity, may be seen, if it is perceived in the works, namely in the creation of the world."

L. However. God also reveals Himself to us through the book of nature, so that we can recognize His existence, His glorious nature and His divine attributes. But this knowledge would always remain insufficient if we did not have the book of the Holy Scriptures.

W. But God also expresses his divine thoughts in creation: earthly things are images of heavenly things; which is why God so often speaks to us in his Word through parables that have come from the realm of nature.

L. Certainly. Christ is the sun of righteousness, the spiritual rock, the vine, of which the believers are bystanders. Thus spring is a lovely picture of resurrection. A short time ago, everything was cold, dead and dead: and now, by God's almighty power, everything is resplendent with new life and fresh green. It is sown corruptible and will rise incorruptible. 1 Cor. 15, 42. The bodies of the faithful die and decay, but on the beautiful spring morning of the resurrection they will come forth incorruptible, transfigured, in immortal eternal beauty and youth.

W. I confess to you, dear Leopold, that I now look at nature with different eyes. In the past, it always had something foreign, almost hostile, for me. But now it is dear to me, since I regard it as God's work in Christ! Now I will also have my joy in it again.

L. And yet, in the same way, beware of sinful rejection as well as of idolatry of nature. Christ is the truth, in whom are hidden all the treasures of wisdom and knowledge, Col. 2, 3. In Him alone we also find the key to a correct, God-pleasing view of nature.

Meanwhile, over the conversations of the two friends, evening had fallen. The moon had risen and was resplendent in silent beauty in the dark sky, pouring its silver light over the fragrant corridors.

Now tell me, dear interpreter, interrupted Wilibald the silence, is not also the moon according to the word of God the image of something heavenly?

He is a picture of the Christian Church, Leopold replied. For it says Hohe! 6, 9: Who is she who comes forth like the dawn, beautiful as the moon ...? Just as the moon receives its light from the sun, so the church receives its righteousness and beauty from Christ. And just as the moon illuminates the dark earth with the light it receives, so the church illuminates the world filled with darkness and the shadow of death with the gospel entrusted to it by the Lord.

W. And not true, when then the Holy Spirit breathes on the dead hearts through the Gospel, awakens them and gives them rebirth, then a spiritual, heavenly spring of life and love arises in them, then it is said: "Behold, the winter is gone; the rain is gone and gone; the flowers have sprung up in the land; the fig tree has gained nodes, the vines have gained eyes and give off their scent. High. 1, 11-13.

L. Oh yes, may the Holy Spirit also awaken a joyful spring in our hearts and consecrate and adorn them with His gifts into blessed gardens of God!

Hermann Fick.

Oh, if I were only Lei!

Oh, if only I were with you!

Lord Jesus, I am not at home here on earth, I long to go out.

This world is becoming more and more denatured to me every day; it hates you fiercely, and I, I love you.

I love thee, for thou givest my soul rest, givest me thy heaven: Oh, if I were only with thee!

Alas, I know well. That I am sinful;

All your pure blood makes memin conscience good.

But I am well aware. That the evil desire still lives in my flesh, And always resists you.

Only in glory do I adorn myself with white jewelry, the adornment of pure innocence: Ah, only when I was with you!

I am, O Jesu, thine The bliss is mine, Thou hast often ravished me, And heavenly sweet refreshed me.

But joy is soon followed by suffering again, and often my heart is filled only with terror, fear and pain.

For even full enjoyment, the abundance of bliss Will only be in heaven for me: Oh, if only I were with you!

Hermann Fick.

Church News.

On Ascension Day, May 5, Rev. Joh. Kunz, having received a regular call from the German Lutheran congregation near Sugar Creek, Hancock Co. and having accepted the same with the approval of his former congregation, was introduced into his new congregation by Rev. Fr. Schumann, since Rev. Fricke, through sudden illness, was unable to fulfill the commission first given to

him, and may the Lord continue to grant him His grace, zeal and faithfulness. May he become a blessing for many.

Dr. M. Sihler, Rev. Fort Wayne, May 17, 1853.

The address of the dear brother is:

O/wf/e O., //Mrocw/e (H., Zr.

Reverend Praeses!

I hereby report that Mr. I. Strieter, formerly a pupil of Fort Wayne Seminary, having received a regular appointment from the German Lutheran congregation in and around Elyria, Loraine Co., O., was ordained by me on behalf of the Vice-President on April 6 before his congregation and with the assistance of Father Steinbach, and was thereby committed to all the confessions of our church.

Our brother's field of work is outwardly small, may the Lord make it all the more fruitful through His blessing!

H. C. Swan.
Cleveland, May 6, 1853.

Received

for the Lutheran congregation of Neumelle, Ms. for the extension of their kitchen burnt down by Frolcrö hand:
From the parish of Pomeroy, O., namely: from Hrn- Pst. Habeth .00,

" HH. vehrer Holls, Beul) and Mees, G.

Naev. \$2.006 .00 each

"Mr. Gauder and the school children 1.43

1.50

" " Trest d. young.

" HH. M. Joachim, I. Gebhardt, Jac.

T:eZ, I. K ein, A. Meö, G. Meiers- müller, H. Scharf, Jac. Göpeln, A.

Fruth, \$1.009 .00 each

" Hrn. G. Joachim0 .95

" HH. I. K:eu, W. Scharf, W. Scharf, Joh. Gvglein, I. Nicmeier, Wittwe Wienk and Frau Kinstei" the older one each M 593 50

"Mr. D. Göglein 0.35

" HH. I. Gogtein, P. Sawoage, Ch.

Hamm, I. Mack, 2nd Reuter, A> Kalb, F. Niemcier, Wittwe Gebhardt, Wittwe Gulchwa, each SO.25 2.25

" of the Gemeiuve zu Ehester bei Pomeroy, O.,

	vnd indeed r
"M Hm. Kautz d. alt.	-1.00
" HH. D Wcrling, Wcnd. Kautz, G.	1.50
Gruder, per §0.50	
" HH. C. Hrlmann, H. Wolf, H. Fruth the old, I. Priode the old, I. Wcrling, M. Miller, each HO 25-, and I. Fischer HO.20	1.70
Don Mr. Pst. Olerwahrenbrock1	.00
"GcmcindegÜedern of Mr. Pst. Sauer in	
Jackson Co, Yes, namely:	
by HH. H. Büdner, G. Mvnri-g, G. H. Schneider, G. Roller, each HI.004	.00
" the parishes of Mr. Pst. Kolb in Adams	
and Allen Co., Yes	10.00
" of the parish of Mr. Pst. Trautmann in	
Adrian, Mich.	5.00
" of the congregation of Mr. Pst. Brauer in Ab"	
dison, Ill.	37.00
" to the Schnl'indern in Addison1	.50
" of the St. John's parish of the Rev.	
Stecher in Wiüey Co., Ja.	4.0i>
" whose St. Peter - Gem, in Huntington5	.0
" of the parish of Mr. Pst. ^ober in	
Frohna, Perry Co, Mo.	4.00
" of the parish of Mr. Pst. Cloter in Sa	
ginaw, Mich.	7.32
of the municipality of the Hm. Shh, fall in lo- gansport. Yes.	HyO
" of the parish of Hm. Pst. Mattseld to	
PeNn, Ill.	4.5g
" of the parish of Mr. Pst. Häckcl in Jeffer-	
son Cv., Mo.	-5.15
" of the congregation of Mr. Pst. Baumgarten	
in Elkhom Prairie, Ill.	19.20
" of the parish of Mr. Pst. Schieferdecker	
in Altenburg, Perry Cs., Mo.	6.30
" of the parish of Mr. Pst. Grüber in	
Paizdorih Mo.	2.25
" of the parish of Mr. Pst. Schlicpsick in	
Madison Co., Ill.	7.95
" of the parish of Mr. Pst. Detzer in Dc-	
fiancc, O.	4.00
" of the congregation of Mr. Pst. Fick in Bremen	
near St. Louis, namely:	
by HH. Sträter and Jessen4	.00
" HH. G. & C. Bewie2	.00
<" Hm. Kothe and an unnamed,	
per HI.002	.00
" HH. LammcrS, Heinz, Pansi, Wlecke, Kühn, Witzihum, Kappmeidr, Gbsling, Neller and Fr. Buschmann, each §0.505	.00
"HH. Niehaus, Schuhmacher, Witte- weier, Tobessing, Schief, each HO 251	25

I. F. Bünger, Pastor.

(Zortsetzung follows.)

Receipt and thanks.

We have received for our church buildings in Harford n. Long Green received:
Aon of the honorable Synod of Missouri 2c. §8.874 From Washington City9 50
From Baltimore by members of the Gem. das. 72.32 By Hm. Dr. Haynel, member of the Gem. das. 75.0i> for which we sincerely thank all donors. - In addition to these, we have received various gifts for our support from our dear sister congregation in Baltimore, for which we sincerely thank all, with the wish of divine blessing.

Furthermore, we do not want to omit to thank you for the support that has come to us from Baltimore for the preservation of the holy preaching ministry among us for several years. May God bless the dear givers for the many, not insignificant gifts of love, which are also not merely earthly, - and not inscribed on earth.

At the same time on behalf of his three congregations their pastor

M. W. Summer.

Due to the absence of the editor, the continuation of the "tabular overview" does not appear in this issue.

Johann Crüger,
the Cantor.

Once upon a time, there was a wonderful time of grace when, two hundred years ago, all of Germany was filled with murder and fire for thirty years. A time of grace, you ask. Yes, certainly, because the more horrible it was outside, the lovelier it was in the hearts, homes and churches of the Christian people. Probably half of the beautiful old songs of our fathers were composed and first sung in those difficult days; a significant part of the most beautiful melodies were born then. The musicians considered themselves highly honored when they were allowed to embellish the songs of the singers, such as Johann Heerman, Nist, Paul Gerhard, with melodies; Nist, who wrote "O Ewigkeit, tu Donnerwort" (O Eternity, Do Thunder Word), had next to him the Hamburg city council musician Schop, who set melodies such as "Werde munter mein Gemüthe;" Gerhard's: "Ein Lämmlein geht und trägt die Schuld," and vi le other beautiful songs by the same poet, Ebeling has adorned with beautiful melodies; what do you say to the melodies: "Schmücke dich o liebe Seele," and "Fröhlich soll mein Herze springen"? - not true, they are very beautiful; well and they were sung by Johann Crüger.

Johann Crüger was born on April 9, 1598 at Großbrense near Guben in Prussia. After studying in Breslau, Ollmitz and Regensburg and having been a tutor for the children of a captain of Dlumenthal in Berlin for some time, he studied divinity in Wittenberg. There he became acquainted with some musical works and was therefore appointed in 1622 to the position of cantor at the St. Nikolai Church in Berlin, which office he took up on the 1st Sunday after Trinity. His rich gift of inventing lovely melodies for church hymns was now developed by God's grace under many a heavy cross. His first wife and 5 children died soon after the birth of the fifth child. In his second marriage, God blessed him with 11 children, but he had to take many of them to the grave early. In addition, he had to endure the hardships of the entire Thirty Years' War, which lasted from 1618 to 1648. But the Lord was his stronghold, his refuge

the Word of God. With heartfelt joy he collected the older hymns and Paul Gerhard's, who had been deacon at the same church for some time, and especially Johann Heermann's songs in hymnals and sang such hymns as: "Herzliebster Jesu, was hast du verbrochen", "Von Gott will ich nicht lassen", "Auf auf, mein Herz mit Freuden," "Jesu, meine Freude," "Jesus, meine Zuversicht." What triumphant faith, what childlike humility, what fervent love for the Savior must have lived in the heart of the one who invented the melody "Jesus, my confidence"; surely he had a real Easter joy who first sang: "Up, up, my heart, with joy" and what Do you think whether he does not taste the sweetness of the Holy Communion who has set the melody "Adorn thyself, O dear soul" to it? What became song and hymn of praise with the poets of the time, the faith and comfort of faith from God's Word, became sound and music with Crüger, certainly resounding wonderfully enough in the midst of the wildest war din that has ever been heard in Germany. Among his hymnals, of which he published several, the one from 1658, called: "Uebung der Gotteseligkeit," was considered the best in German lands and has seen 43 editions. For forty years he administered his office with blessed fidelity and promoted the edification of the Christian community far and near. On February 23, 1662, God brought him home to sing songs forever in the triumphant church. His picture can be seen in the Nikolaikirche in Berlin, above which it is written:

You who enter this God's house

East with your devotion go. And in wandering in and out you see my lifeless image: Think how to God's praise and glory I sang many a beautiful love; More beautiful in the paradise

Sound them anjetzo again.

Would to God that all my loved ones, who are still in the pit of misery, would soon practice singing with me in heaven's hall.

Punishment for Luther's praise.

The Spanish Dominican Gundisalvi tells in his highly readable history of the Spanish Inquisition among other things the following. In the family book of two students, an inquisitor found some verses, which on the one hand, in the most ghastly way, were criticizing Luther, and on the other hand, with the same words, contained a great praise of Luther. What happened? The students were immediately taken into custody. One of them had to lie imprisoned for a whole year as punishment for his outrageous sacrilege, then had to wander through the streets of the city of Seville in a public procession without skirt and head covering, a wax candle in his hand, and now had to leave the province of that name, where he had committed the terrible crime, after taking an oath not to return there within three years. The other student, who had copied those verses only because they were so artificially composed, got through more graciously. The holy judges of heresy were content with the fact that he, since he had some property, paid the costs of the trial and the one-year imprisonment of his college and, in addition, paid a hundred ducats into the holy court treasury as a merciful punishment.

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Isa. 54, 1. Boast, you barren, who do not give birth; rejoice with glory and exult, you who are not with child! for the lonely one has more children, neither she who has a husband, says the Lord.

This is an excellent and glorious promise, and the prophet wants us to be instructed to follow it, because he adds: "Says the Lord. It does not only refer to the times of the apostles, but it lasts for all times. For the word of God endures forever. Therefore our fewness and the multitude and power of our enemies shall not grieve us this day. Nor should we be offended by the wretched reputation of the church, because with so much disunity of opinions, with so much discord among princes and counts, there seems to be no hope of harmony. For although a pious heart cannot look upon these things without great sorrow, one must not for that reason throw away all hope. For the church has the promise here that it will be propagated far and wide.

Luther.

J. What can I do for the expansion of the Kingdom of God among the Gentiles?

K. You know that competent missionaries and the blessing they need among the Gentiles are pure gifts of the wonderful God. Pray then for the right miracle workers for the Gentiles to the Father of all good gifts, who has promised an answer to our prayers in Christ Jesus.

J. I already do this in general. The first three, indeed all petitions of the V. U. have a richer content for me, since I pray them also for the poor heathens. But I have also resolved to get to know the individual mission institutions, the various heathen peoples. And then I want to walk prayerfully among them in the spirit and remember their needs before God. I will sometimes celebrate blessed hours, when I, like a householder before the camps of his sleeping children, secretly stop before every man and place and people, for whom I know something to ask or to thank. I will pray in Jesus' name, and my prayer, like a priestly blessing, shall descend abundantly and silently like the refreshing rain in the night upon the darlings of my care.

K. For this purpose, God grant you his Holy Spirit! May He make you a valiant praying man, who may see in public what he prays in secret!

Loeh.

It is said of the peacock that it has the garb of an angel, a thievish walk, and devilish song. This bird is a true image of heretics, for all heretics can pretend to be pious and holy and angels, but they come sneaking along and intrude before they are called to the preaching ministry, and want to teach and preach. But they have They preach a devilish song, that is, lies, error, heresy and seduction.

Luth. Tischr. Leipz. A. S. 294. V.

Anno 1539 the 29. Januarii D. M. lamented the sects, which would still come from false brothers. There will be so much writing, he said, that the least Grammaticus Philosophus will want to write special things, nnn we will fall back into the previous old errors. For the devil is a thousandfold artist, and can embellish and adorn an error in many ways. (Luther.)

No heretic can be persuaded to depart from his delusion and mind and give honor to the truth of the Divine Word: No, they see and hear nothing, like Michel Stiefel when he preached in the year 33 that the last day should come in the same year; he did not see and hear me. Throughout my life, no adversary has given me such evil words as he did. (Luther.)

Oh, it is soon done for a man that the devil even takes him, that he has neither sense nor reason. We do not believe that we are such weak people and that the devil is so powerful. (Luther.)

He who seeks glory in the Scriptures is a fool, even mad and foolish; for the Scriptures are given for God's glory, not for the glory of men. (Luther.)

The actions and behavior of heretics and red spirits, Jews and enthusiasts are always more arrogant, more heated, and have a greater appearance than that of true Christians, which is why they are not otherwise thought to be righteous and their cause is holy. But one can and must meet them with this one argument and reason, and ask them: Dear, is this also the command of our Lord God? Then they must fall silent. (Luther.)

You shall thus deal with the Scriptures, that you think as God himself speaks. But because God himself speaks it, it is not your duty to direct his word where you want to go out of sacrilege.

(Luther.)

When Satan torments and tortures the conscience through the law, as it is written in the Revelation of S. John, that he accuses the saints day and night before God's face, then it is time and highly necessary to reproach him with this verse in such a way and say: "What do my sins concern you, devil? I have not sinned against you, but against my God. I am not your sinner, what right have you to me? . But my Lord God is not a devil, nor a raging king, nor a tyrant, nor an executioner, as you are, who do nothing but terrify us both men, and threaten us with death and hellish fire. (Luther.)

If the devil were so wise as to keep silent and let the gospel be preached unhindered and unpursued, he would have less damage in his kingdom, for if the gospel is not challenged or persecuted, it even rusts. (Luther.)

Books and pamphlets

to have in the expedition of the Lutheran around the beige rare prices.

Third volume of the 1816 Lutheran - 47th No. 8- 26....	50.	(Volumes 1 and 2 are out of print.) Fourth, fifth, sixth, seventh volumes of the L m heran ers, each	5g.
Conversations between two Lutherans about Methodism, (in pamphlet form) 1 presser	5.	Dr. Martin L nthcrs Tra ctat of the True Church, 2 pieces 5.
The Constitution of the German Protestant Church.		Luth. Synod of Migouri, Ohio et al. St. 5. Second, Third, Fourth and Fifth.	
Kirchen -Gesangbuch für evang. luth. Gemeinden, verlegt von der hiesigen evangcl. luth. Gemeinden U. A. Conf. in gepresstem Lerer- dande, das Stuck 75.	The dozen K8. 100 pieces L 62,50.	
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		(Both sermons are specially printed in the "Lutheran").	
New Testaments, mostly with the Psalter, Slnttgardter, London and Hamburg edition, in ordinary binding with the			
28 confirmation bills with Bible verses and song verses, ingl. with biblical pictures and handzeichnungen z lithographirt and edited by Leopold Gast .		in gilt 30.	
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Melodies of German church songs after vr. Friedrich Layritz .	» A.		
The same with the appendix 35" Leipzig Evaugel. Luther. Missionary Gazette from Years	»0.	Annex to this 15.	

Printed by M. Niedner,

, North - corner of Third and Chestnut - Street. .

Volume 9, St. Louis, Mon. June 21, 1853, No. 22.

The new constitution

or

Constitution

of the German Lutheran Synod of Missouri, Ohio and other states. *)

Cap. I.

Reasons for the formation of a synodal - association.

1. the example of the apostolic church. (Acts 15, 1-31.)
2. the will of the Lord, that the various gifts should be for the common good. (1 Cor. 12, 4- 31.)
3. united spreading of the Kingdom of God and enabling and promoting special church purposes. (Seminary, Agende, hymnal, Concordienbuch, schoolbooks, Biblverbreitung, missionary work inside and outside the church 2c.).

Preservation and promotion of the unity of the pure confession (Ephesians 4:3-6, 1 Corinthians 1:10) and common defense against separatism and sectarianism (Romans 16:17).

*) This new Constitution having been received in Cleveland by the members of our Synod during the last sessions of the same, from the 1st to the 11th of June of this year, and the same now having to be presented to the congregations concerned, the same is herewith communicated.

D. R.

§. 5. estimation and 'preservation of the rights and duties of pastors and congregations.

6. bringing about the greatest possible uniformity in church government

Cap. II.

Conditions under which the union with the Synod can take place and the communion with it can continue.

The confession of the Holy Scriptures of the A. and N. Testaments as the written word of God and the only rule and guideline of faith and life.

2. acceptance of the entire symbolic books of the Lutheran Church (as there are: the three ecumenical Symbola. Symbola, the unchanged. Augsburg. Confession^, its Apology, the Schmalkald. Art., the large and small Catech. Lutheri and the Concordia Formula), as the pure unadulterated explanation and exposition of the Word of God).

3. renunciation of all church and religious misconduct, such as serving mixed congregations, as such, on the part of the ministers of the church; participation in the worship and sacramental services of false believers and mixed congregations. taking part in all false believing tracts - u. Miisionswesen 2c.

If it is not possible in congregations to exchange existing irreligious hymnals with orthodox ones, the preacher of such a congregation can only become a member of the synod under the condition that he uses the irreligious hymnal with public protest and promises in all seriousness to work toward the introduction of an orthodox one.

5. the ordinary (not temporary) appointment of preachers and the ordinary election of deputies by the congregations, as well as the integrity of the conduct of preachers and deputies.

6. providing Christian schooling to the children of the communities.

7. The exclusive use of the German language in the synodal meetings. Only guests may speak to the synod in other languages if they do not speak German.

8. unknown persons may not enter as members of the synod unless they can properly legitimize themselves with regard to doctrine and life.

Cap. III.

External establishment of the! Synod.

The members of the synodal staff are: The ministers of the church and the deputies of the parishes, each of whom has the right to elect one of them. Preachers or deputies, if they are absent for just cause, may cast their votes in writing in a given case.

Only advisory members shall be all orthodox preachers, preaching candidates and teachers not authorized by congregations, and all delegates of a congregation of the synodal association appearing apart from the deputies.

The whole (or the general) synod is divided into district synods, whose geographical boundaries are determined by the general synod and can be changed by it according to circumstances.

The general synod holds a meeting every 3 years, the district synod every year, but each of the latter at different times. In the third year, the members of the district synods meet during the time and at the place of the sessions of the general synod in order to attend to their current business for the year in question.

The general synod and the individual district synods shall, during the session of the former, elect among themselves for three years, from among the servants of the church, by majority vote, a president, a vice-president, a new secretary, and a councillor, who may also be elected from among the deputies.

The district synods are independent in the administration of the matters which concern their district alone. They shall be free to draft for themselves such subsidiary laws to the present general constitution, which is also the constitution of each individual district synod, as they may deem expedient for their own particular circumstances, provided that such subsidiary laws are in conformity with the

The overall coustonntion does not run counter to this.

All synodal meetings are public, but the synod may make an exception to this rule if it deems it necessary or is requested to do so.

8. the preachers belonging to the synod also use their presence at the synodal assembly to hold a conference of preachers.

9) During the session of the synod, the members of the synod shall preach several times on subjects determined by the presiding officer at least three months in advance.

Matters of doctrine and conscience shall be decided by the Word of God alone; all other decisions shall be made by majority vote; in case of equality of votes, the President shall decide.

Cap. IV.

Business of the Synod.

A. Scope of business of the synod in general.

§!. Supervision of the purity and unity of doctrine within the synodal district.

§. 2. supervision of the conduct of the office of the

Preachers and teachers of the synodal district.

3. joint defense and breakout of the church.

4. to issue theological objections and opinions, and also to settle disputes between individuals or entire parties in the congregations, but the latter only in cases in which the synod is requested to do so by all parties concerned.

5. striving for the greatest possible uniformity in the ceremonies.

6. care for the faithful fulfillment of all duties of the preaching ministry, especially for the exercise of genuine evangelical pastoral care in all its branches; accordingly, also the demand for thorough confirmation instruction in general and especially with regard to the erroneous teachings of the prevailing sects, and the introduction and maintenance of Sunday catechism with the confirmed youth.

§ 7. Collection of ecclesiastical statistical news from the synodal district along with the creation of an American Lutheran Church Chronicle.

8. living communication with the Lutheran Church abroad.

(9) The synod is only a consultative body with regard to the self-government of the individual congregations. Therefore, no resolution of the former, if the latter is passed by the individual congregations, shall have any effect.

A synodal decision imposing something on a congregation has binding force for the latter. - Such a synodal decision can only have binding force if the individual congregation accepts it by means of a

The congregation has voluntarily accepted and confirmed a formal congregational resolution. - If a congregation finds the resolution not in accordance with the word of God or unsuitable for its circumstances, it has the right to disregard the resolution and reject it.

B. Business of the general synod in particular.

The business of the same includes everything that is to be administered for all the individual district synods as a general body, as: general supervision of the doctrine and of the faithful execution of what the general constitution prescribes, within each individual district; determination of the boundaries of the territory of the individual district synods; investigation & decision of all such cases in which either from the decision of their officials or from the decision of one of the district synods the decision of the general synod has been appealed; internal mission in the states of North America over which none of the

district synods; heathen mission; establishment, maintenance, and supervision of teaching institutions for the training of future preachers and school teachers for the service of the church, and election of teachers and other officers in such institutions;

examination of those who apply in any of the districts for admission to the synodical association, for the grant of theological candidacy or for ordination or requesting induction into office; publishing religious periodicals as public church bodies; establishing new ecclesiastical connections; entering into ecclesiastical contracts, and the like.

C. The business of each district synod in particular.

The business of each individual district synod, as such, shall include everything pertaining to the administration of the special affairs of the same; the district synods shall be herein

The district synod shall be independent, with the exception of cases in which the constitution expressly reserves and assigns something from that administration to the general synod. The business of the district synod shall include in particular the examination of its candidates for the office of schoolmaster and the ecclesiastical ordination of its candidates for the office of preacher and their induction into the office; the matters of the s. g. internal mission within their district, namely, providing for the preacherless congregations within it who turn to them; assisting poor congregations within their district to obtain regular service from a preacher 2c.

Cap. V.

Execution

The District Synod - Business.

Each district synod shall meet at the time and place determined at the last meeting held. The duration of regular meetings may never be extended to more than 6 days.

The synod opens its first meeting with a public service conducted by the general presiding officer; thereafter, the names of the present preachers and deputies entitled to vote, as well as those of the members already admitted to the synod, are registered by the secretary, after the credentials of the deputies have been examined and acknowledged. Later, the admission of those who report to the synod is carried out and their names are also entered in the synodal register. If congregations are to be admitted to the synodal association, the order or constitution, if any, adopted and recorded in writing by the synod shall be submitted to the synod for inspection. If preachers, candidates for the office of preacher, or school teachers

If a teacher is to be admitted to the synod who has not previously been a member of a recognized orthodox ecclesiastical body, he or she must, before being admitted, submit to a colloquium held before the synod with the examination commission or its appointed substitutes.

§. 3. The district president gives the synodal address and reads the annual report.

The district president shall give a summary report of the matters to be discussed at the present meeting. Whoever wishes to present such matters to the synod shall submit them in writing to the district president four weeks in advance and only exceptionally on the day of the opening of the synod.

The district president shall, in order to avoid prolongation, assign certain matters to individual committees for discussion and reporting and for proposals for the adoption of resolutions by the synod. However, in important cases, each member of the synod has the right to protest against this rule of measure.

6 The summary report, including proposals, shall first be submitted to the synod for adoption; once it has been adopted, it shall be submitted for deliberation. After careful consideration of the reasons and counter-reasons, the president shall call for a decision or vote.

The district synod shall request from its president a report on the results of the visit he made last year according to the instructions, in order to supervise the teaching, life and conduct of the preachers and school teachers. In the event that the district president reports a preacher to the synod who, even after repeated admonitions by the district president, the churches concerned and the ministry, persists in false doctrine or in an annoying manner, the synod as a whole will make a final attempt to convert the accused from the error of his ways. If the person thus punished does not hear the synod, he is excluded from it, and the congregation of that person, if this has not yet happened, must carry out Christ's command to him, Matth. 18, 17: "If he does not hear the congregation, consider him a Gentile and a tax collector. The district president must also report on the ecclesiastical condition of the visited congregations, among other things, whether he has found anything in them that contradicts the conditions mentioned in Chap. II, without having been able to bring the congregation concerned to an agreement on the matter.

The district synod, which in its entirety supervises how the pastoral care is handled by the preachers belonging to it, inquires about this and evaluates the reports; at the same time, it asks its preachers how things are in the congregations with regard to the reading of the Bible, the home service, the discipline of children, and the reporting of confessions.

The question arises as to whether the congregations are in a state of ecclesiastical morality, whether they are in a state of worship, whether they take communion, whether they select and use religious writings, whether they have separatist non-conformities, whether they have conventicles, whether they take part in religious societies (lodges), and whether they are in a state of ecclesiastical morality in general.

The District Synod examines and discusses together in its annual meetings which articles of church doctrine are mainly to be pursued in speech and writing, which false doctrines and infirmities in life in particular are to be fought against, and how to proceed in such teaching and defense; it evaluates the achievements of the editors of the Synod's journals to date and gives the reminders it deems necessary for their future activities.

The assembled district synod shall discuss the needs of the Lutherans within its district who have been abandoned in the church and shall take the necessary steps to meet those needs.

If Lutheran congregations without preachers apply to the synod only for preachers, the synod shall take serious care that the former are provided with faithful pastors as soon as possible by proposing candidates for the vacant pastorate to these congregations. If, however, the requesting congregation is a mixed one, i.e., consisting of Lutherans, Reformed, and so-called Protestants or Uniate, it will not be rejected with its request without further ado, but it will be granted a preacher by the synod only under the following conditions, as the honor of God, Christian sincerity and integrity, and the true love of one's neighbor require:

- a. when it declares its unconditional submission to the Word of God, as only the Lutheran Church does;
- b. if, after previous instruction, it confesses the doctrine of the Lutheran Church, which is true to Scripture alone, namely of the Holy Sacraments and the office of the keys, and rejects the contrary doctrine as contrary to Scripture;
- c. if the formerly non-Lutherans agree to the declaration that by receiving Holy Communion from the hand of a minister of the Lutheran Church they publicly enter into the communion of the Lutheran Church and hereby cease to be Reformed, so-called Evangelicals or Uniate, and the like.

Only in such cases can the synod be asked to issue theological concerns and opinions and to settle existing disputes, if in doing so it does not involve worldly affairs, nor does it interfere with the rights of each individual congregation, nor does it violate the rules of Christian love and ecclesiastical order in general.

If the Synod is approached about this at the time of its meetings, what is requested happens by the present assembly, unless an investigation on the spot is necessary; if, on the other hand, such a request is made to the district president outside the session time of the synod, the matter shall, if urgent, be settled by the district president or by a committee chosen by the same.

The examination of those who wish to become candidates for a school office or who are to be appointed to a school office is to be carried out by the pastor of the place, if possible with the assistance of one of the neighboring pastors, who must issue a certificate to the examinee for presentation to the synod. The subjects of the examination, as the highest goal, are: Bible knowledge and understanding of the Scriptures, doctrine, with special reference to the symbolic books, especially Luther's catechisms, church and Reformation history, world history, patriotism, German language, arithmetic, penmanship, description of the earth, music. In addition, the examiner must submit and deliver a written catechesis, as well as a written treatise on a pedagogical subject determined by the examiner. The new school teacher is to be publicly and solemnly initiated into his office by the pastor of the place in the school with commitment to the symbolic books of our church.

14 The ordination and inauguration of the newly appointed preachers into the ministry shall be performed by the respective

district president, subject to the restrictions indicated in Chapter VI, A, § 9. VI. A. §. 9. by the respective district president; he performs this in the company of at least one of the neighboring preachers and, if possible, before the respective congregation with solemn commitment to the entire symbolic books, according to the form of a recognized orthodox agenda.

Ordination is granted only to those who have received a lawful calling from and to a particular congregation and who, after previous examination, have been found sound in faith, capable of teaching and of irreproachable conduct. So-called licenses in use here are not given by the synod, because they are contrary to Scripture and all church priests.

The district synod supports only those congregations for the preservation of the preaching ministry which are in great need of it and which show a sincere desire to enjoy the means of grace.

The district synod shall see to it that its preachers grant confirmation to the catechumens only if they can at least recite the text of the catechism by heart without interpretation and have been taught the understanding of it to such an extent that they are able to examine themselves according to 1 Cor. 11:28. The synod demands that more capable catechumens, where possible

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The students should be brought to the point where they can substantiate the teachings of the Christian faith with the clearest proofs from Scripture and refute the false teachings of the sects.

Where possible, about one hundred hours are to be spent on teaching confirmation. The preacher must see to it that his confirmants have a good number of such good church core songs imprinted in their memory, which can serve them as a gift for their whole life.

h. 17. the district synod makes it a duty of conscience for its preachers not to lose sight of the catechumens after their confirmation, to take care of them in a particularly fatherly manner, and therefore, among other things, to conduct public Sunday examinations of the catechism with them wherever possible.

The District Synod shall require each of its preachers to submit to its annual meeting statistical parish news from the past civil year according to one of the following schedules.

The preachers of each district synod are divided by the synod into different district preacher conferences, which hold meetings twice a year, if possible, and whose minutes are sent to the district synod for evaluation.

20. For the district synodal assembly to be validly held, it must be legally convened and at least one-third of the members entitled to vote must be present. If officials are absent from meetings, the synodal members present shall elect temporary representatives of those officials.

The new officials shall be elected at the end of each session of the general synod.

D. Conduct of the business of the general synod.

The general synod shall have for the performance of its business, in addition to the ordinary officials mentioned in Cap. III. Z. 5. the following officials:

a. two boards of examiners; b. two boards of supervisors; c. a board of electors; d. a commission on missions to the Gentiles; e. a correspondent with the Lutheran Church abroad; f. a chronicler; g. an editor for each of their periodicals; h. a committee for the publication of the same.

One of the two examination boards shall consist of the director of one institution and the district president of the district concerned, and the other of the director of the other institution and the district president of the district concerned. These district presidents shall preside over the examination commission and, together with their co-examiners, shall be authorized to delegate the examination to another competent person in urgent cases of emergency.

The examination must, however, always take place in public before witnesses who are competent to judge. However, the examination must always take place in public before witnesses who are competent to judge, so that in such cases the examinations of scientifically educated candidates must also be held in the German language.

The examen should be both written and oral. In writing, a sermon on an assigned text, an elaboration on a dogmatic and church-historical subject, and finally a short outline of the curriculum vitae, as well as a credible testimony of morals are to be submitted. Orally, the following subjects are examined: Bible knowledge and interpretation of the Scriptures, Christian doctrine, knowledge of the symbolic books and the teachings of false believers, church history, especially the history of the Reformation, practical pastoral care; likewise, the candidate for examination must preach the submitted sermon and give a catechization. All this is done publicly, as already mentioned. The examiners have to investigate above all whether the person to be examined has a thorough knowledge of the right division of the law and the gospel (2 Tim. 2, 15.), also whether he is doctrinaire, as well as pure and decisive in the pure confession.

With regard to the requirements made of the examiners, there are 2 classes of them; to the first belong those who claim a complete theological education, who are therefore to be examined as a rule in Latin and only in certain subjects (in the so-called practical disciplines) in German, especially also with regard to their knowledge of the basic languages of the Holy Scriptures. To the second class belong those who have received a predominantly practical education for leading the holy preaching ministry; these are to be examined in German.

After passing the exam, the candidates are to be issued a detailed certificate of their proficiency.

Those who wish to be examined must apply in writing to the district president concerned about 6 weeks beforehand, enclosing their curriculum vitae and testimony of morals. Thereupon, at least 4 weeks before their exam, the named person will send them the text for the exam sermon and the topic of their paper. The candidate has to send these two papers 8 days before the examination. Those candidates are to be exempted from the examen who can sufficiently prove by certificates that they have already been examined by other recognized orthodox ecclesiastical bodies and have been found capable.

For the two teaching institutions of the synod there are two supervisory authorities, each of which is composed of the respective district president, a scientifically educated preacher to be elected and a suitable person from the congregation to be elected. to which the establishment belongs. The members of the supervisory authority and their legal successors are also trustees of the respective institutions.

The election of teachers at the institutions of the general synod shall be made by an electoral college consisting of the supervisory authority and five persons of the synodal association to be elected by the general synod. This college nominates three candidates for the vacant teaching post, from which the teacher is elected by the members of the electoral college, whereby the majority of votes decides. However, the teaching staff and each community has the right to request that a certain person be nominated as a candidate for the vacant teaching post. They also have the right to protest against the appointment of the person chosen by the electoral college. If the electoral college does not grant the protest, the protesters may call the electoral college to

account before the synod.

The election is valid if it is confirmed by at least two thirds of the parishes entitled to vote. Immediately after the election, the electoral college shall publicly announce the result of the same through the "Lutheran", with the request to send in the vote of each entitled parish within 8 weeks after the date of the insertion of the request to the secretary of the electoral college, who shall thereupon announce the present result and, respectively, the effected confirmation through the same sheet.

The Commission for the Missions to the Gentiles consists of a president, a secretary and a councillor, who are elected by the members of the general synod for a period of three years and who must perform their duties in accordance with the instructions given to them.

The elected correspondent is appointed to maintain correspondence on behalf of the general synod with the Lutheran church abroad, especially with the witnesses of truth in Germany. The purpose of this correspondence is to mediate a living fellowship of the church here with that of foreign countries, and thereby to testify and affirm that the church is only haste in spirit, faith, doctrine and confession at all times and in all places.

The Chronicler, on behalf of the Synod and with its credentials, shall keep a brief chronological record of the most peculiar events and movements within the American Lutheran Church at the present time, its struggles, and the influences it experiences from without, in accordance with the truth, and thus make continuing contributions to a chronicle of the American Lutheran Church.

8. the general synod shall meet once every third year at the time and place indicated in the last

n general synodical assembly provision has been made. For exceptions see: Cap. The duration of these assemblies may never be extended to more than ten days.

The form and order of the meetings of the general synod shall be the same as that of the district synodal meetings, as indicated in Chap. V. § 2 - 7, except that in the meetings of the general synod its own officials function and the admission of new synod members is carried out solely by the respective district synod.

The general presiding officer reports on the results of the visitation he conducted in the past triennium in the congregations of all districts. The general presiding officer shall report on the results of the visitation he has conducted in the past triennium in the congregations of all the districts, and the assembly shall then enter into serious discussion on what should be done as a result of the knowledge of the state of the entire synodal congregation.

The achievements of the editors of the journals, which are organs of the general synod, are evaluated and instructions are given to them for their further activities.

12. The assembly discusses the appropriate measures for the operation of the inner mission outside of the district synodal districts.

The report of the Commission on the Mission to the Gentiles is read and deliberations are held on further steps in the matter of the mission to the Gentiles.

The report of the supervisory authorities on the state of the educational institutions shall be read to the general synod, and the necessary orders shall be made with respect to these institutions.

The Correspondent for Foreign Countries and the Chronicist report.

(16) For the valid holding of a meeting of the general synod, it shall be required that it be legally convened and that at least one third of the synodal congregations be represented by their representatives. If officials are absent from meetings, temporary representatives of those officials shall be elected by the synod members present.

17. the new officials shall be elected at the conclusion of each meeting of the general synod.

Cap. VI.

Rights and duties of officials and other members of the Synod.

The officials of the Synod shall exercise only such rights as are expressly conferred upon them by the Synod, and for this, as well as for the performance of their duties, they shall be responsible in all respects to the Synod. They may therefore be dismissed at any time by

The synod shall call to account the members of the synod and, depending on the circumstances, shall remove them from office in accordance with the Christian order. The synod also reserves the right, if any office established by it no longer serves salvation, to revoke it immediately, even that of the general presiding officer.

Rights and duties of a di- strict - Prüfes.

1. he shall direct the proceedings at the meetings of the synod of his district, so that all may be conducted in Christian order.

2. he shall have the casting vote in the event of a tie vote on matters that are not a matter of conscience and if the matter cannot be postponed.

It is authorized to appoint specific committees to deal with the business in hand. (Cf. Cap. V. 6.)

§. 4. he has all to him for submission for!

the synod to be submitted to the same.

5. he shall sign the certificates of examination and ordination and all letters and documents issued in the name of the synod of his district.

6. during his three-year term of office, he shall make every effort to visit each parish of his district at least once, and shall report thereon at the annual meeting of the district synod. During his stay among the visited parishes, he is allowed to convene a parish meeting through the board of the latter. Also, where possible, he shall preach a sermon in the visited congregation at that time.

7. he shall, where possible, attend the pastoral conferences of his district.

8. he shall ordain the newly called ministers of the church, where possible with the assistance of the neighboring preachers.

He may, if necessary, delegate his duties at ordination to any already ordained preacher. This assignment, however, must always be given in writing by him, the district president.

10. He shall also give advice and answers outside the synodal sessions upon request.

11. in his supervisory business, he shall strictly follow the written instruction which he receives from the general synod for this purpose.

The president has the power to convene special meetings of the synod of his district in urgent emergencies, but he must first obtain the consent of at least two-thirds of the voting members of the district synod to hold a special meeting. If, however, the meeting cannot be postponed, he shall, after having informed the general presiding officer, call a meeting.

The synod shall convene without further ado, and its meeting shall be valid if two-thirds of those entitled to vote have turned up. Furthermore, the district president must in any case have previously informed the general president and all members of the purpose of the announced special meeting.

If, between synodal meetings, individual preachers, whether they are voting or advisory members, should be openly offended

with regard to doctrine or conduct, and if they are not repently confessed and pledged to repentance by the president and the other officials of the district, the president is authorized to temporarily suspend their membership in the synodal body until the next meeting and to publish this procedure. In urgent cases of emergency, the district president is authorized to announce publicly beforehand that the member in question is under investigation.

14. Whenever a preacher of his district leaves his office for another or otherwise resigns, especially if he declares that he has been expelled from his congregation, he shall investigate the legality of the matter.

He shall see to it that the decisions of the general synod of his district synod concerning the district synods are made known to and implemented by the synod.

16. he shall be obliged to submit to the general president a quarterly report on his effectiveness in office as district president and to allow him all necessary inspection of his (the district president's) effectiveness in office.

L. Of the District Vice Pres.

1. at the request of his district president, he shall take the place of the latter in all matters.

In the event of the death of the District President, he shall take his place until the expiration of the term of service of the former.

C. Of the District Secretary.

§. 1. he shall keep the minutes during the proceedings of the synod of his district.

He shall execute and sign all letters and documents of the synod of his district.

§. 3. he shall take care of everything that is to be published in the name of the synod of his district.

§. 4. he shall keep an accurate register of **all** members of the synod of his district.

5. he shall keep a book containing the ecclesiastical statistics of his synodal district.

6. he shall have the duty to observe the

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The purpose is to communicate the statistical information collected to the chronicler of the general synod.

7. he shall administer the district synodal archives.

D. Of the District - Cassirers.

He shall attend to all pecuniary affairs of the synod of his district in the name of and according to the instructions of the synod.

After defraying the special expenses of the synod of his district (expenses for the negatives, travel expenses of the district president, printing costs, any extraordinaries), which do not include the expenses for internal and pagan meals, he shall deliver the surplus of the synodal funds of the same to the treasurer of the general synod, with the exception of the funds which have been transferred to the district synod for certain special purposes of the same.

§.3. He shall render an account of receipts and disbursements at the annual meetings of the synod of his district ^and shall at all times submit to an audit ""ordered by the synod of his district or its officers."

E. Of the General Pres.

1. he shall have superintendence over all synodal officials and all preachers and teachers within the entire synodal district, over the individual district synods as such, over the pastoral conferences and over the individual congregations of the district synods, with regard to doctrine, practice and administration.

It is his duty to see to it that the persons named in the preceding § 1 proceed in accordance with the constitution of the synod in doctrine, practice, and administration of office; to issue admonition in all cases of deviation therefrom, and, if the same is not granted, to bring the same in Christian gradual order, according to the nature of the matter and person punished, either to the district president, or to the district synod, or finally also to the assembled general synod.

§. 3 The general praeses, as visitator, has and shall always have only the power of consultation, admonition, and remonstrance; he therefore has administrative power only in those cases in which the special business of the general synod makes the exercise of such power necessary on his part and for which he is expressly clothed with such power; Other official prescriptive decisions can only be given by an assembled synod or by other relevant synodal officials; decisions given by the general praeses are therefore only binding for the persons concerned in such cases if they either already have conscience-binding power in themselves as decisions of the word of God, or if they are given to him,

the general presiding officer, has been given arbitration power in a particular case by the participants themselves, provided that his decision is not contrary to God's word. In any! In any case, his decision, as well as any other, may be appealed to the decision of the entire district concerned or of the general synod.

2. at the meetings of the general synod, he shall perform the functions assigned to the district president for the management of the district synodal meetings.

It shall also be his duty to be present and active through consultation at all meetings of the district synods and to report thereon at the next meeting of the general synod.

6. during his three-year term of office, he has the duty to visit each parish of all synodal districts at least once, on which he also reports at the meeting of the general synod. It is also incumbent upon him, on the occasion of his presence in the parishes, to preach a sermon himself in each of them, where possible.

7. he has the duty to appear personally, if possible without delay, if this is requested in any congregation of the synodal district in order to remedy any disproportion that has occurred. 2c,

8. upon request, he shall give advice and answer both to the officials and to each individual member of the Synod.

9. he has the right and duty to attend the pastoral conferences personally, as often as he can combine this with the purpose of his visits, but in any case to inspect the minutes of all preachers' conferences and to discuss with those concerned during the meetings of the district synod what appears to him to be objectionable or to require further discussion.

The general presiding officer shall conscientiously use all means at his disposal, to maintain and promote the unity of all district synods in truth, in doctrine and practice, to awaken and nourish in all individual members and congregations of the entire synodal district the living consciousness of their belonging to the whole, and to ensure that the blessing intended by the establishment of a synodal association for all individual members and congregations of the same, as well as for the church in general, becomes a reality. The aim of the synodal association is to awaken a lively awareness of their belonging to the whole, and to ensure that the blessing intended by the establishment of a synodal association for all its individual members and congregations, as well as for the church in general, becomes real.

He has the right to call an extra meeting of the general synod in urgent emergencies, provided that the majority of the district presidents agree with him that this measure is necessary and beneficial. However, he shall inform all members of the various district synods of the purpose of the extra meeting through the district presidents.
of the meeting. The meeting is valid if two-thirds of those entitled to vote have turned up.

F. Vice-President of the General Synod.

He stands in the same relationship to the general praeses as the district vice-president to the district praeses.

i. Of the Secretary of the General Synod.

He has the same business in his district which is assigned to the district secretary.

des Cassirers der allgemeinen Synod e.

§. 1. He shall attend to all pecuniary matters of the general synod and as directed by it.

He shall render account at the meeting of the general synod, which shall take place every third year, and "shall at all times submit to an audit of the books and coffers which has not been ordered by the general synod or its officials or by all district presidents.

I. Each individual member of the synod.

Each member of the synod shall, according to his profession, strength, and means, devote all diligence and earnestness to the best possible achievement of the purpose intended by the synodal association, namely, the most necessary preservation of the purity and unity of doctrine and the preservation and propagation of the church.

§. 2. Each standing member shall effect his entry into the Synod by signing the Synodal Constitution.

Only the preachers and deputies authorized by the congregations are entitled to vote, both of whom must present the written authorization given to them by the congregation, the former when they join the synod, the latter when they appear each time. If a congregation sends two or more preachers, they shall have only one vote.

The deputy of a congregation remains entitled to vote even if the preacher of that congregation is prevented from appearing at the synodal assembly, as in the opposite case.

Every preacher and teacher who is a member of the synod shall pay at least one dollar annually into the synod treasury. The former also levy voluntary collections from their congregations for this fund. This money is to be used:

a. to defray the general expenses of the synod (expenses of the officials, crying materials, printing costs for the synodal report, postage, etc.).

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b. to achieve ecclesiastical purposes (establishment and maintenance of ecclesiastical institutions for the education of future preachers and teachers, etc.)

There is a separate cash register for missions.

Every standing member of the synod shall be required to attend the annual synodal assembly regularly until its conclusion. Anyone who fails to attend three times in succession without excusing himself shall be deemed to have ceased to be a member of the synod. However, he shall be questioned by the presiding officers concerned during this time about the reasons for his non-attendance and punished according to his condition.

7. If the conditions of membership specified in chap. II. 1. 2. 3. 4. 5. 6. are violated by the congregations associated with the Synod or by their preachers, then, after a previous fruitless admonition, nothing can be done but expulsion, whereby the expelled person loses all interest in the property of the Synod, the educational institutions, etc. The latter also applies to those who separate themselves from the Synod for any reason. The latter also applies to those who separate themselves from the synod for any reason.

Cap. VII.

Changes in the Constitution.

Amendments to the Constitution and additions thereto may be made if they do not conflict with the provisions made in the second chapter of the present Constitution and if all members of the Synod vote in favor of them on behalf of their congregations to which they have previously been submitted.

The declaration for or against the amendments and additions to the Constitution adopted by the assembled synodal members shall be sent in writing by all congregations entitled to vote to the President either before the beginning of the next synodal assembly or shall be submitted to him in the same manner at the beginning of the same. The congregation which remains behind with this declaration shall be deemed to have given its consent.

Ebr. 13, 8.

Jesus Christ yesterday and today and the same also in eternity.

Changed addresses.

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"A/awrs Oo., 7s.

Extra copies of this number can be obtained for the usual price through the Expedition.

Hear Christ alone!

(From Luther's W. H. A. VII, Pag 2445 - 51.)

Christ says: If you do not know me, you do not know the Father. From this let us learn what we are to learn. It is a great, great temptation with doctrine and faith to remain with Christ, and not to teach higher things, nor to hear anything else than what comes from the mouth of the Lord Christ. And even if God himself spoke to me, even if all the angels spoke to me; as Muenzer boasted that God spoke to him, I would still be able to speak to him. In other worldly matters I would gladly believe, but in this matter I would not believe the voice of God, even if it sounded and sounded with drums and pipes; for I have decided that I will believe nothing, nor hear anything, but only Christ, and I will not believe the other to be the voice of God; for God has decided that he will speak through no man but Christ alone. Therefore, for the sake of doctrine, no angel shall appear to me, neither Gabriel nor Michael, and preach, for they are not God and the Holy Spirit. But I have the word of God, which has made me believe in Christ, and that I should be baptized. For Christ's blood is shed for me; outward things do not bring me my salvation. If they told me that war would come, I

would believe it, for if it came, it would come; if not, it would remain. But for the sake of the doctrine, one should stay with the man Christ, for God will not make a new Christ for us, nor will he speak to anyone, but he has the voice and language of this man Christ; through Christ he will speak to us.

The spirits of the wicked say: "The Holy Spirit has given it to them," item: "God has told it to them himself;" but you say: "The devil has told it to you, I do not want to hear it, I do not want to know about any other God, even in this matter concerning salvation and eternal life," and say without hesitation: "This is the wicked devil. You may say, "The Holy Spirit told me so. The Holy Spirit has told me that this is the way to live, this is the way to do, this is the way to be saved." No, say, it is not true, one must be saved by Christ alone, and by no one else. I have God's word and baptism, heaven is open to me; through Christ God will speak to me; what Christ commanded the apostles, and the apostles commanded the church, that is to be accepted. Christ has called me to be baptized, to take the sacrament, to believe the gospel, to preach. Therefore, for the sake of doctrine, one should not look at any mouth and believe, but only at the man's mouth, and not listen to the fluttering spirits.
rcn; there is only one doctor, who is called Christus.

Secondly, one should not only not believe other people's teachings, but also not one's own thoughts; for everyone will feel that the devil will come with thoughts, which you will consider as if they were divine thoughts, as if those who come in despair, sorrow or devotion want to live in peace. But you say: I do not believe it. Go down to the man's word and let these thoughts go, just as you have let go of the teaching, and say to your thoughts: You are not God, nor the Holy Spirit, nor His Word, Spirit, or his word. If you have such thoughts that want to drive you to despair, and it seems as if our Lord God is frightening you, then say: Stop, let us go to the judge, and stand before the court, and hear what Christ says. How does he speak to the proud, or to sinners and the sick? To them he says Matth. II, 23: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Then to the proud scribes he says Joh. 9, 41: If you were blind, you would have no sin. Item Joh. 15, 22: If you say you have no sin, you will die in your sins. So he punishes the hopeful saints, saying Luc. 14, 11: "Those who exalt themselves will be humbled; item: I am of the hopeful sinners, and consider them great sinners.

So the false doctrine and the devil's thoughts would fall out if one were frightened with the thoughts of presumption or despair or unbelief; but few people know this art, and when these thoughts occur to one, they come so that all men must say that these thoughts speak God himself, and that they are not human thoughts or the devil's thoughts, but God's and of a good angel. If a man thus concludes, he is gone and lost, for he must despair. Therefore, let such a one know that he does not know God; but let him cast himself about and hear what Christ says, judging and smiling with the afflicted and terrified, or with the secure and proud. To the afflicted he says Matth. 11, 28: Come, you who labor 2c. But unto the proud he saith, Trotlet yourselves from me, ye proud.

Then I can judge and conclude that the thought was wrong and of the devil; therefore, one must run to the man, Christ, and with the doctrine, faith, hearts and thoughts of his mouth bind ourselves and let us hang, and shut our eyes; otherwise you will not avoid the snares and nets of the devil. Unless you do this to him, when something of the preaching, of the word of God or of your thoughts occurs to you, that you say, "I do not want to know anything except God's word and Christ's voice; I want to go to Christ, see and hear what he says.

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he says, I will accept that. So you could escape the devil and be safe from him if you kept Christ before your eyes; but if you lose sight of him, that's it. Otherwise you should close your eyes, ears and heart and only believe what he says.

St. Anthony saw at one time that the world was full of ropes, and they were being laid one after another; then he sighed deeply and said, "Who will escape from all the ropes? Then he was answered: He who is humble. This is darkly spoken, if it were spoken of God, it is too weak; for the world is full of snares, not only of carnal sins, but of disbelief, despair, and other vices. But he cannot get rid of the devil, nor escape from him, who does not know Christ. Therefore say, I know nothing but Christ; I alone will hear what he saith, and all cords must break. But if I want to have humility, I will fall on my works, become a monk, humble myself before the people. As, a barefoot monk ducks and stoops before men, even before God, and yet makes of himself a rogue; but if I say to him, Thou art a rogue, he becomes angry, mad and foolish.

Therefore it is a dark word, humility; if he meant it that way, he only wanted that one should despair. But it is not enough to do as Judas did. But if you let go of your humility, hold on and trust in the one man, Christ, it will do. Therefore it is to be done; as he saith, If ye know me, ye know the Father also. Do not go backward or upward to know the Father beforehand, for nothing will come of it; but so do to him; shut your eyes, and say, I know nothing of God, nor of the Father; I come hither then, and hear what Christ says. For whatever else is preached and devised outside this man's word, however high it may be and whatever it may be, is not the Father, but remains blindness, error, and the devil himself. If you knew me, you would know the Father; but if you do not know me, you know nothing of the Father, for the Father has said that he will be known through the Son. And take us out of all high schools, out of all wise men's law, out of all holy men's lives, out of all religions, faiths, and doctrines, out of all monastery caps and plates, and say, He that would know who I, God the Father, am, let him hear Christ the Son.

That is our Christian teaching. We do not want to know it from the pope, nor learn it, nor let the neck over it, if he wants to lead us to heaven, because he does not know the Father; we do not want his faith; it is the Turkish, Jewish and papist faith almost one thing. But say: Teach me to know Christ beforehand, and lead me to the If the man has said it, if it is his word, if it comes from his mouth, then I will accept it, and I will kiss your feet, and I will do you even more honor. But if thou wilt put it out of my sight, I will not hearken unto thee; yea, I will even trample thee under foot. Your life and doctrine shall be founded and established on Christ's word and doctrine, that it may proceed out of the man's mouth and word. I am to be baptized and believe in Christ; then I will be saved through his death and bloodshed. So I believe and live; all this comes out of a man's mouth, and not out of a priest's, a Turk's, or a Jew's mouth.

After this we love one another, and judge our profession and offices; all this comes from the mouth of a man. Then I know whom I hear and whom I follow. Then saith God, When thou hearest the man Christ, then hearest thou me: and when thou hast heard me, then whatsoever thou shalt do in thy state and in thy profession, it is good and right: for my Son hath so ordained and commanded. This is when he says, "If you knew me." As if to say, Ye know not what else he wills, or what his mind is; but by me ye shall know, who am sent unto you, who am to preach unto you: if ye receive me, and hear me, and cleave unto my mouth, ye shall learn it all. But if ye cast it to the winds, and say as the Jews say: Where is your father? then be sure that you do not know the father, because you hear the pope, the Turks and the monks. For ye say, If ye will not hear me, neither know ye me, nor the Father, neither know ye of God, nor of Christ: for he came to tell us.

Therefore everything is to be done so that one recognizes Christ and a Christian knows nothing of God without Christ and what else is necessary for his salvation, and otherwise closes his eyes against all preachers and thoughts and says: I hear no preacher, also accept no thought; if they come to me, then I let them drop out again; I hear Christ, what he tells me. Against all others I stop my ears and say, "It is all idle talk; wash to and fro, I do not hear it; but bring me this man's thoughts and sayings, and I will hear you; all the rest may be muffled.

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An extensive tabular overview of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.

Teachings of Pastor Grabau.

V.

On the relationship of the ministry of preaching to the church and to the spiritual priesthood of the faithful.

The Missourian master also errs in thinking that from 1 Pet. 1:1 and 2:9 it is to be concluded that the scattered multitudes, since they were without the ministry of preaching, but by means of faith in Christ and Christ in them, were entrusted with the power of the keys of preaching. The Missouri Master further concludes that the power to preach 2c. was placed in every believing group. This is stated in Matth. 18, 20. Such a gathered multitude then has (understand in the container of its faith in Christ) the keys, thus in its inner spiritual priesthood; for "by virtue of faith Christ is in their midst," faith and the spiritual priesthood are therefore the means from which (of faith) effect follows, namely the church service or the pastorate (understand in the hand of the multitude), whereupon it is then through the proper appointment of a person to preach.

Doctrine of the Roman Church.

V.

On the relationship of the ministry of preaching to the church and to the spiritual priesthood of the faithful.

31 The Tridentine Conciliar writes: "If someone claims that all Christians are priests of the New Covenant without distinction, or that all are endowed with equal spiritual power among themselves, he seems to do nothing other than confuse the ecclesiastical hierarchy, which is arranged like the order of battle of the armies, as if, contrary to St. Paul's teaching, . All were teachers." (23. Sitz. 4. Hptst.) To the words of the Tridentine Council: "If anyone says that all Christians have the power of administration in the Word and all Sacraments, let him be accursed"-Chemnitz, in his refutation of the same, adds: "The words which they condemn in this Canon they have drawn from Luther's book of the Babylonian Captivity; but they have both mutilated Luther's words and falsified his meaning, in order to make Luther's doctrine accessible to those who do not understand it.

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

V.

On the relationship of the ministry of preaching to the church and to the spiritual priesthood of the faithful.

31 Thus Polycarp Leyser writes: "Christ has bequeathed to the Church the keys of the kingdom of heaven Matth. 18, 18. And we do not care here for the mockery and scorn of the Jesuits, who cry out: "So cobblers and tailors, all cooks and craftsmen have and use with you the right of the keys, and so you build the Babel itself and introduce a complete confusion." I answer: Who will deny that in case of need any believer can baptize another believer, teach him, absolve him from sins, and thus open for him the entrance to the heavenly city, as it were, by means of the keys? . But except in cases of emergency, no one is permitted to do this unless he is a duly called and appointed church minister. For this would be contrary to the divine rule, "How can they preach unless they are sent?" Rom. 10, 15. Likewise, "They ran and I did not send them." Nevertheless, every single believer, even the least, retains his 'right', which he has from Christ's bestowal of the keys. For as all citizens of a free imperial city, as many as inhabit the city, have a common 'right' and equal freedom as far as the republic is concerned, and as they nevertheless elect senators for the sake of order.

Teachings of Pastor Grabau.

When the Lord's will is directed to the awakening, the multitude hands over its spiritual common priesthood to a collective priest (as we must rightly call it), who priests and executes in its place. This crude Missouri error is based on a wrong interpretation of Matth. 18, 20. where the Lord says: "For where two or three are gathered together in a pure name, there am I in the midst of them. (Informatorium I., 74.) - Pastor Grabau seeks to prove from our doctrine, that the ministry and its power did not originally lie in a: special state in the church, but in the church itself, i.e. in all believers, admittedly, that we reverse all divine and human order. But as can be seen from the Column opposite and the citation from Chemnitz therein, the papists once made the same accusation against Luther and misinterpreted his teaching in the same way. But just as Luther once taught that the office was originally in the faithful, so that the proud clergy would know that they were in no special spiritual privileged state and had nothing ahead of the children of God, which the latter could only attain by their grace, but that the office was only a divine order, for the administration of rights, which all believers originally possess: so do we.

Teachings of the Roman Church.

as if it destroyed all divine and human order in the church. But Luther never meant that every Christian without distinction and without legitimate profession could or should arrogate to himself or use the office of the word and the administration of the sacraments in the church. The laity looked upon them (the papists) with contempt, like swine and dogs . . . The perfection and efficacy of the sacraments they put partly in the character which they pretended would be imprinted on them at ordination. Against these tyrannical principles, Luther taught from God's Word that Christ had given the keys, that is, the office of the word and the saints to the whole church; not, however, in such a way that each one may usurp and use the office at his own discretion and out of his own presumption without a legitimate calling, but in such a way that God, after the direct calling has ceased, may ordain the ministers of the word and the sacraments by calling and ordaining them. The second is that the ministry is with the Church, as through which God indirectly calls, elects, and sends the ministers; the third is with those who are lawfully chosen and called by God through the Church, as with the ministers who are commanded to use and administer the ministry of the Word and Sacraments. By this distinction, which is true and clear, Luther wished to reject the "foolishness of the ministers of the Mass, who were filled with the proud delusion as if they alone had all power over the Word and Sacraments," so that the Sacraments were powerful because of the character, I do not know what character, of a state impressed upon them; and so that the rest of the Church had no power over the Word and Sacraments. (Exam. Concil. Trid. fol. 222 - 223.)

Teachings of the Lutheran Church.

And this one mayor before them, to whom they give the keys and statutes of the city, that he may administer them in the common name of all, and govern the public after the same: so do also the citizens of the city of God. How have Zwar a community of all saints and all is theirs, be it Paul, or Peter 2c. 1Cor. 3:21; they possess all things under the One Head, Christ, who has purchased all things for the salvation of His Church, and in it especially of every member, even of the least by the blood of Christ and yet make others certain persons, whom they esteem more than themselves, that the kingdom of heaven as with us are deacons, pastors, doctors, bishops, superintendents, etc., so that with us all that may be done according to Paul, so that with us everything may be done properly and honestly according to Paul's teaching. 1 Cor. 14:4. (See: Continuation of the Evangelical Harmony of Chemnitz, on Matth. 16:19. Luther further writes in his last major writing: God wants to be unconnected to the quantity, greatness, height, power and what is personal with men, but wants to be alone with those who love and keep his word, and should they be vain stable boys. What does he ask for high, great, mighty lords? He is the greatest, highest and most powerful alone. We have the (Math. 18, 19, 20.) the Lord Himself over all angels and creatures, who says they shall have "all the same" power, key and office, also two bad Christians alone gathered in His name. Let us not make this Lord Pabst and all devils a fool, a liar and a foolish man, but let us trample Pabst underfoot and say that he is a desperate liar, blasphemer and idolatrous devil, who has snatched the keys to himself under St. Peter's name when Christ has given them to all others commanding and wants to make the Lord Matth. 16, a liar, from the window after das Pabstthum in Rom. vom Teufel, Gesetz Anno 1515. So I finally sees in the schmalzliche words: above the other may confess, that the keys do not belong to one person alone, but are given to the whole church, so then this can be proven sufficiently with healing and certain making, for just as the promise of the Gospel certainly and without means (directly) belongs to the whole church, so the keys are born without means (unmediated), that is, not by means of a person or a position in the church) to the whole church, because the keys are nothing else than the office, by which such promise is communicated to everyone who desires it, as it is then in the work before us that the church has power to ordain church servants, and Christ speaks at low words: What you will bind 2c., and indicates to whom he has given the keys, namely to the churches: Where two or three are gathered together in my name." (I. Appendix.) In the Latin text it bites: "Christ gives to the church the conclusion be original and immediate. Furthermore, the 2nd appendix of the Schmalz. Article: "Herein belong the sayings of Christ, which testify that the keys are given to the whole church and not to some but to persons, as the text says; where two or three are. Lastly, this is also confirmed by Peter's saying: You are the royal priesthood. These words actually concern the true church, which, because it alone asked the priesthood, must also have the power to elect and ordain ministers. - Here our symbolic books, on which Pastor Grabau also swore, declare that the whole church, i.e. the believers, and even if only two or three of them were gathered somewhere, have the keys, i.e. the whole authority, directly and originally, namely by virtue of their spiritual priesthood.

(Submitted by Dr. Sihler.)

Unionist ecclesiastical views of the

Prof. Ph. Schaff.

Third article.

In the course of his treatise, Prof. Schaff further asserted that it is so certain from the research of recent times, especially from the valuable descriptions of the lives of famous church teachers of the first centuries, as well as from several of the most important events of Christian antiquity, that ecclesiastical antiquity, according to the prevailing spirit and tendency, is far more Catholic than Protestant, and the Middle Ages only a natural continuation of the

Nicene Church. The most striking difference between the early church and Protestantism was in the doctrine of the rule of faith, of the relationship of Scripture to tradition, of the church, its unity, generality and exclusivity, and of the sacraments. The Fathers, even Augustine, knew nothing of the material principle of Protestantism, of justification by faith alone, in the sense of Luther, and instead of placing this at the center of all Christianity, they rather took the doctrine of the Incarnation of God, the mystery of the Incarnation (the incarnation of the Word, that is, of the Son of God) and the Trinity (the Trinity) occupy this central position, and the confession or denial of the Incarnate God occupies the central position.

According to 1 John 4, Christ is the sure sign of orthodoxy or heterodoxy. - Now let us assume that it is as Prof. Schaff says that the ecclesiastical antiquity and the Middle Ages were more Catholic than Protestant, the question is whether this, held to the guide of Scripture, is more a praise than a blame; for since Professor Schaff does not exclude from the concept of the catholic the papacy contrary to Scripture and the heap of human commandments and essays that arose from it, but rather includes in it, it is difficult to understand what glory is contained for the medieval church in the fact that it already lay imprisoned under papist tyranny and was led bound in the ropes of the power commandments entangling human statutes and consciences, and that the church was already in the grip of the papist tyranny.

Precisely in this papist falsification, the Church of the Middle Ages is nothing less than a continuation of the Nicene Church, which defended the orthodox confession of the true Catholic Church against the Arian heresy and developed and defined it more precisely on the side under attack.

Rather, however, the Nicene aberration appears in the false Catholic Church of the medieval papacy, according to which the celibacy (celibacy) of the servants of the Church would have been decided by church law at the Council of Nicaea in 325, if the bishop Paphnutius had not resisted this legalistic binding of evangelical freedom and thwarted this foolish proposal by the victorious truth of his sole testimony.

In fact, an unbiased view of the medieval church (not, of course, from the standpoint of unionist dissolution, but from that of the Lutheran church, faithful to the Scriptures) would yield just the opposite result, namely, that it had long since lost the healthy evangelical form of the apostolic church through the rise of the semipelagian papacy and its powerful errors and human commandments. And it is precisely the overestimation of the oral so-called apostolic traditions against the holy Scriptures, the strong errors of the nature and rule of the church, of the so-called divine power and right of the pope, of the parish office in relation to the congregation, of the partial righteousness before God in the works of the law, and so on, which, in the course of the centuries, became more and more prevalent and partly clouded and partly displaced the apostolic teaching of the Holy Scriptures - all this, the longer, the more the church of the Middle Ages took on a papist, that is, a false Catholic character, which is not at all in harmony with the simple evangelical form of the apostolic church; For with this, as far as we are able to arrive at a clear view of it through the Acts of the Apostles and the letters of the holy apostles - with this we should, by right, compare the later forms of the church, and there, with an unbiased look and just judgment, the result would certainly turn out to be that, for example, the church of the Holy Roman Emperor was formed by the apostles. B. the Lutheran Church of the sixteenth and seventeenth centuries had more similarity with the Protestant Apostolic Church than that of the Middle Ages; I say intentionally, the Lutheran Church, i.e. the Church of the Lutheran Confession; do not say, the Protestant Church, under which expression Prof. Schaff, in a good unionistic way, refers to the Lutheran and Reformed Church; for the latter is in fact and in truth, by its unbelieving abnegation, especially in the doctrine of the person of Christ and of the holy sacraments, and in its pious distortion and falsification of the doctrine of the election of grace, of the person of Christ and of the holy sacraments, of the apostolic church. The Catholic Church of the Middle Ages is just as dissimilar in its superstitious attitude to the purity of the Protestant doctrine as the Apostolic Church of the first century.

We will gladly subscribe to what Professor Schaff says on the occasion of the above remarks:

"If Ambrose, Athanasius, Cyprian, Irenaeus, Ignatius and Polikarp could all at once rise from their graves and be transferred to the Puritan New England, they would there hardly recognize the Christianity of those venerable martyrs and confessors for which they lived and suffered, but would be far more likely to discover, not only in the Universalists and Unitarians, but even in the Baptists and Puritans, clear traces of a spiritual affinity with the heretics (heretics, false teachers) and schismatics (separatists) of their day; For the law- and work-driving naughtiness of the Puritans, these descendants of the Scottish-Reformed Church, would certainly seem no less strange and sinister to those venerable church fathers and faithful witnesses of evangelical truth, even though in their private writings they too build in detail this and that wood, hay and stubble on the one and eternal ground of salvation, Christ. The pope's piles of human commandments and false doctrines, which are contrary to Scripture, and the theatrical pomp of the Roman church service, would seem no less strange and uncanny to the reader than our old Lutheran doctrinal fathers, namely those of the sixteenth century. On the other hand, they would have found a deep inner spiritual experience and evangelical anointing in our old Lutheran doctrinal fathers, namely of the sixteenth century, the sound church faith, at the same time with the living faith of the heart and righteous godliness in words and works, and would have felt and recognized the unity of the spirit very soon, that they were on both sides equal and right sons of the same spiritual mother, the one, holy, Christian church, which has been the pillar and the foundation of the truth from time immemorial; they would also have seen in the symbolic books of the Lutheran, i.e., the orthodox church, that they are the true believers. In the symbolic books of the Lutheran, i.e. the orthodox church of our time, as a sign of the unity of faith and doctrine with them, the witnesses of truth in their time, they would also find the three most important, generally recognized symbols of the true catholic church, i.e. the three most important, generally recognized symbols of the true catholic church, i.e. the three most important, generally recognized symbols of the true catholic church.: the Apostolic, Nicene and Athanasian Creeds; and in searching the Augsburg Confession and other confessional writings, they would hardly refuse their assent anywhere; They would rather rejoice in how the mass of Pelagian papist heresies and human statutes, on the one hand, and then the colorful heap of enthusiastic private opinions and fantasies, on the other, have only given the precious Holy Spirit the opportunity to enlighten Luther and his fellow witnesses and comrades-in-arms from God's Word ever deeper and further, against the superstitious support of the papists and against the unbelieving dissent of the enthusiasts, and especially against both of them clouding and falsifying the highly important article of the justification of the sinner before God, by false spirits and workmanship, to bring the pure apostolic doctrine to light again, to which they also professed with heart and mouth.

Then those old witnesses of the truth and teachers of the church would find it quite understandable that against the drifting and hucksterish spirit of the papists, as well as the enthusiasts - for in this they are more or less one - and against the mass of self-concocted fairy tales

The Lutheran Church was quite right to establish and hold fast to the following two principles, which are absolutely true in themselves and which guide us outwardly.

The divine word in the Holy Scriptures, i.e. in the canonical books of the A. and N. Testaments, is the only valid and all-genuine, in itself absolutely perfect and clear rule and guideline of the faith and life of all Christians.

2. justification, i.e., the sinner's declaration of righteousness before God, occurs solely by the grace of God, solely through the merit of Christ, which only faith (effected solely by the gospel) grasps, appropriates, and holds on to, without the cooperation of the works of the law beforehand and the works of love afterward. The dear fathers would undoubtedly recognize the establishment and adherence to these principles as absolutely necessary and appropriate in the face of papist and fanatical Christianity and ecclesiasticism, and not as crooked and one-sided as Professor Schaff does. Schaff does; for he holds that the Protestants, and thus also the Lutherans involved in them, are less ecclesiastical and less truly Catholic than the church of the first six centuries, which did not place those two basic doctrines, but those of the triune God and of the incarnation of the Son of God, at the center of all Christianity, and that the confession or denial of the Christ who came into the flesh was, according to 1 John 4, the sure sign of Christianity. According to 1 John 4, the confession or denial of Christ who came into the flesh was the sure sign of orthodoxy or heterodoxy (unbelief).

Let this serve as an answer, which certainly those venerable fathers of the church would gladly confirm, that at that time the orthodox church, on the ancient liar's, that is: that is to say, at the instigation and inspiration of the devil, such false doctrines arose,

some of which denied and decisively disputed either the unity of the divine essence in the trinity of the distinct persons of the Godhead, or the distinct trinity of the divine persons in the unity of the essence, and so they sometimes separated the divine essence, sometimes mixed the persons into one another, and sometimes (in addition to the false doctrines already contained herein, also about the person of Christ and the Holy Spirit) also set up special false doctrines against the pure church doctrine of the person of Christ and the Holy Spirit; for while e. g. While the Nestorians, for example, separated the two natures in Christ from each other by abolishing the unity of his person, the Eutichians took the other extreme of mixing and blurring the two essentially different natures while maintaining the unity; Andre, like the Ebionites, grossly denied his true deity, while their opponents, the Docetics, denied his true humanity, and both consequently denied his true God-manhood.

Of course, it could not be otherwise than that the orthodox church of that time, to which the Lord had also given powerful, highly gifted equips and pure teachers, such as Athana, for the thorough overcoming of these false teachers.

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sius, developed these attacked basic doctrines of truth for salvation, depending on the side of the attack, all the more precisely from God's Word, and put them in a clearer light against the opposing false doctrines - which have always been the light plasters of the light of the pure church doctrine. And this happened and always happens in such a way that the orthodox church, which is always founded in the love of truth and in the truth of love, does two things; first, that it eliminates and rejects in the strongest and most severe way the false and contrary to Scripture, which the conceited arrogance of the false teachers, through the devil's delusion, usually brings into the pure doctrine from the opposite side, and thus clouds and falsifies it; Secondly, however, it also collects and unites again, as it were, the old beatific truth, which shines forth all the more clearly and in a more structured way, as if anew, through such elimination of the attached error, from the usually opposing sides of the attack; and precisely in this fighting, eliminating the foreign, the errors, but uniting the similar, i.e. the different sides of the truth, the old beatific truth is united. It is precisely in this process of fighting the alien and the erroneous, but uniting the similar, i.e. the different sides of the truth, that the orthodox church has always been the true union, apart from which there was, is and will be no other.

Compare, for example, the Nicene and even more the Athanasian Symbolum with the so-called Apostolic Symbolum, and you will see from it how those two only develop more precisely and define more closely the truth already contained in it, as a response to God's Word, against the opposing heresies of the anti-Trinitarians of various kinds and colors.

It was therefore quite natural that at that time, in the first centuries of the Christian church, the basic doctrines of the triune God and of the person of Christ came to the fore because of the attacks of the false teachers; and that the Lutheran church, as the orthodox church of our time, held this noble rich treasure of doctrine in high esteem and value, it proves, as said, precisely because it prefixes the Apostolic, Nicene and Athanasian Symbolum to the Augsburg Confession and professes them.

But I ask, is it therefore less ecclesiastical and less truly Catholic, because Luther and his co-workers and witnesses were influenced by the semi-Pelagian - papist heresies of that time, which were later ecclesiastically established and confirmed in the Tridentine Council, were obliged to place those two no less important basic doctrines of Holy Scripture and of justifying faith all the more decisively in the foreground?

Moreover, this latter article of faith concerning the justification of the sinner before God is just as essential a fundamental doctrine as those two concerning the triune God and the person of Christ; for what would the purity of these two doctrines help us if that of the acquisition of salvation in Christ for the forgiveness of sins and for the salvation of souls from the gospel, by means of faith alone in its evangelical purity and purity, were to be replaced by the pernicious interference of the divine law and its works, or even of human works.

The Holy Commandments and their fulfillment as contributing to blessedness are polluted and falsified in the most harmful and dangerous way, as is done uniformly by the papists and enthusiasts.

Finally, however, this is certainly not to be denied, that if the doctrine of justifying faith, so thoroughly and comprehensively worked out in the Lutheran church and presented in the right context with the related doctrines, is also experienced inwardly - as a healthy Lutheran rightly lives and weaves in it - that with it, through the grace of the Holy Spirit, also a special enlightenment about the meaning and context of the Holy Scriptures is connected. This is why, for example, in Luther's writings, especially in his greater interpretation of the epistle of St. Paul to the Galatians, in his explanation of the 14th, 15th and sixth chapters of the Gospel of St. John, and in one of his favorite books of the Holy Scriptures, namely the 1st book of Moses, the healthy and thorough meaning of the Bible is found. Book of Moses, the sound and thorough understanding of Scripture, especially with regard to God's fatherly disposition toward the children of men and especially His believers, to the utter depravity and impotence of human nature as a result of Adam's fall, to the difference between the Law and the Gospel, to the power and glory of faith, to the power and glory of faith, which appropriates God's gracious promise in Christ through the gospel, to the exercise of this faith through love, to the consolation in this faith under all kinds of crosses and temptations, to the sonship of God and the future glory from this faith, through which alone even now true Christians are in God and God in them. And the same thoroughly evangelical spirit is also found in the Lutheran sermon, hymn, edification and prayer books of the 16th and 17th centuries - a spirit that one would hardly find in its purity, power and anointing, in its healthy application to heart and life, to action and suffering, so consistently, even in the pure teachers of the first centuries, in whom now and then a, as it seems, semi-legal sanctification, the clear and thorough knowledge and experience of the justifying faith and of the faith that is there, is to be found.

The first step was to make the children of God aware of the joyful and blessed state of grace they were in.

The eastern evang - luther. District-

Ohio Synod.

Pastor Bierdemann, secretary of the synod mentioned in the heading, has had the kindness to share the following excerpt from the proceedings of the synod during its last annual meeting with us for the "Lutheraner". We share this excerpt with our readers with special pleasure, not only because they see from it that the Synod has decided to recommend the "Lutheran" to its congregations, but above all because of several other excellent resolutions by which the Synod has demonstrated its zeal both in matters of doctrine and life.

testified. As far as the second part of the 6th resolution and No. 7 are concerned, we freely admit that we have objections to them; we hope, however, to be able to express our conviction concerning both points on a more suitable occasion.

We now let the excerpt follow,

The Synod began this year's sessions on Thursday, May 19, at 9 o'clock in the morning. 12 preachers and 9 congregational delegates were present in addition to Schweizerbarth.

This meeting was an unusually serious one, since it was our sad duty to exclude three members from our midst, and we all felt deeply how soon man sinks when the mighty hand of the Lord does not hold him. On the other hand, it was again very refreshing because of the brotherly mood of all the members towards each other, and the faithfulness to the confession, which was revealed in

all speeches and actions.

During the meetings of the Synod, the following 10 items were discussed in particular:

1. schismatic congregation. The principle was stated that we cannot recognize congregations that separate from existing congregations without reason. This principle was applied to the "first free Evangelical Lutheran congregation of St. Stephen in Zelenopel."

2. English Luther. Hymnal and Liturgy. A committee was appointed to work with committees of the Western and Northern Districts to publish a true Lutheran English hymnal to which an English liturgy with responsories will be appended.

3. disapproval of the secret ge-sellschaften. It was decided

That the Synod not only regrets but recognizes it as wrong when Lutheran preachers become members of such societies or support them.

4. connection to the General Syuode This was decided:

That the Eastern District Evangelical Lutheran Synod of Ohio can never unite with the General Synod so long as the latter takes the anti-Symbolic stand which it has hitherto taken.

5. disapproval of those who blaspheme Christian, confessional preachers was expressed in reference to an attack in the "*Missionary*" on Pastor Hölsche.

With regard to the suppression of confessing preachers, the synod decided the following:

Resolved: That our Synod cannot by any means approve of the fact that, if a preacher who is faithful to the confession should, for the sake of pure doctrine, be displaced, another member of our body such communities thereby in their

The first one is strengthened by his rebelliousness against the truth that he takes the place of the first one.

Resolved: That if a preacher should be in dispute with his congregation concerning doctrine, both parties shall be governed by the pronouncement of the President of the Synod until the matter can be investigated and settled by the Synod.

7. with regard to immoral life or false doctrine of preachers, it was decided:

That any conference of this body shall have the right, by itself, or by a committee, to impose suspension until the next meeting of the synod upon any preacher of its district.

8. the missionary society of this synod was raised, and the synod will continue to manage the missionary work through a committee.

9. with regard to the "Lutheran" it was decided:

That we recommend the "Lutheran" to our congregations, but expect it to include articles related to our synod in its columns.

The Lutheran orphanage and hospital at Pittsburg was strongly recommended to the Christian public.

The whole activity of the Minister was limited to the following 4 points, which, however, because of their importance, occupied him in five long sessions:

1. the admission of the pastor Shankovskov to Zelenopol.

2. the connection of J. G. Hahn:

"Since, unfortunately, we have all too clear evidence that Hahn's moral conduct has been most unchristian and unworthy, it is resolved that his name be deleted from our list. 3. the exclusion of C. G. Stübchen:

"Since C. G. Stübchen, because of his very immoral life, has made himself unworthy to hold the office of preacher and to be a member of our ministry, I hereby declare the following

"Resolved: That his name be struck from our list and that we warn all congregations and synods against him."

4. about G. Schweizerbarth, the

"Resolved: That Schweizerbarth's name be removed from the list until he has given the Ministerio righteous evidence of sincere newness and improvement."

Resolved: That the secretary be instructed to publicize the above 3 resolutions in all Lutheran journals of the V. St.

Church consecration.

On the 4th Sunday after Easter a. o. our Lutheran Trinity Church in the Indian Reservation near Buffalo was consecrated. With praiseworthy zeal, my congregation decided to build this church last Christmas, and with tireless activity from our own resources, without outside support, it was promoted in such a way that we were able to consecrate it for worship after only four months. The members of the congregation proved so eager to contribute money and to work and help with the construction that our congregational debt consists of only a few dollars, which will be paid in the near future. Especially the building committee elected by the community has made great sacrifices. The young men, maidens and children also competed in their activities. Half of the costs for the construction of a choir in the church were borne by the Young Men's Association, as well as a beautiful altar cloth and window curtains were purchased by them, and the young women and children jointly purchased baptismal equipment and a baptismal font. The congregation is not a small one, but it is not a large one either and has only twenty and a few families, so that the sacrifices they have made here are significant; proof that a congregation can accomplish a lot if it wants to.

The fourth Sunday after Easter was the day of the consecration of our church and a real day of celebration for Linz. I do not want to describe all the details of the celebration, but only the following: Early at 9 o'clock the congregation had gathered in the English schoolhouse, where we had held our church service until then.

After a short prayer of thanksgiving by me for all the spiritual blessings we have enjoyed here so far, the congregation moved in an orderly procession under the chant: "I will come with thanksgiving," to the church a quarter of a mile away. Once there, the church, decorated with wreaths, was opened after a short address on the words of Psalm 24:9, 10: "Open wide the gates," etc. The pastors, Ernst from Eden, and the other members of the congregation were present. Pastors Ernst from Eden and Diehlmann from Buffalo, as well as the choir of singers from the Buffalo congregation, helped to make our celebration truly glorious, the former, the pastors, by their edifying sermons (Pastor Ernst preached the early morning sermon and Pastor Diehlmann the afternoon sermon); the latter, the choir of singers, by their beautiful singing. The confirmation of eight catechumens was performed by me after the inauguration sermon. It was especially pleasing that the congregation had decided to use the old Lutheran order of service for the first time at the dedication and, if it was found edifying, to keep it, which, since we were so powerfully supported by the singing choir from Buffalo, turned out to be quite splendid and lovely, as well as the rhythmic choral singing used in some of the songs. My through My depressed mind was greatly comforted by all this. My sixteen-year-old son Martin lay deathly ill with nervous fever, and the consolations which I took into my soul on that day still echo after he had blessedly fallen asleep in the Lord only a few days later.

The Unirten and Reformirten are very close to us and cannot tolerate our adherence to the Lutheran confession. Confession. They do everything they can to scare people away from us, e.g., by lying that people are being made Catholic in our church, that the church property is written in my name by Jesuit tricks, that I am a Catholic priest gone astray, and so on. This hostility, however, contributes to the fact that my congregation is more fortified in the recognized Lutheran truth and that the sleeping Lutherans are shaken up and made aware that the pure, unadulterated Lutheranism is an important matter and that there must be a great difference between Lutheran and Uniate Reformed doctrine. As little as the Unirte and Reformirte here would like to do something for church purposes and would like to be content with visiting a Unirte or Reformirte church now and then in Buffalo, seven miles away, our church building has made them so mobile that they now also want to build a church and have already bought a place for it. The main leaders are people who believe nothing at all, even blasphemers and open enemies of the Word of God.

May the Lord, then, remain with us with His Word and Sacrament; may He preserve and promote
He may also win many souls to heaven here, destroy Satan's kingdom more and more, and build the kingdom of God more and
more. Amen.

E. M. Citizen.

Church News.

On Sunday Rogate, being the 1st of May of this year, the Candidate of Theology, Mr. Martin Guenther, was called by the Lutheran congregations at Cedarburg and Grafton, Wash. Co., Wisc., was ordained to his sacred office in the midst of them before a numerous church congregation at Cedarburg after the morning service by the Lutheran pastors of Milwaukee, Lochner and Dulitz, and was commissioned to the same in the afternoon at Grafton. Likewise, on: Feast of the Holy Trinity, as the 22nd of May, the candidate of theology, Mr. Otto Eißfeldt, as well as the aforementioned, departed from Concordia College in St. Louis, where they had completed their studies and, after having passed their exams, had been found capable of leading the ministry of preaching, after previous appointment,

in Sheboygan, Sheboygan Co., Wisc., ordained by the Lutheran pastor of Freistatt and Kirchhain, Fürbringer, assisted by Pastor Dultzen, and inducted into the holy ministry for the congregation there, as for the congregations at Towa Serrmann and Towa Wilson. Both were done by order of the Presidii of the Missouri Synod. They were received with joy by their respective congregations. May God bless them there with many blessings and crown them with graces as with a shield, amen.

It will no doubt give great pleasure to our dear Lutheran readers if we inform them herewith that a German preacher of our confession has finally found a place of work in New Orleans (Louisiana), in this great city where so many thousands of our German compatriots and fellow Lutherans are located. Not long ago, we read in a magazine that a small Lutheran congregation had formed in that city, which, although already in possession of a beautiful church, was still lacking a proper preacher and was therefore helping itself with reading services, using Luther's and Arndt's postils. At the same time, this journal expressed the wish that some synod might take care of this orphaned group of members of our church. The news that the congregation had chosen the writings of Luther and Arndt for their nourishment naturally aroused in us the best prejudice for them, for people who prefer Luther's writings to others will hardly be indifferent to pure doctrine and inclined to enthusiasm, and people who associate Luther with Arndt will hardly be dead people who, forgetting the godly life, only insist on the orthodoxy of their head. Since among all Lutheran synods, the one in Missouri 2c. was probably the closest to the congregation, and therefore had the duty to take care of it wherever possible, our dear President, Pastor Wyneken, sent the candidate Mr. Georg Volk from Nuremberg, after he had completed his theological studies in the Concordia College here and had passed his candidate examination, to the said city to first inquire about the circumstances and needs of the designated congregation. Mr. Volk did so and returned after only a few days with a written request for a preacher to be sent to him, since he himself had not dared to respond to the request to remain with the congregation without the advice of the president. The congregation had just been in the greatest embarrassment about a preacher to be hired; the appearance of Mr. Volks in their midst just at this time had therefore brought great joy.

and awakens the firm confidence in all members that this comes from the Lord, who hears prayers and is closest with his help precisely when the need is greatest. Although the President had already recommended Mr. Volk elsewhere, he soon became convinced that the already expressed wish of the congregation in New Orleans to receive this dear sung brother of ours was a sign from God; he therefore arranged for Mr. Volk to begin his journey to New Orleans again as soon as possible, and instructed the editor of these papers to accompany the sung brother and to ordain him if necessary, and, if not, to send him to New Orleans.

into the ministry. When we happily arrived in New Orleans on the Thursday before the Feast of Trinity of the current year, we were welcomed by the congregation with great joy. The writer of this cannot say what pleasurable days were now prepared for him. We found here a congregation, still small, but consisting of members who were obviously very serious not only about the salvation of their souls, but also about the knowledge of the full, pure, truth. Through the faithful, simple testimony of an Oldenburger, named Holländer, to the truth, a small group of righteous Christians from the unchurched, Methodist and Roman churches had quietly gathered here, who recognized the error of their former fellowship and the inconsistency of the Lutheran doctrine with the Bible, had constituted themselves into a congregation of the Augsburg Confession, had built a beautiful church with pulpit, altar and sacristy, and had temporarily enjoyed the spiritual guidance and care (with the exception of the administration of the sacraments) by their dear Dutchman. Here, of course, it took little effort to convince these righteous people of how a true Christian, Evangelical Lutheran congregation should be structured, both in terms of confession and life. What could be clearly demonstrated to them from God's Word was also immediately warmly and willingly received by them. The introduction of a orthodox hymnal, the establishment of a Christian church discipline and order, the granting of a proper profession, the institution of confessions and the like were therefore things that did not meet with even the remotest opposition here. Mr. Candidate Volk was then finally, with heartfelt invocation of God, duly and solemnly elected unanimously, and on the Feast of Trinity, by the clerk of this public in St. John's Church of the congregation (Roman-Street and Corner of Customhouse-Street), after a preceding sermon on Rom. 15, 29, ordained and installed in his office. So the Lutheran reader can be assured that there is now also a congregation in New Orleans that "stands in one mind" with us, believes, confesses, suffers and fights with us. There is also every prospect that the Gemeinde would increase rapidly, in that many Lutherans of that city with their connection to the congregation have been waiting for the arrival of a permanent preacher. We were especially pleased to find a congregation with a Lutheran name in another Tsteeel ceicurd city, which, served by Pastor Kleinhagen, who was extremely friendly to us, declared that they wanted to walk one path with the St. Iohannis congregation, the path of faith of our fathers. May the faithful Lord and Archpastor, who did so great things for our dear brothers in New Orleans, when they were still lonely and alone, continue to take care of them warmly, grant their young preacher grace to raise his voice like a trumpet for the revival of the dead and the strengthening and preservation of the living, prepare the dear parishioners fully, strengthen them, strengthen them, found them and gather in the great city an ever greater people who honor Him, worship Him and proclaim His holy name. Amen.

Pastor Grabau's latest response.

After our Synod had again recently called upon the Synod of Buffalo from Cleveland for the settlement of the differences pending between the two Synods for a public disputation or religious discussion, not only the latter has rejected the call and, according to the proceedings of its senior, has declared, in the latest number of his "Informatorium", Pastor Grabau, as he says, "on behalf of the Minister of the Church," instead of an approving answer against our synod, has issued a bull, which even a pope would not have cause to be ashamed of. It is sufficient for this time to have only mentioned it; in the next number, God willing, more.

II.

How many stars in the firmament, How many droplets the dew contains. How many misse in the water bright. How many pours in the rain fast. How many spots on skins soft. How many flowers of colorful kind, How many smells of herbs, How many colors of cloths, How many berries on vines. How many apples on trees high, How many ears in the field seven, How many leaves in the forest blow. How many animals teem on earth, How many sticks under all skies, On the head how many hairs, With the children how many tales, How much sand in the bottom of the sea, How much grass on the meadows stood; - If so much would be the eternity, So it would still have measure, goal and time.

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Even if the hundred thousand years were so many and twice as many, As moments have passed, Since the sun with fire-rods leads the course in the firmament:
So it still had an end.
But what number will you choose to tell The Days of Eternity?
Seek the exit, you will not find it, And who hopes for it, it does not come to you.

Happy is he who finds eternal rest and joy in infinity!

G. Sh.

(To be continued.)

Receipt and thanks.

Don niedreren of my friends in St. Louis I received For my support in the seminary here on 1 Fcbr. nenn, and on 6 Jun. ten dollars.
May the faithful God, according to His gracious promise, repay these gifts of love with temporal and eternal goods.

H. Jüngel.

Fort Wayne, d. June 6, 1853.

\$6.00 from Mr. Pastor Hattstädt and his congregation in Monroe, Mich., and \$1.50 from the congregation of Mr. Pastor Trautmann in Adrian, Mich., the undersigned certifies, asking Gort that He will bless his benefactors with bodily, but rather spiritual goods for eternal life.

Johann M. M. Moll.

On June 11, during the Cleveland Synod meeting, I received through Mr. E. Beck in Baltimore \$16.81 to "pure support in the seminary at Fort Wayne.
In certifying the proper receipt of this sum, I at the same time wish God's rich blessing on the lenient givers.

A. W agner.

I hereby gratefully certify to have received from the Virgin Association of Fort Wayne \$82.00, and from Mr. Rev. Häckel \$6.50, both through Mr. Pastor Kühne.
Heinrich Bauer, a sophomore at Fort Wayne Seminary.

In support for dcr church building in Kirchbain are

Tackled:

Bon rcm pharmacist Mr. Herrmann Bünger from * St-Louis	\$1 .00
"Mr. Pastor Fricke from Jndianapolis1	.00
"Mr. Heinrich Seele	1.00
" an ungen.in by Mr. Graves from St. Louis0	.50
" Hrn. I. I. Cyors ans Pittsbrg, Pa. 1.00	
" " F. W. Hartmann from Lancaster, O. 1.00	
" of the Lutheran congregation at Elkhvru Prairie, Ill. 5.20	

H 10.70

With the wish of rich divine blessings and grace, and with the warmest thanks, on behalf of the congregation, the following is certified

Ottomar Fürbringer, Pastor.

The Lutheran Young Men's Association of St. Louis, Mo., spent money on poor students at Concordia College near St. Louis:
In the month of February821 .95

"Mar. 2.00	
"April30	.75

\$51.70
H. Chr. Wi bracht, Cassirer.

With heartfelt thanks to God and the benevolent donors, I hereby certify to have received for my support: from Mr. Pastor Knnze \$2.00; from Mr. Past. Schürmann \$1.00; from Mr. Pastor Schumann \$1.00.-

Hugo Hanser.

For the repayment of our church debt we have also received:

Bon of the congregation of Mr. Pastor Schieferdecker in Altenburg, Perry Co, Mo.	\$6.30
" " Parish of Mr. Pastor Grüber in Paitzdorf, Perro Cv., Mo.	2.00
" " Mr. Pastor Lehmanu in Cape Girardeau, Mo. 0.75	
" " Samuel Kämpfe, Ill.	1.65
God bless the dear brothers eternally for the way they meet our temporal need.	
Wilhelm HollS, Pastor, Centrcvllc, d. 5. Jnli 1853.	

Get

u. z n r <LY tt od al - C a s s e r

By Mr. Divine Judge in St. Loui\$0	.50
" " Pastor Häckel f. 1852 m. 18532	.00
" " Ncnnickc1	.00
" " Schoolelli-er Erk1	.00
" " Pastor Banmgart f. 1851 u. 18522.l)0	
" " Lcbmaun1	.00
" -dcrGmcindc Eislcbc, Mo.	1.50
" " Mr. Pastor Lcbmanu for the colporteur 1.00 " " " Srrhircrdecker1	.00
" " John Alan in Frog in Fort Wayne2	.00
" " Pastor Gräbner and his congregation2	.00
" of Trinity - and St. Jacobus Ge- niciadc in Fairfield Co., O.	13.61
(the previous year's collection is Nro. 26. Jbrog. 8. acknowledged)	
Mr. Pastor F. W. Nichmann1	.00
" Röbbelen1	.00
" School Teacher Pinkepank1	.00
" " Winter1	.00
" " Wolf1	.00
" " Ziegel1	.00
" " liichtcr1	.00
Pastor Habel1	.00
its communities6	.75
Mr. Pastor Diehlmann s. 1852 u. 18532	.00
" " Werfelmann1	.00
its community2	.88
Mr. Pastor Weyel1	.00
" Kvib1	.00
whose St. John's parish in Allen and Adams Co., Ja3	.74
of the municipality of Fort Wayne22	.67
Mr. Pastor Nordmann3	.00
" " Cools5	b>0
" Sch cklehrer Brewer Cumberlnd, Md. 1.09	

... Fritzscbe in Buffalo, N. A-	1.00
" PastorSummer1	.00
"" Sour1	.00
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Whose osscuicinde2	.75
Mr. PastorSchwan1	.00
"" engraver1	.00
"" Bergt1	.00
whose community3	.01)
Pastor Schaller1	.00
" Jäbker1	.1>0
whose Gemciude5	.00
the HH. Pastors: Stricker, Hüscmann, Gevcr, Polack, Lemke, Volkert, Reichhardt, Hus-	
mann, Naucherte §1.009	.00
Mr. Pastor Strcckfuß1	.00
whose Zion congregation5	.06
" St. Thomas - Parish100	
Mr. Pastor Alinkcnborg1	.00
its municipality4	.60
Mr. Pastor Detzer1	.1>0
Whose community irr Dcfiance2	.00
" St. Jacobs - Parish1	.87
of the congregation of Mr. Pastor Schumann1	.50
"" Perlwitz in	
Holmes Co., O.	4.13
Hm. Pastor Nützet1	.0g
whoseSt . Jacobs - Parish2	.M
" St. Johannis - Parish0	.75
Mr. Pastor Wunder1	.00
whose municipality5	.50
Mr. Pastor Kalb	1.0
	0
of St. Imman. - Gem. at Lancaster, O.	3.0
	0
Mr. Pastor Schuster	2.0
	0
Its community	4.4
	2
Mr. Dr. Sihler	2.0
	0
" School teacher Jul. Koch	1.0
	0
" Pastor Stirken	2.0
	t)
Its community	2.5
Hm. Pastor Hattstädt and some parishioners for the	6
Colporteur	3.0
	0
	1.0
Mr. Pastor Seidel	0
	4.0
Its community	0
	2.
Mr. Pastor I. A. Fritze	Oo
	3.1
whose St. Peter - parish	8
	1.0
Mr. Pastor Trautmaun	0
	2.3
Its community	5
	5.7
of the St. Peters - Gem. of the Hm. Past. Ernst	9
	4.8
its upper municipality	6
of the congregation of Mr. Pastor Fürbringer at	2.0
Freistadt, Wisc.	0
"Parish of Mr. Pastor Lochner at Mil	7.6
waukie, Wisc.	9
the HH. Pastors: Stubnatzy, Küchle, Fricke, Kunz,	
Fürbringer, Lochner, Dnlitz, Lange,	
Hoyer, Epling, Brauer, Ticke, Sallmann, Keyl,	
each §1.00	14.
	00
	1.0
Hru. School teacher Bartbling	0
	1.0
"" Roschkc	0
	1.5
" Professor Crämer	0
	2.0
the gmcindc dcs hm. Pastor Sallmann	0
	15.
"" Frankenmuth, Mich.	67
	10
"" dcs Hm. Pastor Keyl in Bal	1.4
timore, Mv.	3

individual links of the same for colportage	3.2
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Mr. Pastor Brohm in New York	0
	3.2
the communities of the Hru. Pst. Blitz	0
	1.0
Hm. Pst. Hattstädt	t)
	6.0
whose communities	' I
	0
	1.0
Mr. Pastor Selle	0
	2.0
whose Zion congregation	4
School teacher Dietz	1.0
	0
§361.32	
	b. z n r Synodal - Mis sionS - Casse:
Vonder Gemeinde zu St. Louis§30	.25
" Heinrich Ehlers in Sulphürsprug, Mon.	1.00
" Mr. A. B. Tschilpe3	.80
" Divine Judge1	.25
" Confirmands in Columbia, Ill.	1.10
" Mr. B. H. Succop in Pittsburg2	.00
" the HH. H. Niemann, H. Evcrs, Rnd. At the heath and an unnamed person there	.10
s e §1.00	.00
Collection at the wedding of Mr. Lconhardt in St. Louis7	
From dcrMunicipality of Altenburg,	Mo.
Pastor Schliepsiek 6.45 a.m.	12.00
Smmmlung by Mr. Pastor Schot; on the Hoch- time of his first confirmand2	.00
From Hm. Georg Rctrer in Marion, O. 2.00 " the parish of Mr. Pastor Löber in Frohna4	.25
" Mr. Joh. Martin Frosch in Fort Wayne2	.00
" of the congregation of Mr. Pastor Keyl in Bal- timore, Md.	105.00
" Mr. Christ. Spannagel in Zairfield Co, O. 1.00 " Christ. Faßler	1.00
" the HH. Friedrich Kircher, Friedrich Kult, Glob Klenk, each \$0,	501.50
" the HH. Jul. Koch, Geo. Strict. Gottfried	
Archer, Amalie Spannagel, Fried. Bickcl, Gottfried Ruf, Friedrich Tiefenbachcr, 2 unnamed, each \$0.252	.25
" Mr. Ludwig Baum.inn, izendaselbst0	.35
" " I. G. Ruf0	.10
" deu Confirmanden der Dm'eim'gkcts -Gem. 1.14	
" the Jacobus - Gememde alone2	.04
" " Gent, of the Hm. Pastor Schaller in Detroit 8.50	
As a replacement for a Lost box1	.00
From the congregation of Mr. Pastor Nordmann in Washington City6	.38
At a baptism of children collected by Mr. Pastor Nordmann2	.95
" " Wedding collected by the same0	.62
From the congregations of Mr.	
	.03

160

Vo" Hr". I. G. Schäfer i" Laneaster, O.

,, the youth club in the parish of Mr. Pastor Bürger

Great, te in this community

Bon of the congregation of Mr. Pastor Werfelmann " St. Joh. congregation of Mr. Pastor Kolb " congregation of Mr. Pastor Wichmann in Cincinnati, O.

" Joh. Vogel, through Mr. Past. Eppling

" " Weber §0.87)6, Mr. Pastor Hattstädt §0.12)6

" " Friedrich Slesker

" " Lamering

" of the congregation of Mr. Pastor Steinbach

" " " Dr. Sihler in

Fort Wayne

" Hm. Pastor Stecher

" " Bergt

k " of the congregation of Mr. Pastor Seidel

k " " Mr. Pastor l" A. Fritze

" " G. Rausch in St. Charles

" of the congregation of Mr. Pastor Trautmann

" " St. Peters - Germ. des Hrn. Past. Ernst

" " Congregation of the Hm. Pastor Fricke in Indianapolis.

Mr. Ludwig Meyer there

" " Wilhelm Brüggemann there

" " Christian Huck there

" " Carl Rösmer there

" " Pastor Kunz and his congregation

" of the municipality of Kirchhain

" " Freistadt

" " " of the Hm. Pastor Lochner to Mil-

waukee

" Mr. Heinrich Meyer there

" " F. L.

" " N. R. in Freistadt

" " N. R. " Milwaukee

" " Meibohm

" of the parish of Hm. Pastor Dulitz in Milwaukee

Auö der Sparcasse der beiden Kinder des Hm. Zahn, by Mr. Pastor Eppling

From individual members of the community of Hm.

Pastor Keyl in Baltimore

" of St. Pauli Parish, Marion Townsh., Allen Co. yes.

" Mr. Vomhold, through Hm. Past. Klinkenberg " Pastor Schumann and his congregation ,, the congregation of Hm

Pastor Lemke

" " " King in

Lafayette

" " Community

" " Diehlmann

in Buffalo

" Hm. Pastor Nütze!

" of Greenville Township, Town 6th WiSc.

At Joh. Frank's wedding in Frankenmuth, collected

Bon of the congregation of Mr. Pastor Schwan in Cleveland, O.

" " Parish dcs Hrn. Pastor Volkert in Schaumburg, Ill.

1.60

5.42 0.77

3.5z

1.00

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242

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8.35
§518 89

c. for the maintenance of the Concordia College

c. 101 The maintenance of the Concordia College .00
From the municipality of Altenburg \$10
" " of Mr. Pastor Scholz 2.56

" Hm. Joh. Martin Frog in Fort Wayne 1.5g
" of the congregation of the Hm. Pastor Kéyl in Baltimore, Md.
Parish of the Hm. Pastor Gräbner in Frankentrost, Mich.
" " Parish in Borsbätz, through Mr. Beeter

" " Parish in Bergholz, through Mr. Pastor Bünger2 .25

„ Hm. Willh. Schul	there,	bythe same	0.50	.25
“ Louise Schul	”	0.50		
“ Albertine Schul	”	0.25		
“ oftheCongregation of	the Hm.	Pastor Seidel	4	.55
“ R. S. in Baltimore1	”			.00
“D. R.			0.25	

" Hm. Joh. Bierlein in Frankenmuth 2 .00
" the congregation of Mr. Pastor Schwan 2.00

the congregation of Mr. Pastor Schwan 2.00
æ. For poor students & pupils in Concordia College and Seminary:

poor students & pupils in Concordia College and Seminary:	
Front St. Paul's parish in Rome, through Mr. Pastor Eppling ¹	.05
" Mr. Gottfried Rausch ²	.00
" the Baltimore stove club ²³	.00
" of the Zion congregation, of Mr. Pastor Selle 2.06 " Wittwe Tobier by Mr. Pastor Klinken- mountain ²	.00
" of the congregation of Mr. Pastor Schwan in Cleveland, O.,	1.40
Unnamed, by Mr. Pastor Brohm ³	.00
" an unnamed person, by Mr. Past. Röb- beln handed over ³	.04
For the college - student Barthling, through handed over to Mr. Pastor Brauer ²⁰	.25
college - student Reimann: by R. . . i ¹ Milwaukee ⁰	.40
" the women's association there ⁵	.00
" Schmeibling ¹	0.12)6
Collecte of Mr. Pastor Lochner's congregation on easter day ¹¹	.70
Bon R. . . , there ⁰	80
" R. N. ¹	10.00
" of the congregation of Mr. Pastor Dulitz 5 00	

e. to the college - construction:

Don Mr. Gottfried Hemmann in Paktdorf	\$5	.80
" Pastor Grüber	"" 5.00	
" of the St. Jacobus - Gem. in Fairfield Co., O. 3.05	" " Parish of the Hm. Pastor Rordmann in Washington City, D. C.	7.5t
" " Congregation of Mr. Past.	Werfelmann0	.30
" Trinity parish of the pastor		
Epping4		.00
" Mr. Friedrich Lamering, through Hm. Pastor Sour1		.00
" " Heinrich Pollart0		.50
" " Pastor I. A. Fritze2		.00
" " H. Geerke1		.00
" " Wilhelm Schrnnmann1		.00
" " Pastor Fricke and his congregation after-conducive3		.25
" " H. Kapelle in Town B.		1.00
" " Jacob Zahn \$1.00, and \$0 .50 from the Sparcasche of his 2 children, by Hrn. Pastor Epping1		.50
" individual members of the congregation of Hr. Pastor Selle, first broadcast11		.00
andzwar: I. O. Meyer, Ernst Homeyn, Pastor Selle, each \$2.00; Wilh.		

Renner, I. C. Harmoning, Phil. Will-
C. Tedge, each \$1.00. E. W. Barthol. Cassirer

Received

in Detroit, Mich.		9.00
" Mr. I. William, by Hm.	Past. Citizen1	.00
" of the parish of	Mr. Pastor Schuster8	.00
" Steinbach13	.00	
" Seidel16	04	
" Hm. Wilhelm Pieper in Whitley Co, Ja. 0.50	" an unnamed0	.15
" Hm. Pastor Fricke0		.50
" " W. Brüggemann0		.50
" of the congregation of Mr. Pastor Lochner		
in Milwaukee12		.33
" " Parish of the Hm. Pastor Dulitz		
in Milwaukee8		.50
" " Parish of Mr. Pastor Polack3		.81
	"" Schürmann 5.45	
" " " "		
" Mr. Pastor Fritz0		.25
" " Häbnigen in St. LouiS1		.00
" of the Community in Spencer Co., Ja.		5.20
" Frankenmuth, Mich. 11-00		
" of the pastor Wichmann		
" Mr. Heinrich Müller in St. LouiS1	.60	
" " Wilhelm Thölke	"" 1.00	
" an unnamed	"" 3.00	

in Cincinnati24

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I. F. Bünger, Pastor.

Books and pamphlets

to have in the expedition of the Lutheran

around the buried prizes.

Third volume of the 1846-47 Lutheran, no. 8-26. 50. (The first and second volumes are out of print.) Fourth, fifth, sixth, and seventh volumes of the Lutheran, each 50th volume. Conversations between two Lutherans about Methodism, (in pamphlet form) 1 piece 5. Dr. Martin Luther's Tractate of the True Church, 2 pieces 5. the constitution of the german evang.

Luth. Synod of Missouri, Ohio et al. St. 5. Second, Third, Fourth, and Fifth. The synodal report of the same synod, every 10th church - hymnal for evang. luth. congregations, published by the local evang. luth. congregations U. A. Conf. in pressed leather volume, the piece75

The same in smaller format, the piece 50.

100 pieces \$40.00. Dr. Martin Luther's Catechism, unchanged imprint 18, The dozen \$8. 100 pieces \$62.50.

A B C-book, and in appropriate step order arranged Uebungsstücke u. f. w., published by our synod. In Dntzend § 1:00. Johann Hübner's Biblical Histories. New York edition, in detail ... 25.

The dozen \$5.25.

In the dozen \$1.

Dr. Martin Luther's Interpretation of the 90th Psalm, broschirt and trimmed ... 15. By the dozen \$2.60.

Book of Proverbs to the Catechism Lutheri . 15. By the dozen \$1.50.

The pastoral letter of Rev. Grabau zu Buffalo v. J. 1840 nebst den zwischen ihm und mehreren Pastoren in Missouri gewechten Schriften 10. Letter of Dr. Martin Luther on the appointment of church servants to the council of Prague in Bohemia, 1525. Translated from Latin by Paulus Speratus 10. His sermon preached on Easter Day, 1851, at St. Louis, Mo. by Pros. C. F. Walther 15. A gift for the confirmed youth. Edited after Hiller, hardcover . 35. by the dozen \$3.60.

Sermon preached on Easter Day, 1851, at St. Louis, Mo. by Pros. C. F. Walther 15. Both sermons from the "Lutheran" bessouders reprinted.

His sermon on 1 Thess. 4:1-7. The exhortation of the holy apostle to become more complete5. Apostle to become more and more complete5

New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg editions. Hamburg edition, in ordinary binding with the Psalms 20. ditto without psalter 15. in gilt 30.

28 Confirmations - bills with Bible verses and song verses, incl. with biblical pictures and marginal drawings; lithographiert and edited by Leopold Gast ... \$1.00.

16 baptismal certificates with Bible verses together with such pictures and marginal drawings; lithographed and published by Gast & Brother ... \$1W.

Melodies of German church hymns according to Dr. Friedrich Layfitz 25.

Appendix to this 15

The same with the appendix35

Leipzig Evangel. - Lutheran Missionary Gazette of Years 1850..... 40

Printed at M. Niedr, North - corner of Third and Chestnut - Street-.

Volume 9, St. Louis, Mon. 19 July. 1853, No. 24.

(Submitted.)

The voice of our church in the

Question of church and ministry

A collection of testimonies on this question from the confessional writings of the Evangelical Lutheran Ark and from the private writings of orthodox teachers of the same. By the German Evangelical Lutheran Synod of Missouri, Ohio and other states, as a testimony to their faith, in defense against the attacks of Mr. P. Grabau, in Buffalo, New-York, presented by C. F. Walther, professor of theology and pastor at St. Louis.

This book, the editing of which was decided by our Synod in 1850 in St. Louis and assigned to Professor Walther, then examined and confirmed in 1851 in Milwaukie, is a book of our Synod itself and should for its own sake be in the possession of every member of it. Not only should we all profess this book by acquiring and distributing it, but we should also rejoice to see before us the pure Lutheran doctrine of the church and the ministry of preaching in all its relations, clearly and simply. We need such instruction, even though we ourselves have already declared the doctrine of this book to be ours; for on the one hand, the true doctrine of Scripture is like a beautifully polished diamond and therefore requires that we study it without ceasing in order to gradually become acquainted with all its shining sides; on the other hand, however, the air is full of spittle of false doctrine and our own. Thirdly, it is a strong consolation to see that we confess the same doctrine that has been confessed in the Word of God by the faithful fathers and witnesses of the truth throughout the ages. You should enjoy the book, and not be disturbed in your enjoyment by its form or manner of speaking; it speaks comprehensibly to everyone, and if you often have to stop reading, it is not because of strange and obscure words and phrases, but because of the fullness of its contents.

As the title promises, the book deals with the church and the ministry of preaching in two different parts. Both doctrines are first presented in theses, i.e. briefly summarized. Both doctrines are first presented in theses, i.e. briefly summarized main points and principles, "in order to present, in short and rounded words, the main points that are of primary importance here. Then each thesis or main proposition is taken separately and first shown how God's Word teaches just this and nothing else; second, how the Lutheran confessional writings, contained in the Concordia Book of 1580, lead just this and no other doctrine; third, how the orthodox church teachers of the Lutheran Church, e.g. Luther, Chemnitz, Joh. Gerhard, and finally also the

The first reason for the writing of this document was the attacks and teachings of the ancient church fathers, e.g. Ignatius, Jerome, Augustine, who found this and no other doctrine in the Holy Scriptures and presented it unanimously. The next cause, by which the writing of this scripture was brought about, namely, the attacks and tutelage, with which Mr. Fr. Grabau in Buffalo, will not be further mentioned in the execution of the book: there is no need for it; for if we have proved here that we assert the same doctrine of church and ministry which the orthodox teachers of the church have led in accordance with the word of God, then all the accusations of Mr. Grabau, as if we were mistaken in those doctrines, are thereby rendered null and void. That proof, however, is clearly present here.

Consider the first part, the 9 theses of the church. First, it is explained and proven as scriptural and ecclesiastical doctrine that the One Holy Christian Church, which we confess in the third article of the Christian faith, is the communion of saints, and therefore cannot be seen, but only believed; second, that this church has received the keys of the kingdom of heaven, God's Word and Sacrament, from God as its own, and therefore can be recognized by the pure doctrine of God's Word and the right administration of the holy sacraments; third, that the outward, visible communion of Christianity in an inauthentic sense is also the communion of saints.

Fourth, that although God also has and maintains his faithful in such communities, which err in some doctrines, but do not completely deny the covenant of blessedness, nevertheless everyone is bound in his blessedness to adhere to the communities, in which God's word is taught purely and the holy sacraments are administered. That therefore no Christian, where he could not find any orthodox congregations, was allowed to join irreligious congregations, since only membership in the invisible church was absolutely required for the blessedness of the soul. That this doctrine is false, no one will claim, who sees in the present book, how Scripture, confession and church teachers all agree in it, yes the oldest confession of the church, the Apostolic Symbolum, and afterwards such excellent old church teachers, like Ignatius, Jerome, Augustine and others all lead this doctrine. Therefore, when Father Grabau teaches that apart from the Lutheran Church, which is indeed visible. No one can be saved, because in it alone the invisible church of the saints exists, then no simple Christian will allow himself to be challenged by such misleading speech. If he claims that the visible church has the power of the keys not because of the congregation of the saints existing in it, but because of the preaching ministry existing in it, then everyone will have to realize that Mr. Grabau is on the way to setting up a papist priesthood over the congregation and to regard this as the real church. Also, no one will agree with Father Grabau if he considers our teaching dangerous, firstly because the sentence that the church has the power of the keys seems to lead him to fanaticism, and secondly because he thinks that the individual will easily avoid membership in the external orthodox church if he knows that membership in the invisible church is absolutely necessary for salvation. There is not only a danger, but unfortunately it happens all too often that the pure doctrine is misused for all kinds of fanaticism; but should we therefore conceal this doctrine? The fact that the church has the power of the keys does not mean that anyone may use this power for public service; if anyone does so without being called, he sins, and the pure doctrine cannot help that. But the fact that only membership of the invisible church is absolutely necessary for the salvation of the soul will, on the one hand, prevent anyone who lives among all the erroneous churches from joining any of them, and on the other hand will not drive anyone to keep away from the orthodox churches, unless he wants to abuse this teaching; but the pure teaching is not responsible for the abuse.

The second part teaches as follows: Just as, on the one hand, there is no special status of clergy or priests in the congregation, but rather all believers are priests, so, on the other hand, our Lord Christ Himself has determined that, until the end of time, individuals in the congregation shall be called and appointed to the public preaching of the Word of God and the administration of the holy sacraments, and has thus established an office in the congregation which is distinct from the priesthood of all believers. The holy office of preaching therefore has no secular power or regiment everywhere, but it has the spiritual power of public preaching and administration of the holy sacraments and therefore the power of a spiritual court. God himself calls to the holy office of preaching, but he does this through his priesthood, the congregation, by which, even as it exists on earth in its mingling with muzzlers, is by no means to be understood a raw and angry mob, but a community of those who profess the word of God and at least outwardly obey it, and who either already have preachers or elders or, if possible, are advised by preachers. The ordination of the called by the laying on of hands is an apostolic order for the confirmation of the calling and should always be sought, although only the calling is absolutely necessary for the appointment to the office of preacher; the office of preacher is the highest, actually the only public office in the congregation, but the preachers can dispense with these or those works of the office and cause the congregation to elect special persons to the same, e.g. to the service of the care of the poor and the sick, to the regiment, etc. If the preacher leads God's word, he is entitled to unconditional obedience, and in all other righteous matters to special reverence and respect; on the other hand, he does not have the right to interfere with external ordinances and ceremonies on his own authority, or to impose the ban alone without the prior knowledge of the congregation. The duty to judge doctrine according to the word of God is incumbent upon the preachers above all others, but also upon the members of the congregation, who should therefore be consulted in the church courts and meetings. - This teaching is also derived from the Scriptures, the Lutheran Confessions and the writings of the Lutheran Church. Towards the end, the testimonies increase and become downright powerful sermons to us that we should leave the glory to God and His holy word alone and preserve the freedom from papist priesthood and human statutes that we have purchased at great cost for His congregation. In particular, Luther's sermon is so powerful that one can hear the sword of the Spirit whirring in his hand; the quotations from his writings, as in the entire book, so especially in this second part, prove that as long as he taught about church and ministry, he always led the same teaching. It seems

Now, of course, even after this account which we have given of our doctrine, Father Grabau does not want to stop accusing us of ecclesiastical independentism or Schwarmerei and confirming the complaint of some of our friends in Germany, as if we were bringing the sovereignty of the people into the church and making a democracy out of the Christian congregation. But whoever reads the present book will have to realize that the Christian church, of which we speak, cannot be equated with such a heap of people as is called a people, hence our teaching that the Christian congregation possesses the right to appoint its preachers has nothing to do with the doctrine of popular sovereignty and therefore makes just as little of the church a democracy. On the other hand, this second part of the book convicts Fr. Grabau of the false doctrine, first, as if it were the office of preaching, through which the power of preaching, binding and loosing is in the congregation, and as if the ministry or the public administrators of the office, as the sole holders of it, conferred the office on the elected preacher through ordination, from which it would naturally also follow that preachers may pronounce the ban on members of the congregation without first having effected a unanimous congregational decision in the matter; second, as if the efficacy of the holy sacraments were dependent on the ordination. Sacraments depended on the preachers and their profession, so that preachers who were not lawfully appointed, e.g. Third, as if the members of the congregation had to be obedient to the preacher even in worldly matters that are not contrary to God's word, since in this way, contrary to God's word, the preacher would be given a worldly authority. Fourth, as if the preachers were appointed lords over the consciences of the members of the congregation, in that they alone would have to examine doctrine and life, while the members of the congregation would only be entitled to participate in the examination and judgment of doctrine and life with the permission of the preachers. - The path of pure doctrine is narrow; Fr. Grabau's deviations from it may seem small and insignificant, but already the one doctrine for the sake of which he so severely constrains and twists the Word of God and the church confessions, the doctrine that the power of preaching, binding and loosing is not with the congregation of the saints as a direct gift and present of God, This inclination to the papist propagation of the ministry through the ministry leads him away from the narrow path of church doctrine to the wide and confused paths of the sectarians, on all of which papism is rampant, openly or covertly. If he does not allow himself to

be led back to the true church doctrine by the full and clear testimony of this book, he will finally also fall among the sectarians, from which God will protect him with grace.

With this advertisement I would like to encourage the dear readers of the Lutheran to study the book themselves. The matter with which it is concerned is of the highest importance, a burning question, as one is wont to say nowadays, i.e. such a question whose correct answer is highly necessary, because people everywhere no longer know what church and preaching ministry are, and yet must and want to have church and preaching ministry. What has almost become common speech in recent years, that our confessions and the writings of the church teachers contain the doctrine of church and ministry only incompletely, is victoriously refuted in this book; in our confessions we have all the principles according to which we can confidently and safely build up our congregations in this country as well. By the way, I promise all readers of the book that they will find in the excerpts from the writings of the Fathers true grains of gold of clear and profound interpretation of Scripture, e.g. Lyser's excellent interpretation of Matthew 16, 18 ff. on page 42 ff.

The book is available through Messrs. Barthel in St. Louis, J. H. Bergmann in New-York, and Schäfer and Koradi in Philadelphia at the price of \$1 10 cents a copy, and will be sent by mail postage prepaid at \$1 25 cents.

To our dear Professor Walther, who not only took over the editing and publication of the book and executed it so excellently, but who also has to suffer so much humiliation and scorn in front of all of us for the sake of our good cause, we want to express our heartfelt thanks and wish God's blessing, peace, joy and strength as a reward.

A. Hoyer.

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Whether the alternate chants in our Evangelical Lutheran services are really Roman Catholic?

Everywhere, where the service is again held according to the old Evangelical-Lutheran agendas or church books, many people have raised a great cry that it is Roman Catholic, if the preacher intones: "The Lord be with you! and the congregation answers: "And with your spirit! or, if the preacher sings the collecte and the benediction and the congregation answers at the end with "Amen! A simple-minded Christian, of course, would answer such criers: "Prove that such alternate songs are against God's word, then I, too, will call them Roman and know nothing about them; but you cannot prove that: but if you claim that this way of worship is Roman, because it occurs in Roman Catholic churches, then it would follow that the lectures of the epistles and gospels are also Roman, and that it is wrong to sing and preach in the churches, because the Romans do the same. Those who should answer in this way, let themselves be

They are at least frightened by the shouting of the people and are themselves challenged by it. They should now consider that the Roman Catholic Church has those wonderful chants from the old orthodox church, that especially the alternate chants, antiphonies and responsories were already used in the Christian church long before the Roman Catholic heresy penetrated. The Christian church, for example, which from the beginning, even under the Old Testament, took so much pleasure in singing, retained even when the majority of the Jews separated from the people of God, the singing of the Psalms, as it had been practiced in the Jewish schools: there, one part of a Psalm verse was sung by the men, the other by the women and children; there, the precentor or preacher sang a verse according to the circumstances, for example: Give thanks to the Lord, for he is kind, and the congregation sang out the verse, such as: And his kindness endures forever; then the precentor or preacher sang a prayer and the congregation sang out at the end, "Amen!" as even the Apostle Paul already presupposes as known and usual 1 Corinthians 14:16. A pagan Roman, named Pliny, whom the emperor Trajan had made governor over Bithynia in Asia Minor, wrote to that emperor in the year 110 that the Christians sang to their Christ alternately or against each other; Indeed, it is said that Bishop Ignatius of Antioch, who was torn to pieces by lions in Rome around the year 116, saw angels in a dream face praising the Holy Trinity in alternate chants, and therefore first introduced this type of worship into the Syrian Church. For more than 1700 years, the orthodox Christians have enjoyed such a form of worship, and we should now be persuaded that this is Roman Catholic? God forbid. By keeping these beautiful services and reintroducing them where they have been lost, we rather confess that we are neither with the newfangled sectarians nor with the Roman Church, but with the One Holy Christian Church, which is as old as the world and built on the foundation of the apostles and prophets.

Pastor Grabau's latest response to repeated offer to negotiate verbally with him.

Although Pastor Grabau has publicly proclaimed the pure evangelical doctrine, which first we, a number of Saxon preachers, and then the entire German Evangelical Lutheran Synod of Missouri, Ohio, etc., have for a number of years most horribly condemned and blasphemed, treated us as heretics, and in the most unchristian and vile manner, with his invectives, sought to defile and disparage us before all the world.

Nevertheless, already a year ago we agreed with joy to the decision of our synod to offer Pastor Grabau a colloquium, so that, God willing, perhaps an agreement would be reached in this way and the pernicious discord would be brought to an end. The dear readers already know that unfortunately! Grabau could not be persuaded to follow such an open, honest path, which has often been taken by orthodox Christians in the course of disputes that have arisen, and in part to the great benefit of the church. Pastor Grabau foresaw that on this path his cause would be in the most obvious danger. He knew quite well that a public discussion of the doctrines in dispute among us would make it obvious before his congregations and before all the world that the agreement with the confession of our Evangelical Lutheran Church was on our side, that we sought to preserve this confession against him, and that he had hitherto fought it in us and persecuted in us the church after which he calls himself.

P. Grabau, by refusing the colloquium registered to him, has placed himself before the whole church under the most urgent suspicion that the confidence in his cause has left him. In order to give himself the appearance of not necessarily rejecting a public

examination of his doctrine, he declared that he would only agree to a disputation about the doctrine if we first admitted the wrong done to him, if we returned to him the things he had said and those we had accepted, and if we would publicly admit that they were wrong, ready to repent. Grabau could not deceive anyone but himself and his partners, for no sane person, let alone a person of Christian knowledge, can recognize this as a just demand that of two parties between whom a colloquium is to be held for the purpose of unification, one must first admit its wrong against the other! Every sane man understands that the imposition of such a condition on the part of one party is only a stratagem used by the other to avoid an open and honest battle, and that he who imposes such a condition thereby reveals that he himself feels the injustice of his cause and gives it up.

There is no doubt that the other members of the Buffalo Synod were even more ashamed of the cancelled colloquium than Pastor Grabau himself. So this synod took up the matter again in its last session in May and June of this year and sent a letter to our synod meeting in Cleveland at the same time. Unfortunately, however, the Synod of Buffalo not only confirmed the procedure of its Senior Minister, but also

repeated. For, among other things, it was stated in the letter, which this time, however, was not filled with invective and scolding as usual: "As long as the Honorable Synod of Missouri does not recall the preachers sent to our excommunicates, but retains, absolves and communicates the excommunicates, we are, according to this act, no longer a Lutheran church in their eyes, and if we colloquize with them without this recall and penitent reconciliation and apology, we confess just as well that we are a sect and no longer a Lutheran church. If we colloquy with them without this recall and penitent reconciliation and apology, we confess just as well that we are a sect and no longer a Lutheran church, "as Mr. Pastor Grabau would have confessed to the slander of being a pope, if he had accepted it, when the Synod of Missouri, bypassing our ministry and Synod, offered reconciliation and colloquy only to him"? If the matter were not so bitterly serious, one would indeed be tempted to take such conclusions as the honorable gentlemen make here for jokes and ridicule; under present circumstances, however, we must explain such conclusions from the embarrassing embarrassment in which the gentlemen were, since they also wanted to refuse the colloquium and yet give a reason for it. As for the Synod of Missouri, it could not, of course, agree to this condition. Why? it explained this to the Synod in its letter of reply, among other things, in the following words: "Our simple reason is this, because we could then only be convinced that we have done injustice to the honorable Synod of Buffalo, if it were proven to us that the same does not harbor the errors in doctrine, and does not follow the conscience-impregnating practice based thereon, for the sake of which we have accepted those who separate themselves from it into our association ... If we were to accept the condemnation of our previous course of action in relation to the Synod of Buffalo, we would at the same time be condemning the doctrine which we have recognized and confessed as divine truth. - However, because the Synod of Buffalo had seen only too clearly how important it was for them to create the appearance that between them and our Synod it was not originally and actually a matter of doctrine, but of wrong committed in life, the Synod of Missouri 2c. received the same notice from Father Grabau on behalf of the last-named Synod, in response to the request now also formally addressed to the entire Synod of Buffalo to enter into a Christian colloquium with them. He wrote, among other things: "Accordingly, the first step to true peace is that it be initiated with reconciliation, namely, that the Synod of Missouri reach out to us by giving up its sinful party judgment for our excommunicated church members and releasing them from their association." Very strange was this: the Synod of Missouri 2c. had in its letter

Synod of Buffalo something that the same could fulfill without any violation of conscience. Although we were completely convinced of the scriptural validity of our doctrine and the scriptural untruthfulness of the doctrine of the Buffalo Synod, we did not make it a condition of a colloquium to be held that it be preceded by an approval of our doctrine or an understanding of the hierarchical practice we had blamed on the Buffalo Synod, still less the prior readmission of those whom we considered unjustly banished from it, but we simply desired nothing more than a meeting in which, for the time being, the disagreement in doctrine, which had been the cause of the schism that had arisen, should be resolved by God's grace; nor did we refuse to give our consent to the Hon. Nor have we refused to answer the charges of the Honorable Synod of Buffalo; indeed, we ourselves are obliged to recognize and deny any wrong proven against us, only that it may be truly proven against us. We also ask the Honorable Synod to consider that if, without prior agreement on the doctrine, a decision were to be made on the individual cases in which they accuse us of wrongdoing, agreement on this would prove to be impossible as long as we would necessarily have to judge these cases differently due to the differences in our doctrine. If the honorable Synod of Buffalo had any willingness to reconcile, how could it not have gladly accepted our request? Our Synod finally declared once again that it was still willing to hold a colloquium.

To this last letter a "public answer" by Pastor Grabau "in the name and on behalf of the Church Minister" has appeared in the latest number of the "Informatorium". The holy name JEsu is indeed at the head of this "answer", but from Sei- There is nothing of the spirit in it; but there is that spirit which arrogates to itself dominion over consciences; that spirit which blows in the bulls and decrees of those who call themselves "the servants of all servants. The spirit that blows in the bulls and decrees of those who call themselves "the servants of all servants"; the spirit that speaks: *Sic volo, sic jubio, sit pro ratione voluntas*, that is: So I will, so I command, instead of the reasons my will is valid. Pastor Grabau has wisely chosen the motto for his ultimatum: "Men loved darkness rather than light, because their works were evil. Joh. 3, 19. We say, wisely; for in any case, Pastor Grabau wanted to forestall us with this. Who shuns the light? we ask all our readers, be they friend or foe, us, or Mr. Pastor Grabau? - We have already offered five times to discuss with Pastor Grabau publicly, or in front of as many witnesses as Mr. Grabau likes, about the issues that are floating among us.

the Synod of Buffalo recalled 1 Pet. 3, 15.16. where it says: "Be ready at all times for the responsibility of everyone 2c." Now how did Past. G- escape this clear saying of divine word, by which he certainly should have been gladly captivated and moved to colloquy? - He answered: "The word, which the honorable Synod of Missouri emphasizes: "Be ready for responsibility against everyone," indicates quite well those who have the power or right to demand responsibility, as: Authorities, superiors, and the like." Strange, as I said, is that the Jesuits Grether and Tommer, who were forced to colloquy with the Lutherans in Regensburg, made a similar interpretation of that Petrine saying held up to them, in order to excuse their refusal to speak and answer about their judge in religious disputes *). - In order to do the utmost that might serve for peace, our Synod answered the Synod of Buffalo again, and among other things as follows: "The Synod of Missouri feels compelled to reproach the Honorable Synod of Buffalo once again how unreasonable its impositions and how reasonable the offer of our Synod was. The latter demands from us, as a condition under which it wants to talk with us, a prior recognition and repudiation of an injustice of which we cannot convince ourselves that we have been guilty. Is it not against all rules of Christian equity to want to force us to act against our conscience? Does it not obviously mean spurning the way of peace if the Honorable Synod of Buffalo wants to enter into a colloquium with us only on condition that we perform something that violates our conscience? †) We, on the other hand, requested from the Ven.

Calow mentions this in his *Biblia illustrataa* to 1 Petr. 2, 15. He writes: "So (one should be ready for responsibility) not only if it is demanded by the authorities, as the Jesuits replied in the Regensburg Colloquium -, which restriction also Perkins makes - but everyone who demands it is to be given an account, if he only acts the thing in earnest and at the proper time and place".

†) We shall dismiss preachers from their offices as "redneck preachers", to whom we "first of all have not given the office at all, and whom we secondly recognize as duly called and faithful servants of Christ; we shall expel from us those who went out from the congregations of the Buffalo Synod, and whom we accepted at their request, as those who self-judicially and unjustly withdrew from their ecclesiastical tribunal, while we have recognized, after strict investigation, that they renounced their ecclesiastical tribunal for the sake of conscience, namely, for the sake of the false teaching of their preachers, and only when they found no more justice in the same; we are to return to their banners those who have been lawfully banned, who either were already unjustly banned beforehand, or, as usually happens, were only subsequently banned as a result of their leaving and joining our fellowship. - It is true that Father Grabau denies all this with unheard-

of audacity, but he proves here how necessary a colloquium is in order to bring to light the truth or falsity of the mutual assertions before one party can demand that the other repent.

D. R.

Mr. Grabau always sought excuses and finally his entire synod was able to refuse an open honest fight with him just as dishonorably. We have offered ourselves over and over again, where only a wrong is proven, to gladly admit it; yes, we have admitted in advance that we may have erred here and there in individual cases; we have only rejected the one thing, to condemn our doctrine in advance by rejecting our way of acting based on it. - Pastor Grabau, on the other hand, has demanded blind obedience from us to his dictatorial desire to first admit our wrongdoing in relation to him before he can hold a religious discussion with us. - We ask hereafter, who is it to whom the word of God applies: "He who does evil hates the light, and does not come to the light, lest his works be punished"? Is it we who have continually pleaded for public investigation of the matter, first as to the doctrine that gives the standard of judgment, and then as to the actions that must be judged by it? - Or is it not rather Mr. Pastor Grabau, who by no means wants to come out on the scene, and by no means wants to stand before witnesses in the sunlight of a public inquiry, but continues to place himself under the shadow of conditions which he knows we cannot fulfill without handing over to him the jewel of pure doctrine which God has entrusted to us poor sinners, and of the faithful preservation of which he once gave a heavy account

will demand of us? - Oh, if only Pastor Grabau would mean what he is doing! It is true that he has a dexterity, when he sees himself defeated by God's word, to play the victor and to drill and thunder into the consciences, which has hardly any equal and by which he himself catches many honest hearts; but what good is such a short victory? God, who tests hearts and kidneys, who has eyes like flames of fire, cannot be caught by this. He will

Just as light-shy Pastor Winkler proved himself. He had publicly written that preachers of the Missouri Synod had even confessed to him that this Synod had been aiming for years to destroy the Synod of Buffalo, no matter what the cost 2c. He was then publicly called upon in the "Lutheran" (No. 10 of this year) to name these "Missouri pastors", otherwise "the public accusation of lying should stick to him. What did Pastor Winkler do? He gave an evasive answer. So our Synod, after having inquired of its pastors in its living assembly, now asked Pastor Winkler in an official letter to name his "Missourian" confessors, and at the same time requested the Synod of Buffalo to impose upon Mr. Winkler, its member, that he publicly name the pastors of our Synod who are supposed to have made that confession to him "freely and openly". And what happened? - Both Pastor Winkler and the honorable Synod of Buffalo have not let themselves be heard with a word about this point until now? Should these gentlemen not apply the motto John 3:19 to themselves rather than to us?

The sincere man will succeed and in his time tear apart the cobweb of seemingly pious human arts. Mr. Grabau should consider, if he succeeds in silencing the Missouri Synod with its testimony: he has by no means silenced the truth it represents. If we also ceased to lend it our mouth, it would soon have sought another and even more eloquent mouth. "Right must remain right, and all pious hearts will fall to it."

But what is the final conclusion that Father Grabau gives in his latest answer? First of all, he writes: "What has not yet been proven, one cannot base anything on. Since the Synod of Missouri has proved neither of these things, neither teaching contrary to Scripture nor practice detrimental to conscience, it cannot base its decision on the fact that it is against its conscience to dismiss again those who have been excommunicated to us; on the contrary, conscience demands it. For we have often and much proved that our teaching and practice are in harmony with the holy word of God and with the sym-

The Synod of Missouri has provided the Synod of Missouri with so many proofs from God's Word that it does not need any more from us. For on our part the Synod of Missouri has been given so many proofs from God's Word that it needs no more from us."

Answer: Pastor Grabau could hardly have beaten himself more obviously than with this. He says that for this reason we must first release those banished by him and deliver them into his hands before a colloquium can be thought of, because we have not yet proven the heresies and the conscience-damaging practice of which we accuse him. So he admits that if we had proved this, then it would be against our conscience to surrender to him those whom he has rejected. But since we now know and hereby assert, and call all impartial and judicious readers of this to witness, that we have supplied the proof, what is to be done now? Is it not then irrefutably clear that the only remaining means of coming to an agreement is precisely a colloquium? Or should it be enough that Pastor Grabau says: "No! no! it is not yet proven! but I have proven my case! So what need of further testimony? The Missourians are guilty of death! Sic volo, sic jubeo" etc.! - By the way, even this is wrong, to claim that if someone has not yet proven the injustice of an act, then it cannot be against his conscience to commit this act. If this were true, there could be no erring consciences. On the contrary, all colloquies have been instituted by orthodox Christians precisely because they are based on the principle that not all wrongdoing is contrary to conscience.

The author is convinced that there are many people who, out of error and weakness, are opponents of the good cause, without being able to provide the necessary proof against it; that therefore a clear oral argument could make the matter clear to them and, if God wills, win them over. In the case that we have not yet proven Pastor Grabau's heresy and conscience-damaging practice (but not admitted it!), this would by no means be proof that it is just or even reasonable to first demand that we admit our wrongdoing and only then want to grant us a colloquium. If one did not want to tyrannize our consciences with slogans of power, one would rather have to gladly accept the offer of a colloquium for the purpose of convincing us of our wrong and that our consciences are mistaken in this; provided, of course, that our opponents themselves have a good conscience, consider their doctrine to be true and their cause to be good in their conscience, and therefore trust the power of truth and their good cause, against which prerequisite, of course, the behavior of our opponents speaks only too loudly.

The public reply continues: "Disputes about Christian doctrinal articles have often been in the faithful church. From the mere dispute as it now stands, no schism or schism follows; since the same can be properly discussed and settled *caeteris paribus* among co-religionists from time to time. Our Synod recognized this already in 1845 and wrote in its Synodal Letter: "We did not want to be separated from the Missourians for the sake of doctrinal difference, if they would accept the Red preachers. However, the offensive and insulting practice of the Missourian Synod has never ceased, readily erecting Red altars in our parishes to disturb our congregations. Accordingly, the Missourian Synod caused a schism. In our eyes, the doctrinal controversy, however just, should not have been a schism; only the Missourian Synod wanted to make it the cause of a schism by condemning us, in a slanderous way, in order to seemingly excuse the erection of the red counter-altars.

Answer: We could hardly believe our eyes when we read this. How? Pastor Grabau can dare to write that in his eyes there was no reason for division in the doctrinal differences, only we had heretical him? and he does not blush? Where did we condemn him? Has he not always known how to exploit excellently for himself and against us in the course of this year our concession that we do not yet consider him a heretic and his synod not a sect, but that we consider them only erring members of the Lutheran Church?

even expressly called us heretics and a mob, and cursed and condemned us innumerable times? It is true that not every doctrinal difference that arises between two ecclesiastical communities immediately gives one of them the right to accept those who are banned and separated from the other, if the doctrinal difference does not concern fundamental articles, by which the one becomes a sect; but if the erring ecclesiastical community not only errs, but also wants to force the error upon its members and by the practice based on it weigh down the consciences of the latter, how then? - Then the case arises that an ecclesiastical community, without being a sect, takes upon itself the guilt of a schism and forces the other community to accept those whom it drives away by its presumed rule over the consciences. And this is precisely the case with the Buffalo Synod. We have already reproached it for this in the first answer it received from Cleveland. There, our Synod writes the following: "Finally, the Honorable Synod (of Buffalo) accuses us of a self-contradiction, if we made the concession to it that we would not therefore undertake to declare it a sect or a group, and would nevertheless accept those who separate themselves from it into our association. We concede that a church that errs even with difficulty, but out of weakness, may not be abandoned at once; if, however, it does not tolerate witnesses for the truth with its testimony, and weighs down consciences by raising its errors and practice based on them, then the case arises that Christians who recognize the truth must also separate from such a community, and are entitled to separate, whose errors are not in themselves groundbreaking, and therefore do not yet make it a sect. Unfortunately, however, the Honorable Synod of Buffalo occupies this sad position, and we cannot therefore fail to remind it of St. Augustine's warning that there is no schism which, if it takes root, will not finally turn into a sect. May God prevent that we, who must declare the Venerable Synod of Buffalo to be a dangerously erroneous community, but not yet a sectarian one, do not learn from it the truth of that Augustinian saying." - —

In Fr. Grabau's public reply it further says: "The Synod of Missouri, however, is untrue and presumptuously domineering against us. For it presents itself falsely, merely as one that has made accusations against us, which it does not even require us to recognize as founded beforehand! But they are not mere accusations that would have been made against us, but they have acted upon accusations in such a way in public practice as one would not to be found among well-mannered and right-minded heathens; disgraceful to the point of horror!"

Answer: It is a dishonesty if Pastor Grabau, since we only speak of accusations made against him in the application for a colloquium, draws the conclusion for his doctrine that we want to give ourselves the appearance as if we had done nothing more against him up to now than to raise accusations against him. If we speak here only of accusations, it is precisely because it is contradictory to propose a colloquium to someone and yet to speak as if the matter were already proven; for as soon as a colloquium is initiated between disputants, it is declared that the matter in dispute and where the right is, should first be subjected to a further investigation.

It further states in the public response, "They have accepted the most atrocious excommunicated sinners without a demand."

Answer: This is untrue as far as the Synod is concerned (for as far as individual preachers are concerned, the Synod, although it takes care of them, cannot vouch for them), if it is to be said that the Synod has accepted people who have separated from our opponents or have been excluded by them without having had the opponents' own testimony. The Synod has always acted on the basis of available documents signed by our opponents themselves and has repeatedly made the strictest investigation of the matter. That they later did not confer with the opponents in such matters happened because they treated us as heretics and warned of us as ravening wolves in sheep's clothing.

The public reply further states: (They have) "declared our Lutheran pastors worthy of removal, and laid it upon our church members as a sacred duty to immediately call themselves orthodox pastors, i.e., Missourian!"

Answer: This is also a blatant untruth. In 1847, the Synod alone declared Pastor Krause, then pastor at Freistatt, worthy of dismissal, in an expert opinion "on the assumption that the reports presented to us" about horrific atrocities committed "correspond to the truth." Our Synod has all the less reason to regret this decision, however, since Pastor Krause, after he had come to recognize the hierarchical Romanizing direction of the Synod of Buffalo, also acknowledged his grave injustice, publicly repudiated it, and retracted the false bans he had repeatedly exercised; and Pastor Grabau should all the less use our former judgment of Mr. Krause as an accusation against us, since he, Father Grabau, now brands Pastor Krause himself as a Judas.

At last, the public response states

Mr. Pastor Grabau's with blocked writing as follows:

"Apparent now is the curse that the Honorable Synod of Missouri has placed upon itself."

Answer: If the curse, which we are to load on us, is only "now obvious" as it says here, then it stands sadly around Mr. P. G., because already long years therefore Mr. P. Grabau's mouth was already full of cursing (Ps. 10, 7.) over our synod! Nevertheless, far be it from us to curse again. Our revenge should rather be this, that we bless Father Grabau for it and ask God to change the darkened and bitter heart of our opponent according to his great mercy, and not to let him die in his unjust cursing, denial and condemnation, but to give him a sincere repentance from his deep trap, so that we may one day inherit the blessing on both sides, to which we are called (1 Petr. 3, 9.). At the same time, let us keep to the comfort of the divine word: "As a bird flies, and as a swallow flies, so an undeserved curse does not strike." Prov. 26, 2. By the way, we would like to see a reduction of Pastor Grabau's guilt in the fact that he now believes that we want to persist in a matter that he considers to be an obvious sin; but here he himself makes it obvious how dangerous it is to basically execute curses and banishments according to individual moral convictions. In such a way, one commits the gravest sins and yet thinks that he is doing God a service (John 16:2). We were once also in this error and brought the bitter fruits of it, when we were still caught in the Stephanistic-hierarchical direction; as God now gives us repentance and conversion from it by grace, so may the faithful God also give this to our unfortunate opponent. In JESUS name! Amen.

Vibia Perpetua, the holy blood witness of the Lord Jesus at Carthage in Africa, around 202 AD.

How Perpetua confessed the Lord Jesus and loved him more than her father and her child.

Perpetua was born in the land of Africa. Her youth was lost in darkness; but once she saw the Lord Christ in faith, she let nothing steal him away again.

What people only desire, she possessed highly happy: Married, young, rich in honors, enraptured by motherly love; But Christ was her life, to whom she remained unwavering And faithfully devoted until bitter death.

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Her father was a pagan, anxious to separate his child from the Lord Christ. Then she spoke softly and gently: "My father, one must call things as they are: Therefore I too will confess myself a Christian."

They led her captive away to the dull dungeon. She saw the dreadful place full of fright and fear; But when she soon regained her composure - They left the child there for her - She spoke: The dungeon became my palladium.

Once she sees in a dream, How she treads the print, And to the heavenly room On a golden ladder stepped. The Lord says, "Be welcome," and gives her food: All earthly hope was taken from her.

Then her father came again. From the Lord she withdrew; With tears he sank down And said, "Mistress! Hear my supplication, let the high sense be made." She said, "What God wills shall be done for me."

And with the child he approaches, When she goes to the judge. "Ah, already' to the child!" he begged, And even the judge pleads: "So sacrifice to the honor of the emperor!" - She confesses: "I will not do it, because I belong to the Lord."

Her verdict is spoken. And joyfully she listens to it. Then her father appears as if broken by grief. The daughter laments the unhappy husband full of pain: "As if I suffered it myself, so it goes to my heart."

2. how Perpetua and her brother Saturus are comforted by heavenly visions.

Thereupon she looks in the face, How she wrestled with a villain, Until she finally forced him. And heard "Peace!" say. Then she realized full of thanks: Now she would beat Satan victoriously.

But should also attain
Saturate the paradise, your brother, whom you imprisoned in the dungeon, to whom God showed the glories of the blessed heaven, to strengthen them for the holy fight.

They departed from life;
And behold! Angels are calling, on whose hands they float up to the morning. They see a sea of light resplendent. And Saturus lifts up, "We have received the promise of Nun."

They see the most beautiful garden, Which is full of roses, Where angels await them.
"It's them, it's them!" it resounds gladly from all mouths: "Now come in at once, And greet the Lord!" They enter to the Hour.

There tower high walls, as if built by light; There sounds without end the thrice holy loud. In the immeasurable sea of light the Lord is seen and all around the holy armies of angels.

They float and kiss the Lord of glory; They kiss and greet the angels: "Wait for the time! And now go and play." Perpetua speaks joyfully: "I never felt so happy in the flesh."

3 .

How steadfastly Perpetua suffered and attained the martyr's crown.

And so it happened. - One saw the number of martyrs before their death commit the holy love feast, whereby they earnestly pointed the people to that torment on the day of wrath, and praised their fetters.

The judging day had appeared.
They moved so full of peace
Hm after the battle stages, as if it went to heaven. They trembled with joy, that they should ascend to the Lord in no time after the short suffering.

Then they wanted to clothe them in Baal's priestly garb.
Perpetua shouted to the pagans: "See, that is why we came here voluntarily. And that is why we die, that our freedom may remain undiminished."

When you undressed them on it.
And puts her in a net. She was so chastely endeavored, how she covers herself shamefully, that she even awakens the heroes to pity: they let her dress herself completely again.

So she was abandoned;
And the wild cow rushed at her. She fell at the first blow. But when her dress was torn, her sorrow was great, and she was bashfully eager to cover herself.

When they brought her back to Carthage, It was as if she awoke from a deep sleep. "When shall I once be exposed to the wild cow?" She said, until she saw she was wounded.

So she suffered heroically. Since God was her support. Then she kindly and graciously exhorted the Christian crowd: "Be strong and firm in faith,
And love each other faithfully and truly;
torment rob you of your courage."

Dock still waved the heaths
To see Perpetua die. To gloat over it. She had to go again Hrn to the battle stages; There you saw her standing With quiet peace

and joy in the facial expressions.

She then received the death blow.
So she entered the blessed kingdom of heaven; There she wears the crown, glorified, like an angel, And rejoices in the Lord in the reward of grace.

Hermann Fick.

Receipts for funds received.

1852.

Rovbr. 13.	from Mr. Barthel, payment of Stegelmann, Kirchencollecte Decbr. 23. by Hm. Barthel, payment from P,au,	\$26. 00 63.4 8 18 53.
Jan. 26.	From Mr. Barthel, MlissionSgeld received in N.	10. 00
Frbr. 10.	By Hm. Barthel, surplus of Funds for Ludkiz	63.6 4
March 9.	From Mr. Barthel, payment Hm. Past. Brohm'S for .Lutherans	13.0 0
	Payment Hrn. .Pastor Brohm'S for Mr. Löber	2. 50
April 30.	From Mr. Barthel, payment wife Stegelmann'S for Missten \$1.00., Payment from Lever and Allen for the abgrbranute church in ReumeNe 41.25	2. 25
	Payment from Mr. Pastor Brohm for .Lutheran'	lc k"
May 13.	From Mr. Barthel, Rimesse	331. 80
	From Mr. Barthel, surplus of your Rt. measure ulto. 1852	25S. S9
	From Mr. Barthel, surplus of your Ri- Measure for Ludwig	50.0 0
		<hr/> \$829.56
Rovbr.		
13.	Bon Stegelmann, for the Nr"	
	York community sold books	-8.00
Jan. 14.	From Stegelmann	6. 00
June 28.	" Mrs. Stegelmann	10.6 V
Rovbr.	. " Pastor Ernst	5. 00
24	" I. Dobler	4. 23
10.	" Pastor Diehlmann	11. 25
16.	April 6.	18.0 0
	//	
June 25.	- " Brickner and others in Decbr. fN York	9. 37
16.	" 31. " Pastor Saupert	32.5 5
June "	"" on d. Synod""	9. 15
Decbr. "	" Professor Crämer	25.0 0
Jan. 24.	/, , ,	20.0 0
April 6.	" Pastor Keyl	0. 53
Jan. 7.	"" Calf	38.0 0
		10.0 0
" 17.	" Brewer	5.

		00
Feb 0.	" ..	14.0
March 4.	/, ..	3
May 2.		15.0
		0
May 26.		15.0
		0
	" ..	10.0
Jan. 18.	" Pastor Pinkepank	0
" 31.	"" Miracle	13.0
		0
		5.
		00
		1.
April 18.		00
June	"""" in lowland	6.
		7V
Feb 10.	"" HattfilLtt	4.
		75
		6.
" 19.	"" Trautmann	94
" 22.	"" Albaugh	6.
March 5.	"" Brohm	00
		8.
		00

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March 22nd By Past. Brohm	12	.50		
June	"" from Perleitz			
at the synod	17	.00		
April 6. from Luecke	0	.75		
June 18 .	"" 2.00			
April S.	" Pastor Wolff	.M		
7. Schaller	18.00			
"" Queen Fort Wayne	5	.00		
"16. " G. Pfau, privatim, not Col.				
porteur - invoice (vi""m.)		5.M		
May 25. by G. Pfau, privatim, not Col				
porteur - bill (Pastor Mohm)	2.00	April 26. By Pastor Küchle	12.	00
" 111. Slater	24.	82		
" 18. Mattfeldt	7	.00		
April 28.	"" Eirich	1.00		
March 31.	"" Got!	23.36		
" 22. Hoyer	10	.60		
June .	"" Klinkenberg,	in Cleve		
land	8	.00		
" From Pastor Fleischmann in Cleveland	4	.80		
"" Selle ,""	5.00			
" Seidel ,,,	14.33			
"" Eppling				
"" 1.50				
"" Cobbler	"" 1.08			
"" Stone roof	""	5.13		
"" Also ""	9.20			
"" Sauer	,,,0.75			
"" Strieder	"" 5.00			
"" various baar sales in Cleveland	91.04			
" 22. by Pastor Lochner	1	.00		

I. H. Bergmann.
Newark, June 25, 1853.

(Delayed)

Receipt

The undersigned requests Prof. Walther to acknowledge the following gifts for the colportage in the 'Lutheraner' as soon as possible, since they have been received for a long time.

Ans of the congregation of Mr. Pastor Jacob Seidel r Mr. Pastor Jacob Seidel \$1 .25

" I. Georg Zwerner	1	.00
" Martin Schneider	0	.50
" Georg Rausch the elder		0.25
" Philipp Rupprecht	0-25	
" Gottlieb Rupprecht	0	.25
" Georg Böhm	0	.25
" Bernhardt Bischoff	0	.25
Through Mr. Pastor Lochner in the parish		
to Hamburg, Wisconsin	4	.66
From Mr. Meier in Milwaukee	0	.64
" Pastor Intercessor	2	.00
Collected by Mr. Pastor Fürbringer in the		
Freistadt municipality	2	.52
Collected by Mr. Pastor Fürbringer in the		
Community	to Kirchhain	1 .16
By Mr. Pastor Werfelmann in Auglaize Co.		
of whose municipality	"" 2.00	
By Mr. Pastor Lochner	3	.00

Gustav Pfau.

Paid

hen 7. Jahrg. the HH. Pastor Gräbner (5 Er.), Aug.
Claus, Johannes Becker (\$2.40)

"8. Jahrg. the HH. Pastor Bernreuther, Aug. Claus, Daniel Dobler, EilerS, Heinrich Fischer (\$0.50), Garbisch, Pastor Hattstädt (6 Er.), Körner, Mich- Meyer, H. Meyer, Paulus, G. Rausch, Heinrich Ungemach, Wädel, Weber, Martin Zimmer.

"9. year. the 1. half the HH. Bosse, Fischer, Hart- mann Grebing, Von dem Fange.

"9th year. the 2nd half the HH. Wilh. Brockschmidt, Henry Green, Haunschild, Jacob Kiefer, Gottfried Kolk, Pastor Kolb, Ernst Heinrich Schmidt, Eduard Schocke.

"9th year Wittwe Albrecht, the HH. E. Ahrens, Pa, stör Bierdemann, Johannes Bauer, Pastor Bern- reuther, Pastor Bergt (2 Er"), Balthas Bienz, Jacob Böhleber, Wilhelm Bett schlag, Büttner, Pastor Brauer, Bartylmg, Brenner, Conrad Baals, Pastor Bühl, Heinrich CarstenS, Dorfmeyer, B.

Donner, G. Dörner, Dietrich, Die- (0.75); Past. Dulitz, Degner, Eisfeldt, Ernst, Ludwig Eschen- bachr, Eickhof, Frickschmidt, Martin Frosch, Fr. Frey, Pastor W. A. Fetter, Lorenz, Fick, Pastor Fritze (6 Er.), H. Fliving (3 Er.), Heinrich Faul, Christ, Fey, Friedrich Fey, M. Fischer, Fehldau, Fähre, H. E. Gerberdina, Geo. Gander, Joh. Göglf d. siung., Carl Germann, Peter Germann, Gr'cse, Fr. Gippert, Pastor Wilhelm Gerhardt, Fr. Heinicke, Honig, F. W. Hartmann, Daniel Heppler, Pastor Hüsmann (7 Er.), Ernst Ho- myer, Mich. Holderbaum, G. Holzingcr, Hart- tert, Heitmaun, Pastor Kalb, Jaoen Knntz, H. Krage, Christian Külsn, Pastor Kun; (?0.70), Keller, Heinrich Koch, Körner, Past. Klinkenberg, Kühl- mann, Christ, Kuhlhoef, Fr. Lörsch, Mich. Leinin- gcr, G. Langohr, Pastor Lochner, Lohan, Lücke, Aug. ManSke, Abr. Mees, Friedrich Möning, I. O. Meier, F. Meyer, McBohm, Meyer, Metz, Mesenburg, H. H. Niemann, Nvrdmann, G. O- lingcr, A. Ochsse, Fr. Pebler, Dictr. Pardick, E. Pankow, Perlewh, Ernst Pfuch, Wilhelm Precht, Roth, Geo. Netterer, Ant. Neumann, I. Reif, H. Ryder, Christlich Richter, Georg Reidenbach, Heinrich Rotrmund, Pastor Njchardt, Ludwig Rüst, Retzlaff, Pastor Schaller, Heinrich Seubcr, Fr. Stricker, F. Stange, Wendel Scharf, Pastor Stürku (7 ex.), Pastor Sauer (4 ex.), Pastor Scinbach, Leonh. Schnell, Pastor Strikter, H. Schwalm, Pastor Streckfuß, Martin Stiebcr, Rev. Schwan (31 ex.), Johann Schmidt, Schneider, Schacht, Friedrich Schum, Georg Schum, Ludwig Schum, Friednch Schimcrer, A. Strebcl, Wilhelm Stünkel, Schräge, Matthias Spindler, Phil. Thmr- wächter, Conrad Tadqe, Phil Theis, Tesch, Goth, Volck, G. H. Vvrnhold, Pastor Volkert, Wittmann, S. Wendt, Mich. Willrich, Pastor Werfemann (2 ex.), Pastor Weyel, Pastor Wichmann (15 ex.), I. C. Windhcm, Wehmeyer, C. Wille, Pastor Weinmann, Andreas Wagner, A. Wiesinger, I. Miesinger, Winueberger, Mart. Zimmer, Pastor Zeumer, Friedrich Zimmer, Zurebest, Eberh. Zim- mermann, Pastor Schuster.

the 10. Jahrg. the HH. Anton Baade, Wilhelm Brügge- mann, Wilh. Brockschmidt (W.50), Christian Fey, Friedrich Fey, Pastor Fricke, Pastor Fürbringer, Christoph Hamm,

Pastor Habel, Pastor Hüsemaun (5 ex.), Pastor Jäbker (19 ex.), Jacob Kiefer, Adam Kiefer, Pastor Lochner, Ludwig Meyer, Past. Nützel, A. Otto, Ernst Piel, Wilhelm Piel, Joh. Rasp, H. R or, Eust Heinrich Schmidt (\$0.50) Pastor Sauer, Pastor Sallmaun, Pastor Seidel (8 Er.), Martin Stieber, Heinrich Stuckemeyer, Heinrich Seele, Pastor Weyel, Carl Wischmeyer, Martin Zimmer.

Furthermore have paid:

dm 9. Jahrg. die HH. Adam Ambrosius, Joh. Bendel Gottfried Bonn, Christian Graß, Hinkelmann, Car, Höhne, Andreas Poaaer.
"10th year Mr. Heinrich Wendler.

Receipt and thanks.

With heartfelt thanks, I acknowledge receipt of the following charitable gifts for the support of St. John's Parish in Philadelphia, which is weighed down by a heavy building debt:

Through Mr. Pastor Schürmann of the St. Jo

hannis- parish, Marion Co., Ja. §2.25

" Mr. Barthel from friends in and around

St. Louis \$25.75

From HH. Rudolph auf der Heide and Evers

in Pittsburgh 2 .00

God bless the givers and awaken many fellow believers to assist the small congregation in Philadelphia with prayer and gifts of love.

A, Hoyer, Pastor.

45. ksckrvooä 8E., LoutUrvarlc, kkÜLäelxtrIL.

Books and pamphlets

to have in the expedition of the Lutheran-
around the buried prizes.

Third volume of the 1846-47 Lutheran. no. 8-26.... N.

(The 1st n. 2nd volumes are out of print.) Fourth, fifth, sixth", seventh volume of The Lutheran, each 50th Conversations between two Lutherans.

on Methodism, (in pamphlet form) 1 piece 5.

Dr. Martin Luther's Tractate of the Trueu Church, 2 pieces 5»

The Constitution of the German Protestant Church.

Lutheran Synod of Missouri, Ohio n. a. St. 5. Second, Third, Fourth, and F ü tt f-

t e r Synodalbericht derselben Synode, jeder W. Kirchen - Gesangbuch für evang. luth. Gemeinden, verlegt von der hiesigen evangel. luth. Gemeinden U. A. Conf. in gepresstem Lederbande, das Stück 75.

The dozen K8.

100 pieces §62.50.

The dozen §5.25.

100 pieces §40.00.

The same in smaller format, the piece 50.

In the dozen §1.

ABC book, and Urban gS stücke u. s. w-, edited by our Synod 10.

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Psalms, broschirt "nd trimmed .. 15.

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By the dozen §1.50.

The pastoral letter of Rev. Grabau zu Buffalo v. J. 1840 nebst den zwischen ihm und mehreren Pastoren m Missouri gewech- ten Schriften L5.

Letter of Dr. Martin Luther on the appointment of church servants to the council of Prague in Bohemia, 1525. translated from Latin by Paulus Speratus10

Timothy. A gift for the confirmed
Youth. Edited after Hiller, hardcover . 35.

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Sermon preached on Easter Day, 1851. at St. Louis, Mo. by Prof. C. F. W. Walther . .. 5.

His sermon on 1 Thess. 4,1 - 7: The exhortation of the holy apostle. Apostle to become more and more complete5.

(Both sermons from the "Lutheran" reprinted separately).

New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg editions, in the usual binding with the palms.
2V.

ditto without psalter 15.

in gilt 30.

28 ConfirmationS bills with Bible verses and song verses, ingl. with biblical pictures and hand drawings; lithographirt and published by Leopold Gast .. §1.00.

16 baptismal certificates with Bible verses along with such pictures and drawings; lithographirt und herausgegeeu von Gast u. Brother .. . §1-0

Melodies of German church hymns
by Dr. Friedrich Layritz.... 25.

Appendix to this 15 .

The same with the appendix35
Leipzig Evangel. - Lutheran Missionary Gazette
from the year 1850..... 40

Printed by M. Niedner,

North - corner of Third and Chestnut - Street.

Volume 9, St. Louis, Mon. August 2, 1853, No. 25.

Extensive tabular overview

**of some of Pastor Grabau's obvious errors, presented in his own words and compared
with the false Roman doctrine as well as with the pure Lutheran doctrine.**

Teachings of Pastor Grabau.

V.

On the relationship of the ministry of preaching to the church and to the spiritual priesthood of the faithful.

32. The holy office of preaching is not given or conferred by the congregation, but by the Son of God, together with the Father and the Holy Spirit. (Hirtenbr. Antikritik p. 39.). Here they claim again that the congregation has a right from God to confer the office on its preacher. . . Accordingly, the church members are made the second active cause, for he who confers the office effects it. We know, however, that the church members, in so far as they appoint competent persons in divine order, do not confer and work the office, but that God, through the order in which they remain, gives and sets faithful church servants himself, conferring and working the office. Thus God is and remains in general, and also in election and ordination *causa efficiens*, or the only working cause of the office." (2nd Synodal Letter. p. 107.)

Teachings of the Roman Church. V.

On the relationship of the ministry of preaching to the church and to the spiritual priesthood of the faithful.

In the bull of condemnation issued by Pope Pius VI against several propositions of the Bishop of Pistoia, Scipio de Ricci, against several propositions of the Bishop of Pistoia, Scipio de Ricci, and against the Synod of Pistoia convened by the same in 1794, under the heading: "Of the authority given to the community of the Church, so that it may be communicated by it (the Church) to the pastors," it reads as follows: "The sentence which determines that the authority of the Church is given by God so that it may be communicated to the pastors who are its ministers for the salvation of souls - understood in such a way that the authority of the church office and regiment is derived from the community of believers and thus passes to the pastors: is condemned and rejected as heretical." (Conc. Trid. ed. Smets. p. 285.)

Doctrine of the Lutheran Church, which Pastor Grabau calls the Missourian.

V.

On the relationship of the ministry of preaching to the church and to the spiritual priesthood of the faithful.

32 Balduinus: "The Church is Christ's bride, Jn. 3, 24, and spouse, Ps. 4s, 10, and the mistress of his house, Ps. W, 13; therefore, as the keys are given by the "master of the house" to the mistress of the house, so also Christ, the master of his house, which is the Church, has given the keys to his bride, who entrusts them to her servants, who are called stewards or administrators of the mysteries of God." (*De casibus conscientiae* p. 1104.) - Pol. Leyser: "As the public church office ordinarily belongs only to those persons duly appointed to it by the church, who have power in the name of God and the church to loose and bind their hearers, so in case of emergency this power reverts to the first best Christian; for as the power to loose and bind Matth. 16, 19, is promised to Peter, and Joh. 20, 23, is given to all apostles, so is this power Matth. 18, 18, given by Christ to the church, which has ordinarily given it to persons legally appointed to it." (Continuation of the ev. harmony of Chemnitz fol. 1748.)- Quensfeldt: "The original effecting cause of the church office is the one and only God . . . The less original cause constituting the church office is the whole church." (*Theol. did. - pol. fol.* 1497.)

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Teachings of Pastor Grabau

33. "We also believe and confess that this office, as God's own order in the church, constitutes a peculiar Christian state . . . The apostle Peter does not say (1 Epist. 5, 1, 2): 'trespass instead of the host, which hath committed unto you something . . . We priests not from our own faith or spiritual priesthood in our place or in the place of others. . Where does it say in the 5th article of the Augsburg Conf. Conf. that God has instituted a preaching ministry that must first crawl out of the immature egg of a spiritual priesthood? and where does it say in this article that God has instituted a preaching ministry that a bunch of spiritual priesthood exercize." (Informatorium, 1st ed. p. 73. 74. 75.)

Teachings of the Roman Church

(33) That the sacred office of preaching is something else. That the sacred office of preaching is something other than the public administration of the offices which believing Christians originally and directly possess as spiritual priests, by common ways or in place of and in the name of Christians or the congregation, that preachers rather form a special spiritual state which possesses certain privileges which the church alone has by means of them: this, as is well known, is the cardinal point in which the differences between the Roman and the Lutheran churches move. If the Protestant church abandons the belief that the entirety of believers is the church and Christ's bride, to whom Christ gave all glory, which he acquired through the works of his redemption and which they appropriated through faith, and that therefore the preachers are only the church servants and stewards, not the masters of the house of God, and only officiate in place of the congregation of saints: Then it is all over for true Protestantism, and it has itself planted the poisonous root in its field, from which, properly cultivated, the whole papal hierarchy must grow up again. That just the Augsb. Conf., to which Pastor Grabau refers, does not explicitly touch on the relationship of the spiritual priesthood of the faithful to the office of preaching, as it does with many other things, has its reason in the fact that the Augsburg Confession had the purpose, wherever it was possible, of preventing the development of the church hierarchy. The reason for this is that the Augsburg Confession was intended to leave the way to peace open wherever possible. Hence, say the theologians assembled at Augsburg, "the hateful articles," i.e., those which would only be due to hatred, "were not regulated at that time." Among these articles they include the following: "Whether Christians are all priests? Whether a layman can consecrate the sacrament? Whether ordination to the priesthood imprints an everlasting character?" ("Causes indicated to the theologians, why it would not be advisable to pass more articles." See the entire important essay in Luther's Werke. Hall. A. XVI, 1058.)

Teachings of the Lutheran Church.

33 Luther: "Only for this reason are some brought up from among the multitude, that instead of the commonwealth they may lead and hold the office which they have; not that one should have more power than another. Now they have established a state of their own, as being from God, and have gained such liberty that there is almost no greater distinction in the midst of Christendom, neither among us nor among the Turks." (In the interpretation of 1 Pet. 2, Luther: Therefore the bishop's consecration is no different than if, in place and person of the whole congregation, he were to take one of the multitude, all of whom have the same power, and choose him to exercise the same power on behalf of the others; just as if a few brethren, kings and heirs alike were to choose one to rule the inheritance for them; they would all be kings and have the same power, and yet would be commanded to rule your own.) X. 362. Aus der mehrst an den christlichen Adel 2c.) Luther: "Das erfordert der Gemeinschaft Recht, dass Einer, oder als vieler der Gemeinde gefallen, erwählt und aufgenommen werden, welchen anstatt und in Namen aller dero, so eben das selbige Recht haben, verbringen diese Aemter" (Predigen, Läufen, Communicien 2c.) "öffentl. . Now let us speak to the papist priests, and ask them to indicate to us whether their priesthood has other offices than these offices" (of the spiritual priests, of the believing Christians) are? If they have others, their priesthood will not be a Christian priesthood. But if it has the very ones we have described, it will not be a special priesthood. So we conclude, they turn to him where they will that either they have no priesthood that is different from that which is common to all Christians; but if they even have a different one, it must be Satan's priesthood. For Christ taught us in Matt. 7, that we should know all trees by their fruit; but now that we have seen that this priesthood shows others from the time of its origin, that there should be born, sealed, or publicly proves not another priesthood, but another and different custom of the priesthood. We find that there is no other word of God than that alone which is commanded to be preached to all Christians, that there is no other supper than that which all Christians may give, that there is no other remembrance of the Lord's supper than that which every Christian commits, which Christ has appointed to be kept; Nor is there any other "sin" than that which every Christian may confess and redeem; item, we hold that there is no sacrifice but the sorrow of every Christian man; nor can or may any man confess but the Christian alone; and that no man shall judge of the doctrine but the Christian alone. These are the priestly and royal offices. Therefore, let the papists either show us other offices of priests, or else, surrender their priesthood, and pardon themselves for it" (X. 1857-59, from the Letter to the Bohemians.) Therefore, we too call upon Pastor Grabau either to show us other works and offices of a preacher, or to admit that the office of preaching is nothing more than the public administration of the offices which all believers originally have, in their place.

(Sent in for the 'Lutheran'). "But the king Israel answered and said, Say ye, he that putteth on the armor shall not boast, as he that putteth it off."

1 Kings 20:11.

In his second synodal letter, Pastor Grabau called us the 'Ahab Synod'. Thus, a member of it hereby answers him with a word of King Ahab to the disgraceful writing, which went out anew in the 16th number of the 2nd year of the 'Kirchliches Informatorium', to throw dung behind those who vainly offered themselves for open, honest duel. For other than the glorious Syrian's presumptuous certainty of victory, it does not appear to me in fact when we are addressed in the "public reply" of June 21, 1853, with the following words:

"Apparently now is the curse,
which the Honorable Synod of

Missouri loads upon itself."

If "the curse" should be the one that the end-signer pronounces on us "in the name and on behalf of the church minister", then at least the expression is not logically incorrect, since that is indeed obvious. However, how many times have not curses and bans been poured out on us from the same source long before in synodal letters and the Informatorium, so that the "now" can have no other meaning than that of the ill-tempered fury of not seeing all this, even the: "Get thee Satan!" crowned with success? But if this success itself, the amen of Almighty God in heaven to the banishing curse of the Synod of Buffalo on those of Missouri, is to be understood under the "curse" which is now to be revealed, then one really does not understand to which judgment of punishment is thereby pointed. We can at least be comforted by the fact that it is considered necessary to was to draw our attention to it by blocking writing. Although we do not desire to have faith always in our fist and therefore do not base our good confidence in the "work of our hands" at all on the visible laying of our work, and even less on something that the world calls happiness, we have just "now," when the curse that we have brought upon ourselves is to be obvious, no reason at all to complain about the diminution of the blessing that God has so far laid upon the Synod of Missouri by grace, as our synodal report of this year will testify. But the "curse" should not be that either, but the judgment of hardening. Although the Lord alone can decide

whether we are a slave to it, and we can be satisfied with the judgment of our conscience, let us nevertheless consider the reasons which the church ministry of Buffalo gives for its severe accusation. They are as follows:

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The Synod of Missouri "confesses by its refusal to proceed that it wants to persist in the sin against the 8th and 5th commandment against its Lutheran fellow Christians," Pastor Grabau sends out a pastoral letter which contains offensive sentences. The Saxon Lutherans are asked by him to give their verdict on it. Accordingly, they state their opinion. Pastor Grabau justifies himself. They defend their point of view. The Prussian synod declares them to be innovators who bring the sacred office of preaching into contempt. In the meantime, unrest has arisen within the Prussian congregations. Now and then, distressed members of the congregations turn to the Saxons because, according to their confession, they have misgivings about the direction of conscience that prevails in the Synod of Buffalo. The Saxon Lutherans accept such people, admittedly as people who can only judge according to the confession of the mouth. This attracts them such honorary preachers as: "godless protectors of the mob, Ahab's Synod. Idol temple" 2c. Thus they now stand at present with us remaining members of the Synod of Missouri, who profess to be with them in this their controversy, because they have become manifest before our consciences as those who have truth and right on their ropes, against the Synod of Buffalo. The latter has showered them with a flood of vituperative and blasphemous speeches. On the other hand, they have, as they sacredly affirm, only defended "God's word and Luther's doctrine" and have necessarily exposed abuses and injustices to which Pastor Grabau has been led by his erroneous teaching. This is their "sin against the 8th and 5th commandment against their Lutheran fellow Christians."

In this sin they 'persist' and confess this by their denying procedure." Last year we offered ourselves for a colloquium on the pending doctrinal disputes. Although we had to deal first with Pastor Grabau, by whom the erroneous doctrines in question had been spread and defended, while our defense against them has the consensus of the entire church as its support and is nothing more than a defense of the common heritage of the Fathers, our request was rejected precisely because we had not addressed it to the entire Synod of Buffalo, but to Pastor Grabau. An apparently unintentional error of form served to fence off again the path of peace that we had not blazed. At this year's synodal meeting, a letter is received from the Buffalo Synod, which is meeting at the same time, in which the synod deigns to offer us a colloquium as a preacher of repentance, so that we may be won over by hearing "them". The same

concludes, "May the merciful God bless this our faithful chastisement and exhortation, that we may win the Venerable Synod of Missouri as Christian Lutheran confreres by hearing us.

Amen!" We also accept the offer in this way, asking, even if only to punish and admonish us, to organize a personal meeting with us, but not to tie it to conditions that we cannot fulfill for the sake of our conscience. In a second letter from Buffalo, these conditions are limited to a lesser extent, but we are not entirely released from them. We ask again not to demand anything that would violate our conscience, or to wait with the demand until the verbal discussion will have convinced us that it is just, and we repeat our ardent wish not to be refused the colloquium. This is the last step we have taken. Then we are publicly denounced as those who persist in sin "by their refusal". Is this something different than when the wolf in the fable muddies the water and the sheep, which stands further down the river, afterwards complains that it is to blame that one can no longer shepherd to the bottom?

But the conditions of which we have just spoken are perhaps of such a nature that the Synod of Buffalo was also bound in its conscience to make the Colloquium dependent upon the same. This will be found in the discussion of the second ground of impeachment:

2 The Synod confesses that it "will remove our excommunicates from their conference if they do not want to dismiss."

This had been demanded by the Synod of Buffalo as a condition under which alone a colloquium could be held between it and us. Among the former members of the Buffalo Synod who have joined us are those who are under the spell of the Buffalo Synod. Now the practice that this body follows in the excommunication is so closely related to the errors of its doctrine that we must from the outset have misgivings about considering as banned those whom it excludes from church fellowship. For one thing, it is not in accord with sound doctrine to demand obedience to one's pastor from the parishioner to the extent that Pastor Grabau claims. How easily it will now happen that, if this erroneous principle of Hm. Pastor Grabau someone will be excommunicated who has done nothing wrong? Then, incorrectness in the execution of excommunication cannot be separated from the erroneous conception of the relationship between the sacred preaching ministry and the congregation of the saints, as it prevails in the Synod of Buffalo. If we were to agree on this

If we were to do those of us whom Pastor Grabau, and with him the Synod of Buffalo, considers to be excommunicated, before we have come to an agreement with our present opponents on the pending doctrinal points, we would therefore admit before the union that we had hitherto been in error and, moreover, would confuse the consciences of those whom we were pushing away from us. But supposing the excommunicates were really by impenitence in the ban pronounced on them by a pastor of the Buffalo Synod, why should we not have far more right in such a matter to be offended at a mere formal error, since for the sake of such a thing Mr. Pastor Grabau did not even want to go into a much more trivial matter, such as a colloquium is? For it has already been pointed out that the execution of the ban, considered merely according to its form, must be incorrect if the preaching ministry is printed out of the congregation in the way it is done in Buffalo.

That we could not comply with the request of the Synod of Buffalo is obvious,' it will also not doubt itself. But not even this follows from the fact that we do not want to let the excommunicates of the Synod of Buffalo out of our alliance; we just do not want to do this without further ado, before the colloquium and the agreement in doctrine. In our second letter of reply, we offer to answer the honorable Synod of Buffalo's accusations and to recognize and dismiss a wrong proven against us, only that it is really proven against us. How can we now be accused of irreconcilability, blame it on us that nothing has come of the colloquium, even exclaim over us: "Obvious is now the curse that the honorable Synod of Missouri has brought upon itself?

Let us assume, however, that there are individual preachers in our synodal association who strengthen those who would rightly have been banned by pastors of the Buffalo. They, of course, would then be solely responsible for it, because, as little as the Synod of Missouri would allow it, but would rather punish it if it saw such a thing, it would be impossible for all its members to be responsible. And we, although this latter conclusion would require the still to be proven prerequisite that we knew of the sin of such thieves and murderers and could be convinced of it without transgressing the 8th commandment, would, like them, be subject to the

curse and ban of these excommunicates on us' --- and so it would be just now with the
Synod of Missouri: would then the Sy

node of Buffalo have justification to deny us the colloquium?^

The Synod of Buffalo asserts this, relying on 2 Thess. 3, 14. 15., Rom. 16, 17. 18., 2 Tim. 3, 5., 1 Cor. 5, 13.

The first of these scriptures reads thus: "If anyone is not obedient to our word, denounce him by a letter, and have nothing to do with him, that he may be ashamed. But do not hold him as an enemy, but admonish him as a brother." There it is commanded that Christian worshippers exclude from themselves those who are disobedient to the word of God, and have nothing to do with them. But they are not commanded not to speak to them. "Admonish him," rather, it says in your saying, "as a brother!" This proves sufficiently how little one can refer to this passage who gives a negative answer to such as he regards as the most accursed sinners, and with him excludes the whole church from all communion of faith, when they call upon him for a conversation. "And if any man urge thee a mile, go with him two," saith the Lord (Matt. 5:41.). The word suffers no exception: for walking and talking with someone is not communion.

The second of the proverbs quoted, Rom. 16, 17. 18. reads: "But I exhort you, brethren, to look out for those who cause division and offence apart from the doctrine which you have learned, and to depart from them. For such do not serve the Lord Jesus Christ, but their own bellies, and by sweet words and glorious n ede vcr they lead the innocent hearts." According to this saying, Christians should depart from those who, besides the apostolic teaching of the Gospel, introduce new errors into the church and thereby cause division and trouble. This is not the reason at all. The Synod of Buffalo does not want to have anything to do with us because we do not want to dismiss their excommunicates from our association. But these, it expressly says, did not flee to us for the sake of doctrine, but because they had an unclean conscience; they only took doctrine as a pretext. The doctrinal dispute, on the other hand, which separates us from the synod in Buffalo, should not hinder the colloquium. As inconsistent as it would be, it would be far more appropriate to the word of Scripture, which is improperly applied to our case, if we would not enter into a colloquium with the Synod of Buffalo until the purpose of the colloquium, namely a unification in doctrine, had already been achieved.

The third saying 2 Tim. 3, 5. reads thus: "Those who have the appearance of godliness, but deny its power, avoid such." Here we may boldly deny all

Pastors of the honorable Synod of Buffalo ask: Can you avoid talking to such who have the appearance of a godly being, but deny its power, I will not say, but absolve them and admit them to the table of the Lord? They will not be able to answer in the affirmative. For they are of the same kind, who, of course, do not do it for a long time, but still for a while, whose foolishness will be obvious to everyone, but is not always obvious when they come to Holy Communion. Nevertheless, they can be avoided, and even if they were with you every day and opened their mouths once or twice, they would get an answer. For the discipline of the Spirit in which the Christian stands separates him inwardly, as from his own flesh, so also from all fleshly-minded hypocrites. In the army camp of the Christians, the excommunication is only a testimony to the fact that this inner discipline belongs to the essence of the church, as it were the flag that one holds, while all have the sword at their side and defend themselves daily with it. Without this inner discipline, even the greatest severity in the upholding of the outer church discipline is only the appearance of a godly being whose power is denied. The hypocrite feels very well that the clergyman, i.e. the Christian, avoids him if the latter considers him to be the very best Christian. For since his speeches are seasoned with salt, he, without knowing that one of them is near him, spits out every moment before them, turns his back on them, cuts off intercourse with those who have only the appearance of godliness but deny his power. This is the "shunning" and "having nothing to do. This is not an outer, visible, but an inner invisible protective wall around God's saints and beloved, planted only for faith, which is not at all at their discretion, like the holding of a colloquium, but, as dependent on the indwelling of the Holy Spirit, who makes a new man out of us, so is inseparably connected with it. Therefore, it is only an abuse of the doctrine of the visible church when the Synod of Buffalo counts it among the avoidance commanded in 2 Timothy 3:5 that it refuses to hold a colloquium with us before dismissing the members of our congregations excommunicated by their pastors. All other things aside, the apostle forbids here as little as in the first passage, 2 Thess. 3, 14. 15. to talk to the excommunicated and to admonish them, because it is the same to avoid someone as to have nothing to do with him, and this not only does not exclude admonition, thus conversation and consequently also colloquium, but requires it according to 2 Thess. 3, 15.

Now there is still 1 Cor. 5, 13 left. It says: "But God will judge those who are outside. Put out from among yourselves those who are wicked." The fact that God's church is commanded here to judge openly unrepentant sinners

communiciren, is correct. However, it does not follow that one may not colloquy with those who have accepted such excommunicated persons into their church association based on the fact that they were unlawfully banned. From a comparison with 2 Thess. 3, 15. it rather appears that this commandment of excommunication, which neither contains an instruction on how to proceed with the banishment nor a regulation on what to observe against the excommunicated after the banishment has been carried out, does not even forbid meetings and conversations with those who have been lawfully excluded from the church fellowship.

Thus all four sayings, in spite of their powerful content, prove nothing for the present case but the horrendous lack of understanding on the part of the Synod of Buffalo: for that it would have wanted to frighten us maliciously with them and thus distort the word of God against better knowledge, would be too ungodly for us to accept it. But we have learned so much from it that it must indeed be no small task to be in contact with such a synod, be it as shepherd or as sheep of a flock, and yet to wait in all patience until God will see into it. Now we are much calmer about the whole matter. On the contrary, we would have to fear the reproaches of our conscience if we were to respond to the demand of the Synod of Buffalo. How could we easily hand over members of our synodal association to an ecclesiastical body which has publicly documented its ignorance of the Word of God and otherwise only its own elevation of discipline over doctrine to mad enthusiasts? We would be border hunters and not shepherds!

K. Röbbelen.

From East India.

Trankebar, September 1, 1852.

Grace, mercy and peace from God the Father and from Jesus Christ our Lord and Savior be with you!

The news that you have shared with me from your North America about your experiences, your joy and sorrow, have greatly pleased my soul, since they so clearly show and testify that the Lord has poured out His Holy Spirit in abundance upon His church, which only a few decades ago was almost completely in ruins, and has caused a breath of life to blow anew from His face over the bones of the dead. How gladdening it is for a heart that loves Zion and desires that its walls be built, that wishes Jerusalem happiness and seeks its best, when it hears that the Lord has agreed to help His people, to rebuild the walls of His city and to give peace to His own. And truly, wherever we turn our attention to

Everywhere we see the wonders of our God, and from all sides we hear the cry: "The Lord has done great things for us, and we rejoice in them! Your dear letter also joins in this hymn of praise by speaking of the great deeds of God in the church in North America. Truly, it behooves us above all things to point out the work of the Lord and the business of His hands, to proclaim His wonders and to praise His holy name, to let us, whose eyes He has opened, see His work and know the power of His might. Therefore let our mouths be full of His praise and our tongues be full of His glory!-While there is no lack of all-round fighting among you, and you must be armed on the right and on the left. But this is a very pleasing sign. The church in which we find ourselves here is a contending one and lives in a continuous struggle. Where this goes out, there is sleep and death. The more struggle, the more prayer and the more victory. As everywhere, also with you the fight is not only turned against the ungodly being and the kingdom of darkness towards the outside;

Even among our own housemates, there are many things that have to be resisted. This is highly regrettable, but it is in the nature of things. Sickness is not in human nature like a peg that one only needs to pull out in order to bring everything into the best condition, but it has permeated our entire being, and the healing process is not a momentary one, but one that continues throughout our entire lives. For so long, however, we are exposed to error, and against it we must watch and always wield the sword of the spirit. ****

May the Lord grant the Church that all misunderstandings among those whom He has called to the extension of His Kingdom may be removed, and that between the Mother Church in our dear German Fatherland and the Daughter Church in your America, as well as unity in the confession of the truth, so also unity in the struggle outwardly and in the further building of the house of God inwardly may remain, so that neither the mother may withdraw her hand from the daughter, nor the latter may look disdainfully upon her, because she discovers in her so many things that do not correspond to the ideal to which she aspires.

In my previous letter, I gave you a brief overview of how the Lord has blessed His work and His church here in southern India in recent times, and you will certainly not be unhappy to hear something further about it. Since then, the Lord has not left us unwitnessed, has looked kindly upon His mission and church and has graced them with rich blessings, and has especially helped that the rift by which the arrival of Dir. Graul's arrival in our mission was not widened, but closed for the most part. I can imagine that you would like me to give you some more detailed information about those distressing events.

But since the cause of the discord lies deeper and farther back than I can discuss in this letter, it is better to command the Lord and keep silent about it. **** Soon after I wrote my

When I sent the previous letter to you, my own position also suffered a significant change, which put me in no small distress for a long time and made my stay here in India very uncertain. However, since this point has now been settled and I do not like to revive old wounds, I would rather not burden you with the telling of this story. I am no longer in charge of the Bethlehem parish in Poreiar, but of the parishes in Pudukotto, Tritschinopoli and Tanjore, which are scattered in the west and belong to our church. If I am not mistaken, I have already told you how the work area in Pudukotto has fallen to us, and how a small congregation in Tritschinopoli has joined our church. In the course of last year, our field of work there has expanded even more by God's grace, in that mainly in three places in Tanjore, Tiruweior and Mottupotti several families separated from the English church and converted to our church, to which they also belonged for the most part originally. The main western town of this field of work is Tritschinopoli, 90 English miles from here. It is an important place of about 80,000 inhabitants, lies on the right bank of the Kaweri River and is of considerable military importance, which is why several regiments of soldiers are always garrisoned there. Since the Nabob, a Muhammedan, used to reside there, there is a considerable number of Muslims among the inhabitants of the city, whose fanaticism has so far thwarted any influence on them by the missionaries. But even among the pagans there, the gospel has celebrated few victories, although there has been a Protestant mission station there for almost 100 years. The first Protestant missionary who settled there was Blessed Ch. F. Schwarz, who was followed by Missionary Pohle when he moved to Tanjore. The few Christians there are not gathered from the pagans, but rather descendants of Christians who had moved there from here for their livelihood or had converted from the Roman Church.³⁷ English miles from Tritschinopoli in a south-southeasterly direction lies Pudukotto, the capital of the Tondiman, a small prince who, although an English vassal, enjoys significant privileges as a reward for the devotion his ancestors showed to the English in the previous century. To call him an independent prince would be too bad a mistake; officially, the English government only calls him "Excellency", while even the retired regents of Tanjore, Arkot 2c. receive the predicate "Highness".

few Christians, and in the country the missionary work is only beginning. The Rajah (king) is completely in the hands of the Brahmins and nothing less than favorable to the Christians.-Vsn Pudukotto, 38 English miles to the northeast, lies Tanjore, the residence of the king of Tanjore, who now has nothing more in his power than the city of Tanjore itself, which he may not even leave without permission of the English resident.-The founder of the mission there was the blessed Ch. F. Schwarz, during whose life it also had its heyday. After his death, his pupil Joh. Caspar Kohlhoff, a pious, faithful man who unfortunately lacked only confessional clarity and determination, did the work there. Besides him, other men worked there, who were often more or less infected by nationalism, and therefore did not spread life, but only death. - The Lutheran church system, which the older missionaries had introduced everywhere in the congregations they founded, was soon eliminated after the installation of English bishops in India, the churches were consecrated anew and the congregations were put under the yoke of the High Church. Thus, at the beginning of this year, a small group of people in Tanjore returned to our church, and others applied for membership. I need hardly tell you that we are not in the least interested in proselytizing from the English church, but rather in making it considerably more difficult for them to join us. Our profession is first of all to preach the gospel to the heathen, to advertise to them the unfathomable treasures of divine grace and to invite them to enjoy them. But since our church, just as it has received grace from the Lord to possess the truthful preaching of the Word of Life and the right administration of the holy sacraments, also has the command not to withhold these goods of grace from anyone who desires to partake of them, we cannot, according to duty and conscience, easily reject those members of other confessions who wish to partake of the grace which the Lord has bestowed upon our church, unless we are certain that their desire is not sincere. We are not, after all, masters of God's secrets and treasures of grace, but merely servants who cannot do as they please in God's household, but must obey and follow the orders of their lord and master.-It is precisely this conscientious procedure in accordance with our official duty, however, that has drawn from us an enmity from all the English

missionaries that can hardly be described, and we must now go through many rumors here.-One of these missionaries, a most ignorant man, has now believed that he could kill us, his opponents, with one blow. One of these missionaries, a most ignorant man, now believed that he could kill us, his opponents, with one stroke, when he publicly accused us of trying to get in contact with the

Jesuits to undermine the English Church, and would have Roman doctrine and customs. When we asked for proof from this man, he provided it in a manner worthy of him. On the first point, he said that he had not meant to claim that we were really in contact with the Jesuits; on the second, the proof lay in the fact that one of his catechists (native assistant) had found out from a conversation with me, and he himself from a conversation with some of our parishioners, that we taught transubstantiation or its twin brother, consubstantiation; because, furthermore, in our catechism the commandments were divided in the same way as the Roman church divides them; because we made the cross when saying the blessing in the service; because we referred to the same biblical passages as the Romans did to prove our doctrine of the Lord's Supper: because in one of our churches there is a crucifix on the altar. That this has always been the custom not only in the Lutheran Church in general, but also in the local mission, is of no concern to this miserable man, who, by the way, knows next to nothing about the heart of the Lutheran doctrine, justification by faith alone. I would not even think of his attack if he had not thereby given expression to the attitude that our opponents here have against us. Our church and mission here is a thorn in their side, and if therefore less conscientious among them unhesitatingly bear false witness against us, we should not be very surprised, but one must be astonished when one sees and hears how they make a mockery of the whole history in order to stamp all our older missionaries as lickspittles of the English church and thus as men who would have rallied the English church unaware of their given oath? Blessed Goatbalg is said to have already been in the service of the English church and to have used the *Common Prayer Book*, although not a syllable of it is true. Yes, in order to vindicate him completely, they even let him die and be buried in Cudalore, 60 English miles north of here, while he has blessedly fallen asleep here in Trankebar and lies buried in our Jerusalem Church next to the altar.-The blessed Schwarz is supposed to belong to the English church without further ado, because he was ordained by the -- N. B. Lutheran- bishop in Copenhagen. Who would blame the Episcopal Church for seeking to strengthen and expand itself here; and if it, blessed by the Lord, becomes a blessing to the poor heathen here, who would not rejoice in that? But her way of proceeding, which I have just mentioned, no one would seriously want to call a blessing for the Lord's kingdom. Since she certainly thinks that she alone can defy the gates of hell and that she alone is the one to whom the Lord's promises apply, we should not be surprised when we see how far the Lord's promises have gone.

The gospel society is a place where pride and ignorance can blind even the most well-meaning people. A striking example of this is provided by the speech of an eminent and highly placed man, delivered on January 6 of this year in Madras at a public meeting to celebrate the anniversary of the gospel society and printed in the organ of this society (*Madras Quarterly Missionary Journal*, Vol. II. No. 7. pag. 242.), in which, among other things, it is said of the English state church: *She was the great barrier of Protestantism; the great fortress, compact and well defined; a tower of strength; she was their more than Fort St. George;* (the fortress in Madras;) *a tower of strength round which the Protestant world might rally He felt assured that all Protestants would come in at the last.*" These words need no translation, they speak for themselves; and if the good man had spoken truth, it would be unnecessary to sing further: "A firm fortress is our God;" since the English state church with the *defensor fidei* at its head and the princely paid bishops on the bench would visibly replace the invisible Lord, whom the Lutheran church knows and confesses as the everywhere present rock of its salvation and as its firm fortress. It goes without saying that not all serious-minded Englishmen here are so blinded, or harbor such foolish hopes; nevertheless, they are almost universally hostile to our mission, and not a few declare outright that their helping hand is at the service of everyone regardless of his faith, but not of the Lutherans. Against other confessional societies and missions one is extremely tolerant, they are abundantly supported with gifts by members of the English church, and occasionally also receive some praise, since one recognizes quite well that the congregations gathered by the same will sooner or later enter into the fold of the Episcopal church. However, you must not want to conclude from what has been said as if the hostility against our church is found only among members of the state church, the sects and especially the Scots of the Free Church are filled with the greatest bitterness against us and at the same time also against our blessed ancestors. The difference is that the High Church claims the old missionaries as its own property and would like to expel us as intruders; while the Scots and the sects seek to blacken the fathers of this mission together with us as half Papists, even as half heathens. If we would only blow the same horn with them, it would soon be different. Here there are missionaries who teach and spread the most pernicious heresies, deny original sin, declare the Trinity to be good and socinian, etc., and yet they are honored, encouraged and praised as the most worthy brothers in Christ; but if you confess the pure doctrine of the sacraments, all friendship comes to an end, and you will be known throughout India as a very dangerous person, before whom everyone will be afraid of you.

The mission has been condemned. It is therefore no wonder that one has to say that the blessing of the mission in general has gone. One makes a lot of fuss about what is happening now, but there is usually not much behind it, and the accounts usually only show that a lot of money has been spent. Compare the mission as it was here about 120 years ago and as it is now in India. Our fathers began the work here under very adverse circumstances, the country was blocked to them everywhere, torn apart by war and internal unrest, and their means were very small, and yet, by the grace of the Lord and blessed by Him, they gathered congregations, built churches, translated and printed good writings, and so on. Now the circumstances are extremely favorable, the country everywhere open, accessible, peaceful and safe, the resources of the English societies extraordinarily great, and yet what is happening is very little. I by no means wish to hurl a stone at others, nor seek to draw out their splinters, when we have to accuse ourselves in so many ways; but this nevertheless I believe, were more of the Lord's glory sought alone, less experimentation, nor the fatherly ways of our old missionaries so nobly ignored or despised,-the Lord would again pour out His Holy Spirit and His rich blessings in full streams upon the Mission.- It is, however, just, fair and necessary, when speaking of the overall low success of the mission here in India, to also take into account the character of the people. The Judians are childish, characterless, groveling, without a sense of justice, and their desires are completely absorbed in earthly things. The belly is their god. Whether a man is happy is inferred from his wealth. They have no sense for the higher and eternal. Since the Europeans are the masters of the country, the Hindus also put up with hearing the word of God from missionaries; and in order not to displease the "masters," (to please the master,) they also show their applause, praise the delicious

They say that there is nothing wrong with idolatry, and then they go home, wash themselves carefully in order to remove the impurity that the touch or the presence of an impure European has caused them, and they remain as before. If one adds to this the condition of the communities gathered outside India, one's heart not infrequently becomes heavy, and one thinks that one is working in vain and spending one's strength in vain and uselessly. Therefore, we need frequent refreshment and encouragement, so that we do not let our hands go down, nor become discouraged, but sow the seed of hope against hope and expect the blessing of the

Lord? After all, our cause is the Lord's, and our ministry is God's. Even here in India, among these captives of Satan, He will glorify His name, bring them out of the darkness, and bring them back to Him.

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We will lead them to the light, guide them to the springs of water, and refresh their souls with His peace. This is our hope and comfort, and thereupon we labor joyfully and confidently in the name of the Lord, rejoicing in the spirit of the time when India also shall become our God's and His Christ's, and when at one end of this land to the east His name shall be glorious.

With regard to my personal and domestic circumstances, I can only praise our God's great grace and proclaim His faithfulness. My health is no longer as good as it was a few years ago, but I am still relatively the strongest of all the brothers here. In my house, too, the Lord, the faithful Savior, has again graciously looked upon me, in that a few months ago He gave me a new, dear wife, with whom I have since lived quite happily and joyfully through His goodness. The other brooders are, thank God, all healthy and well with their dear ones. Since my previous letter, Br. Cordes and Br. Ochs have each been blessed with a little son, and Br. Wolff with a little daughter and a little son; on the other hand, the Lord has taken the latter's oldest little daughter back to himself.-The brethren send you their warmest greetings with the dear ones.

Give my warmest greetings to all my dear brothers, especially to dear brother Besel, whom I do not know face to face, but whom I love in the Lord, and who sent me greetings in your letter.-Pray for us and for the poor church here and keep us in your love. Write to me again soon. So far we have not received your dear "Lutheran", but we confidently hope that he will find his way to us. Perhaps you could send it in larger packages with a sailing ship, which often goes from New York to Madras.

In commanding myself and the brothers here to your continued love and intercession, and in sending my warmest greetings to you and your dear ones, I remain

Your

faithful brother in the Lord JIM. N. Black.

The Michigan Districts Conference will meet this year on Tuesday, August 30, and the following days in Saginaw City.

The Lancaster Preachers - Conference of the Synod of Missouri, Ohio u. a. St. will meet at Lancaster, O., on the 1st of October of this year.

The National Democrat.

The first issue of this new political and literary family journal has reached us. The editor is Mr. Friedrich Schmidt, publisher Buell and Blanchard in Washington, D. C., already well known to most of our readers. The paper is first of all dedicated to the Christians among the Germans of America and will advocate and represent Christian as well as free democratic principles. - Both in terms of richness, variety and efficiency of content, as well as in terms of external features of this newspaper, it promises, judging by the first number, to become a paper that leaves every other German paper that has been published here far behind. Although we are of the opinion that it would be better if the paper left the defense of Christian principles and the Bible to the religious papers and contented itself with giving only such reading material of a political paper as can be offered to Christians, *) we nevertheless believe that we are only fulfilling the duty of an editor of a religious periodical if we herewith urgently and heartily recommend the National Democrat to all Christian-minded Germans of this country as without doubt the best secular newspaper here. The conditions are as follows:

The "National Democrat" is published every Saturday, on a giant quarto size sheet, for the annual subscription price of Two Dollars prepaid.

Three copies,	one year for H5	.00
Five copies	**** 8.00	
Ten copies	**** 15.00	

Address at which the sheet is to be ordered.

pull is:

Buell and Blanchard, Washington, T. C.

The first number appeared on July 9 d. l., the second on 23 dess. M.

The publishers write: "Even if the number of our customers remains small, the first volume will still be delivered in full, as the possible loss for the first year is fully covered by friends of our company".

The editor cannot deny that it is impossible to represent Christian principles in a way that would satisfy all his readers, even if they are only Christian-minded.

Get

Bon of the congregation of Mr. Pastor Rauschert to the Misiionkae " §6.00

L??. Cloter.

The "Lutheran Observer."

The Conference of the Lutheran Ministry of New York, assembled in New York on June 8 of this year, passed, among other things, the following resolution:

Resolved: That we, thoroughly dissatisfied both with the unevangelical and unsymbolic position of the "Imtberurr Observer" as a church newspaper, and dissatisfied with the miserable things n that occur therein, recommend the "Tutberurr LLaiulurä".

The "*Evangelical Lutheran*".

The second number of a new English religious newspaper of this name is before us. It is to appear once a week from now on. The place of publication is Springfield, Clark Co., Ohio; the editor is Honorable Victor L. Conrad. The purpose of this paper is to meet what is said to be a long felt need of the General Synod Synodes in the West. It will therefore, as far as faith and practice are concerned, adopt the position of the General Synod, that is to say, as far as the doctrines of distinction of the Lutheran Church are concerned, leave each one free to believe what he wants, and as far as the measures for the revival of Christian life are concerned, recommend the new ones, as the revival system by protracted meetings and the like. Therefore, Dr. B. Kurtz' writes in his "Imtberan Observer": "We wholeheartedly agree with the general principles of the "Evangelical Lu-theran" and have no doubt that if the paper adheres to these principles, it will. God bless." Dr. Kurtz recommends the paper especially to the Mississippi Valley.

Church switch.

On July 10, the dedication of the church was held in Minden,, Washington Co., Ill. Already in 1817 the Lutheran congregation there had begun this building. But until then it had to be used as a parsonage at the same time, until the Lord helped the dear brethren there so far that they could build a nice parsonage of their own, exploit the church and use it exclusively for worship purposes. The church is 33 feet long and 20 feet wide, built of strong logs and provided with a nice tower. Situated on a hill in the Grandprairie, it towers above the forest, which is why it can be seen from afar.

The day before there was a heavy thunderstorm, the rain flowed in streams and refreshed the arid and thirsty regions. Therefore, when Sunday morning dawned, the field was resplendent,

Forest and the flowery prairie in the freshest, most fragrant green, as if nature also shared the joy of the congregation over the dedication of their house of worship. May the fountain of the pure divine word always flow in abundance and the gospel comfort and refresh the hearts shaken by the thunder of the law with its gentle rains of grace.

Since also from the neighboring Lutheran sister congregation in Elkhorn - Prairie many participating guests came, so there was soon a numerous assembly. First the churchyard was dedicated. After singing the hymn: "Wake up, the voice calls us," Pastor Baumgart held the dedication speech, in which he showed how the churchyard is a consecrated and instructive place for believing Christians, whereupon the congregation called upon the Lord in the final verse:

Let me depart from Christ's death at my end;

Take the soul up to you to your joys; Grant the body a little nook by the grave of pious Christians, That it may have its rest at their side.'

The congregation then moved into the church, which had been festively decorated by the women the day before with beautiful prairie flowers and wreaths, and with its bright rooms provided a friendly sight. Pastor Scholz preached the sermon on the Ev. Luc. 19, 1 - 10, after which he showed: "In which way we should prove our tank for the church given to us against our God". In the introduction he pointed out how much cause the church had to thank God, since He had helped them so wonderfully so far. No sooner had the congregation been formed than a time of testing and sifting began. Finally, only five families and a few individuals held fast to the pure doctrine of the Lutheran Church, and they alone had to bear the entire burden of the congregation's debts. But even though with much sighing and tears, even though miserably persecuted by the devil from all sides, they continued to build, hoping and believing. And behold, the faithful God helped them through pleading and understanding, he increased the small number of believers, trampled Satan under their feet and bestowed his blessing on them, so that they were able to build the church in a short time, where a few years before there was still wild prairie.

Since Pastor Bünger was unfortunately prevented from accepting the invitation to this celebration, the undersigned preached in his place on Ps. 19:8-12. May the merciful God continue to bless the dear congregation together with its preacher, may all hearts be intimately united in the truth, and may His Word also produce much fruit there for eternal life.

H. Fick.

The song of eternity.

III.

Years give and years come, Nothing is taken away from eternity. Years come and years go. They all leave eternity standing.

Ask the saints, ask them all, millennia they are in the heavenly hall, Whether also the thousand and hundred year One Mindrungh was ever felt.

Not a day, not an hour, they will speak with one mouth, Not a moment is it smaller, It only gets bigger, never smaller.

That's how it's been for a thousand years,
Since we were carried on the todienbahr, Just as lovely it is still deute, The infinite eternity remains us yet.

What all happens in eternity. And what we do, and what is prayed, That only extends its infinity. - Ye saints, what is eternity?

G. Sh.

(Conclusion follows.)

" 1 IM .

Ecclesiastical message.

The 5th Sunday p. trin. (June 26), Mr. Mießler, who had been called from the Indian congregation at Bethany, Michigan, after the departure of Pastor Baierlein, was ordained by the President with the assistance of Father Sievers in the midst of his congregation.

May the Lord graciously work through this dear brother that the remaining Gentiles there may also be converted from darkness to light and from the power of Satan to the living God, and that those who are converted may be preserved in His grace through His Word and Sacrament. Amen!

Ecclesiastical message.

After Mr. P. H. Kübn, until now assistant preacher at the congregation of Fort Wayne, received an appointment from the Lutheran congregation of Euclid near Cleveland, Ohio, and accepted it with the approval of the Fort Wayne congregation, Mr. Friedrich Föhlinger from Rhine-Prussia, until now a pupil of the local seminary, was appointed by the latter in place of Mr. P. Kühn, and was ordained by me on the 6th Sunday p. trin. (July 3) with the assistance of Prof. Crämer and Father Kühn in the midst of the congregation. The Lord create also through him fruits to eternal life.

W. Sihler, P.

Fort Wayne, July 19, 1853.

Receipt and thanks.

The undersigned hereby certifies with thanks that he has received 6 thalers from the Women's Association of Fort Wayne.
May the good Lord only let His rich blessing flow down on the same more and more, but grant me His grace that I may also show myself worthy of this gift.

Heinrich Bauer, a student at the Lutheran Preach Seminary > '
Correction.

in St. Wayne.

In No. 13 of the current year, the Lutheran quittirH 20 16 contains
from the parish of Mr. P. Nichmann at Lancaster, O.

However, it should read:

Don of the municipality of Mr. P. Nichmann to
Lancaster, O. \$10 16

From the Trinity and St. Jacob's parish of Mr. P. Nichmann, O. K L 0 00

Get

a. to the Synodal Treasury:

Don the HH. Pastors Hvlls and Eanpert \$2.00 "	the congregation of Eisleben subsequently	.25
By Mr. Pastor Geyer2		.50
Bon of the congregation of Mr. Pastor Schwan in		
Cleveland18		.0

b. to S - n o dal - M i s si ons - C a s s r:

Don of the congregation at CollinSLilic, III.	2^,95
" " in St. Louis10	.70
" " of the Hm. Pastor Hattstädt1	.00
" Mr. Georg Beck2	.00
Collecte at Hermin'S wedding at the Dreieinigk.	.18
Parish of Mr. Pastor Weyell	.18

From Mr. Fried. Lange in Ccdarburg, WiSc. 0.75 " of the congregation of Mr. Pastor Rauschert

c. for the maintenance of the Concordia.Collage

From the Collinsville community, III.	3.80
---------------------------------------	------

6. for poor students and pupils at Concordia College and Seminary:

Don Hrn. Bicrmann at Elkhorn Prairie: 12 pf. ham and 65 pf. flour.

" of the congregation of Mr. Past. Link: 17 bushels of potatoes, 1 barrel of sauerkraut, 33 pounds of ham.	
" Mr. Kerkhof: 1 cow with calf, 36 pounds	
Ham.	

For student Paul Beyer:

From young boys club in Buffalo6	.00
From Mr. Munzel in Mr. Past. Link's Gem.	0.50
" " Rasch "	0-25

". to theConcordia-College-Baur

Don Mr. Johann Friedrich Frickenschmidt^jN Elk-		
horn Prairie2^0		
" H. Grewe inElkhorn	Prairie2	.00
" Georg Eckert	"	5.00
" Martin , ,	2.t>o	
" Louis	2.50	
" N. N.	2.50	
" Mr. Cave in St. LouiS5	.00	
" the congregations of Hrn. Past. Summer 9.18)^		
namely: Franklinville P5.50, Long-		
green \$2.L3^, Harford §1.25		
Collecte at Mr. Ulrich'S Wedding in Cedarburg, WiSc.	33)0	

F. W. Barthel, Cassirer.

Paid

the 8th year Mr. Pastor Wernle.

"9. year. the HH. Joh. Briel, Fried. Bullermann, H. L. Dietz, Christian Dißmar, DLnges, Dönnis, Friedlrin, W. Kollmeier, Past. Küchle, Jul. Knothe, H. Kollmeier, W. Niemann, Ortmann, Schleif, Schröppel, Tormellen, Jacob Waldschmidt, Joh. Weckefer, Pastor Wernle.

"9. year 2. half the HH. Johann Köpf, Pastor Metz, Pastor Sommer (4 Er.)

"10. Jahrg. the HH. Friedrich Fink, Göttlich Dreßler, Pastor Küchle, P. A. Rasmusen, Springmeier.

Printed by M. Niedner,

Corner of the third and ChcSt: "I street.

Volume 9, St. Louis, Mon. August 16, 1853, No. 26.

Extensive tabular overview of some of Pastor Grabau's obvious errors, presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.

Teachings of Pastor Grabau.

VI.

From the middle things.

It is erroneous and wrong to expect of the Lutheran preacher merely that he will not refuse private absolution to a penitent sinner because he is obligated to the symbolic books. Rather, one must expect and demand of such an obligated person that he receive the *private absolution in the entire congregation* for which he is obligated, and not drop it, as the 2nd article" (of the Augsburg Confession) "says; and thus also accept no one for a general absolution. Furthermore, it is contradictory and wrong to leave it entirely up to the congregation to decide how it wants confession, and yet still say that the 2nd article of the Confession should not be abandoned.... . While our symbols make an essential distinction between evangelical preaching in general and absolution to the individual penitent in particular, this Synod" (of Missouri 2c.) "wants to deny the essential distinction." (2nd Synodal Letter p. 80. 81.)

Remark: If we also defend ourselves against this attack by Pastor Grabau with regard to general and private confession, this is only done for the sake of choice.

Teachings of the Roman Church.

VI.

From the middle things.

34 Regarding the accusation of the papists that the Lutherans themselves have fallen away from the Augsburg Confession. In regard to the accusation of the papists that the Lutherans themselves have fallen away from the Augsburg Confession, the old Dannhauer of Strasbourg, where private confession was not introduced in all Lutheran churches, writes, among other things, the following: "The eighth case of conscience is whether we are attached to the Augsburg Confession because we 1. teach such things as are not contained therein and because 2. Conf. because (1) we teach such things as are not contained therein, and (2) because we do not everywhere agree and do what the Augsburg Confession teaches? Confession teaches? So she wants us to keep the private absolution and the ceremonies stated therein, while we do not accept those and do not recognize the customs accepted elsewhere. . . But so also in the articles of the Augsburg Conf. Conf., private absolution is established, and yet Christian liberty is also permitted. Thus, in the church of St. Nicholas in Strasbourg, out of favor for Marbach, who belonged to Luther himself, private absolution was retained, and it is

Leash of the Lutheran Church, which Pastor Grabau calls the Missourian.

VI.

From the middle things.

In the 1538 edition of the "Lessons of the Visitators", Luther added the following to his exhortation to confess privately to the article: "On proper Christian confession": "But insofar as it all remains free, it is not forbidden to those who want the same absolution and perhaps prefer to have it from their pastor than from a public church person, because from another, perhaps they cannot do without it. Again, those who are well grounded in the faith and doctrine of Christ, who wish to confess to God alone and take the sacrament, should not be forced any further, for each one takes it on his own conscience, as St. Paul says in 1 Corinthians 11:28: 'Let a man examine himself. (or>>. D. X. S >9il.). - Conrad Dietrich writes: There are many Protestant churches in which church confession and absolution are not in use at all; the same is common practice in Giessen and in the Principality of Hesse. Similarly, in Ulm the custom is that the preachers themselves do not confess to each other but use the Lord's Supper without confession. Concern. p. 295. 96. - Meissner: None of our teachers has insisted on confounding the general absolution, as is usually done by Roman Catholics, also in some Lutheran churches, as a kind of use. Knowing by this we see that the word of absolution which a church minister proclaims in the name and by command of Christ to all confessors in general, is the same word which the church minister in our churches assigns not to all in general, but to each one for his own person; and therefore we say that that absolution is true and efficacious, not this alone, but this only over the

Teaching Pastor Grabau in the

interest of our conscience and our Christian freedom and in the interest of truth, but by no means because we would be willing to abandon the institute of private confession. Rev. Grabau should have considered that private confession is not recommended to Christians and made accessible to them by making the Lutheranism of a congregation dependent on its reintroduction and speaking of it as something commanded in the Augsburg Conf. Conf.; such "making it a conscience" only harms the matter.

Doctrines of the Roman Church still retained." (Theol. casualis ed. J. F. Mayer p. 98. 99.)

Teachings of the Lutheran Church.

Anno 1616 E. 2.-3.' - The Wittenberg theological faculty of the year 1639 writes: "We do not deny that such private confession is not used in all orthodox churches, since, nevertheless, there is also forgiveness of sins and worthy use of Holy Communion, so the confessional has not been ordered for any of these ends." dOn,>U. ls> 50. IV.1 - Baldunus: "It (private confession) is kept in our churches, not as absolutely necessary, since it is not commanded anywhere, but as a useful use. It was introduced especially because of the specific absolution and instruction of the ignorant. Therefore Luther writes that even if the pastor himself, who performs the sacrament daily, uses the sacrament without prior confession, he has not committed a sin, since the other orthodox Christians, who have a confessional, are recalled to a matter that is in itself a middle matter. If, by the way, in the churches where private confession is in use, it can be omitted by one according to circumstances, it is rather omitted in the places where it is not in use and yet the doctrine of the Lord's Supper is otherwise kept pure (as happens in some places of southern Germany), and the Holy Communion is still observed. The Holy Communion is nevertheless received in a proper manner." (D ccd. cie c "8. cansc. x. 466. 67.)

Persecution for reading the Bible in the Grand Duchy of Tuscany.

The persecution that the Italian Madiai family has endured on the part of the Roman Catholic authorities because of Bible reading has also aroused general interest here. However, since only a few readers of the "Lutheran" might be aware of the circumstances of this persecution, the detailed report that can be found in the "Christenbote" will be given here. It reads like this:

On August 17, 1851, in the evening between 7 and 8 o'clock, the Florence police entered the apartment of Francis Madien, who was not at home. The whole house was searched from top to bottom, but nothing suspicious was found except two Bibles and a devotional book in English; these were confiscated. In the meantime Madiai came home and was immediately arrested with three other persons and led to prison, although neither he nor the others had been affected by reading the Bible. One of the arrested, the English captain Arthur Walker, was released from prison after 22 hours due to urgent representations of the English legation. The other two persons, however, had to remain in it for 7 days without being interrogated or told the crime they were supposed to have committed. At the end of this time they were given the choice between life imprisonment or life banishment. They chose the latter, and one of them went to Turin, the other to Geneva. Madiai had to remain in prison. Twelve days after his arrest, his wife Rosina, née Pulicci, was also drafted. Both declared in the interrogation that they were Protestants. In order to at least give the impression that they had not been accused solely for the sake of religion, they were

was pretended "that they kept a bad house," although Rosina had proved the respectability of her ways by living in one and the same English family for 16 years before her marriage.

Both spouses are known as very respectable people in Florence. After the interrogation, they were locked up in separate cells, were not allowed to have any communion with each other, and no one was allowed to visit them. This treatment shook the health of the woman so much that it was feared she would succumb to it. But she was not even allowed to see a doctor. After repeated interrogation, the court of Florence finally declared in the first instance on October 16 that it was beyond its competence to pronounce a verdict on this case, in that these people were convicted of the crime of impiety; for they had become apostates from the Catholic religion and adhered to an unbelieving confession, which they called Protestant. In addition, they belonged to a society of 20 to 30 people who sometimes gathered in Madiai's house to read the Bible in Diodati's translation and to seek out the contradictions between it and Catholic doctrine. The main witness was Antonio Marini, a former maid of Mr. and Mrs. Madiai, who stated that she, too, had once been made an apostate from the Roman Church in this house, but that she had now returned to it. Since the court of first instance did not believe itself authorized to pass judgment, the matter came before the royal court. However, this court hesitated for a long time with the decision, because it was first written to Rome in order to request rules of conduct from there. In the meantime, the friends of the persecuted family made every possible effort, partly to avert their condemnation, partly to ease the fate of the prisoners as much as possible. They also finally obtained the permission to keep them in their

They always came back edified by the faithfulness of the cells. They found Rosina extremely weak in body, but strong in spirit and full of faith, and her husband also proved his faithful steadfastness, although the suffering condition of his wife troubled him greatly and it pained him deeply that he could do nothing to relieve her. However, he declared that he was willing to suffer death himself out of love for his Savior. At the beginning of the year 1852, both spouses were brought to a harder prison, but they considered themselves lucky that they were now so close to each other that they could sometimes hear the sound of their voices and had a common jailer from whom they could receive news of each other. Once a week, their English friends were allowed to visit them and offer them some relief, for example, they were allowed to bring a brazier to Mrs. Madiai to warm herself a little in the very cold prison. It was also allowed to bring Francis books for his entertainment, but they had to be interesting (entertaining) books, not unholy (heretical) ones, as the warden noted when he asked for a translation of a psalm. Under these reliefs Nosina gradually recovered, but a regrettable irritability of the nerves still remained. In addition, both grew in patience, in humility, in trust and in love for God, and proved an admirable devotion under all trials. Once the judge asked Francis if he had not read in Merle d'Aubigne's Church History what punishment befalls heretics? He answered: He had heard of the cruelties that the Inquisition of the Roman Church allowed itself, but he was ready to suffer torture and death for his faith.

Finally, after nine months of imprisonment, the hour of decision came. The public

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The trial lasted four days. At the trial, the prisoners met for the first time, and their meeting was deeply moving. But what was it that had been brought out on them after such a long investigation?

1. that some thirty books and writings, all of religious content, have been published by they would have been found;
2. that they had attended the service of the Swiss church;
3. that they had tried to teach their households the gospel;
4. that they held religious meetings in their house.

Their answers to all these questions were frank, simple, courageous, but modest and full of gentleness. Although they confessed everything they had to confess according to the truth, about thirty witnesses were sworn and examined. But what ignorance came to light among these witnesses! One of them affirmed on oath that the Protestants had only eight commandments instead of ten, and that the gospel they professed came from a certain Bishop Calvin. On the fourth day of the trial, June 8, after ten hours of deliberation, the Court decided by 3 votes to 2 that Francesco Madiai was sentenced to 56 months of hard labor in the penitentiary at Volterra, and his wife to 45 months in the prison at Lucca, but that their previous incarceration from the end of August 1851 should be deducted from this. In addition, they were to pay all the costs of the investigation, and after the sentence they were to remain under police supervision for another three years. - With a trembling voice, the judge read out the verdict; whether he thought about what he would one day say before God's judgment seat to answer for convicting people whose crime consisted of nothing other than holding God's word higher than the word of man?

The convicts were now informed that they were entitled to appeal to the Court of Cassation. They also made use of this right, but this court also confirmed the verdict on August 7. Now there remained only the hope that the Grand Duke, to whose mercy the condemned had appealed, would take care of them; only this hope had not been fulfilled by then, since the Grand Duke declared: It was a matter of conscience for him to let justice (?) take its course in this matter. - —

The condemnation of the Madiai family caused a great stir, as one can easily imagine, as soon as it became known in England, and people were eager to spread the news of it in the other Protestant countries as well, in order to arouse sympathy for the fate of the persecuted. According to the English newspaper "Daily News," the King of Prussia was to have sent his envoy, Herr von Reumont, in a handwritten letter for the liberation of the Madiais and requested the same as a favor to be shown to him personally. However, the Grand Duke is said to have been very upset that the King of Prussia interfered in this matter, and to have invoked with great warmth his right to act at his own discretion in his states. When the envoy replied how he, as an envoy from a power friendly to Tuscany, considered it his duty, in the interest of his government, to protect the Grand Duke from the detrimental consequences of his recent decision. consequences of his recently adopted undesirable policy, the Grand Duke is said to have answered him no further, but turned the conversation to another subject. In the meantime, an agreement was made in England to send a deputation of young Protestants from various countries to the Grand Duke to ask him to pardon the Madiai. The following were elected to this deputation Count von Roden, Pair of England; Count von Cavan, Pair of Ireland; Arthur Kirmairv, Member of Parliament; Count Agenor of Gasgrin and Alex. of St. George from France; de Sou- terande from Holland; Colonel Tronchin from Switzerland; Baron von Holbeck from Prussia. There was talk that a Würtemberger should also join this deputation; however, when this could not be initiated in the short time left until their departure, the Protestant Society was content to send a petition to the Grand Duke on Oct. 13 to Count St. George, who was passing through Stuttgart.

What reception the deputation has received is not yet known. Let us hope for the time being that a Gamaliel will also be found at Floren, who will testify: "If the work is of God, you cannot restrain it; therefore desist from these people, so that you will not be found as those who want to fight against God. - —

So far the report in the Christian Messenger. According to later news, the hard-pressed Madiai family has finally received the remission of the sentence and permission to emigrate to America. - —

* *

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This report again provides factual proof that Roman Catholic doctrine and practice, also in regard to the Bible prohibition for laymen, is still quite the same as it has been for centuries, although recently the opposite has been asserted even by a Protestant scholar with reference to that history of persecution, but in obvious contradiction with the facts of the same.

Since Gregory VII. (in the 11th century), several popes issued decrees restricting the reading of the Bible to the laity.

But they were completely forbidden. They also deceptively referred to the sayings of the Bible itself. Thus says Pope Innocenz III. (in the 12th century): "It was once rightly prescribed in the law of God that an animal that touched the mountain (Sinai) should be stoned to death (Ex. 19, 13.), so that no simple-minded and unlearned person would take the liberty of touching the heights of the Holy Scriptures or of preaching them to others; for it is written: Do not seek higher things? For this reason the apostle says, "Let no one think more highly of himself than he ought to think, but let him think moderately of himself.

Yes, even at the church meeting in Tarragona (in the 13th century) it was determined that he should be considered a heretic who was in possession of a Bible and did not bring it to the bishop within 8 days to have it burned; that accordingly also at the time of the Reformation not only Bibles, but also their owners, were condemned to the fire is known.

The main proof, however, that it is really forbidden to the Roman Catholic laity to read the Bible in their mother tongue without permission, is found in the decree from the time of Pope Pius IV of 1564, which precedes the list of forbidden books and in which it literally reads: "Since experience proves that if the reading of the Holy Scriptures in the mother tongue is permitted everywhere and without distinction, more harm than good arises from it because of human impudence, then in this case one should keep to the judgment of the bishop or inquisitor. Since experience proves that if the reading of the Holy Scriptures in the mother tongue is permitted everywhere and without distinction, more harm than good arises from it because of human presumption, in this case the

judgment of the bishop or inquisitor should be followed, who, on the opinion of the priest or confessor, may permit the reading of the Bible translated into the mother tongue by a Catholic to those to whom, in their opinion, this reading could not be detrimental, but could be useful for the promotion of faith and piety, which permission is to be granted in writing. But whoever presumes to read or keep the Bible without such permission cannot receive absolution from sins until he delivers it to the Ordinary."

Who does not see in this the antichristian abominations of the papacy? For is it not anti-Christian to make what Christ has commanded in the Bible, namely, to read the Bible, dependent on the permission of a man? Is it not anti-Christian to allow the clergy to forbid those who are not entirely of their faith to read the Bible, since Christ himself commands his declared enemies, the unbelieving Jews: Search the Scriptures! Is it not anti-Christian to refuse absolution to those who in this respect obey God more than men, and yet read the Bible, and thus to put them under ban?

In this decree, the laity are forbidden all translations of the Bible in the native language that do not have the approval of the spiritual authorities.

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superiors have received. Is this what the poor laymen are supposed to do? They cannot read the Bible in the original Hebrew and Greek and in the Latin Vulgate, which, by the way, is also falsified, because they do not understand these languages; they are not allowed to read real translations of their mother tongue, because then they could learn to understand the difference between God's Word and man's Word, Roman Catholic translations, such as that of van Elß, which also does not faithfully reproduce the original, or that of Allioli, whose annotations falsify the text more than they explain it, they do not want to read, and so they must finally leave the Bible completely unread.

If the pope had commanded that no one should hear his biological father speak in his mother tongue, the whole world would be appalled; but is it not even more appalling to forbid a Christian to hear the voice of his heavenly father? - That is why this persecution of Christians who are opposed to the Bible should awaken us anew to thank God for the unspeakable blessing that we are not only allowed to read the Bible, but that we can also read it in Dr. Luther's unsurpassed translation, which even all Roman Catholic translators have tacitly used and often copied verbatim, although this is obviously against the Pope's law, since Luther's translation is also included in the list of forbidden books. But oh, how few thank God for such a blessing, to be allowed to read the Holy Scriptures unhindered! How very few use it faithfully and diligently! How far fewer still are obedient to the read Word of God from the heart and in all things, and how few would be willing to suffer for it, as the Madiai family did, in ruin and death?

When one considers the mass meetings that have been held in several American cities to express sympathy for the fate of this family, one would almost believe that there is an immense zeal for the Bible and especially for reading it; But if one looks closely, all this has been nothing more than an outburst of indignation against the Catholic clergy, for by far the largest part of those masses asks nothing about the Bible, and even less about reading it, but rejects it all as old superstitions and remnants of clerical tyranny, and even hurls all kinds of blasphemies at the Bible and all those who believe in it.

But if those who read the Bible against the papal prohibition are punished with severe imprisonment, what far worse punishments do those deserve who do not read it against the commandment of the great God?

May the gracious and merciful God, who led those Christians to the Bible and preserved them in all tribulation, grant them Send such an interpreter as was once sent to the chamberlain of Queen Candace in the person of St. Philip (Acts 8, 26 ff.). Philip (Acts 8:26 ff), so that they, saved from papal errors, will not be entangled in others that are also dangerous to their souls, but may come to the knowledge of the full truth of the Bible and praise God with a joyful mouth for all that He has done for their souls.

K.

— E B I —

Who can and will give us information?

At the meeting held April 3, 7 t. I. held meeting of the German ev. - luth. ministry of Pennsylvania and the neighboring states, this body, at the suggestion of Ferrit Pastor Mann, passed the following resolution:

"Considering:

- a. That our Lutheran Church has come to a clearer recognition of its doctrinal and other peculiarities in recent times;
- b. That we can derive substantial benefits from this for the internal and external well-being of our Church feel entitled to expect;
- c. That we recognize the importance of a historical confessional foundation of our church-
nes;

Therefore decided:

A.. That we, with the Lutheran Church of our fathers, recognize the entire symbolic books of the same as the historical confessional documents of the Lutheran Church, and that we also, with the Lutheran Church of the past, concede special weight to the unaltered Augsburg Confession and Luther's Small Catechism among the other symbolic books. Confession and Luther's small Catechism a special weight among the other symbolic books;

B. That we make it the duty of all preachers and candidates of our church to study more and more thoroughly these venerable documents of the faith of our fathers.
than has been the case for many in the past;

C. That the absolute prestige of the Holy Scriptures among us should in no way be diminished, but rather be placed in its brightest light, and that through the symbols we in no way impose a constraint on the consciences, but rather through them want to bind them to the Holy Scriptures as the divine source of truth". The symbols are in no way intended to diminish its brightest light, but rather to impose a constraint on the consciences by means of the symbols. - —

What does the Lutheran Ministry mean when it declares that it recognizes the entire symbolic books "as the historical confessional documents of the Lutheran Church? Does this body mean only this much (as the words can initially be interpreted in this way): that the symbolic books are to be recognized as historical documents of the Lutheran Church? Books as historical Does the synod recognize the written documents of what the Lutheran Church has believed and confessed? Or does the synod mean by this that it recognizes the Book of Concord as the written document of what everyone who wants to be a Lutheran must believe and confess, as the derived doctrinal norm to which all teachers of the Lutheran Church are to be committed?

That the symbolic books of the Lutheran Church are historical or historical confessional documents of the same, in the sense

that in them is told and recorded what our fathers believed and what our church confesses, is also recognized by the Reformed, the Methodist, the Papist 2c.

However, our fathers regarded the symbolic books quite differently. In the Formula of Concord they are called: "The unanimous, certain form of doctrine, to which the lower Protestant churches all and in general confess themselves, from which, because *) they are taken from God's Word, all other writings, as far as they are to be tried and accepted, are to be judged and regulated.

Already two years after the Augsburg Confession was handed over. Confession, in 1532, the solemn declaration was demanded of those to be placed in the Am/ in Wittenberg at the suggestion of Luther, Melanchthon's Jonas and Bugenhagen: "That they accept the unadulterated doctrine of the Gospel from the heart and understand it as it is presented in the Apostolic, Nicene and Athanasian Symbolum and as it is stated in the Confession which our churches handed over to Emperor Carl at the Imperial Diet in Augsburg in 1530, and that they vow to persevere in this understanding with God's help and to carry out their office in the church faithfully. Likewise, if new disputes arise about which no clear decisions are yet available, that they will discuss them with other elders in our and the associated churches." (See: Melanchthon's "Speech Refuting the Calumny of Osiander, Who Blames that Those to Whom a The first time that a certificate is issued, a promise is made. (From the year 1533. Oorp. kok. XII, 6.)

When all the symbolic books were finally collected into the Concordia or Concordia Book in 1580, the oath to be taken was as follows: "You shall vow and swear that you will remain and persevere in the pure doctrine and Christian confession of these lands, as it is conceived in the first unaltered Augsburg Confession, and as it is repeated, declared, and preserved against all falsification in the Christian Concordia Book, and that you will not practice anything secret or public contrary to it, even where you note that

*) It is well to note that it is not said how far, but because they agree with God's word, not *quatenus*, but *quia*.

If others want to do so, do not hold back, but reveal it immediately and without hesitation; since God would also forbid (that he would graciously avert) that you yourself would turn away from such pure doctrine and knowledge of God either to the Papists, Calvinists or other sects contrary to the reported pure confession through human wit and delusion, you will unashamedly declare this by virtue of the oath you have taken and expect further decree and resolution. And all of this faithfully and without any danger. To this the person to be ordained had to answer: "All that has been read and said to me, N. N., with different words and points, and which I have also clearly heard, I will keep steadfastly, firmly and unbreakably, and also faithfully, as God helps me through Jesus Christ, His Son, our Lord." (See: Ternin's instruction, what a Canditatus Ministerii needs to know. Appendix to the 5th part. S. 158. 159.)

In the Kingdom of Saxony, all those to be ordained must take the following religious oath this very hour: "I swear and affirm: in regard to religion, to remain firm and steadfast in the pure Protestant doctrine accepted in this country, as contained in the Holy Scriptures, presented in the unaltered Augsburg Conf. Conf. and repeated in the other symbolic books of the Protestant *) Church, to remain firm and steadfast, to teach according to it, not to do anything secretly or publicly against the upholding of this doctrine, even if I perceive that others want to do so, not to conceal it, but to report it immediately to my superiors, and if I should feel compelled in my conscience to depart from the doctrinal concepts accepted in the Protestant Church, to do so in the case of my superiors. If I should feel compelled in my conscience to deviate from the doctrinal concepts accepted by the Protestant Church in my lectures, or to profess a different confession that is incompatible with this one, I shall report this to my superiors without any propriety by virtue of the oath I have taken and expect a further resolution thereon." (See: Votum über die eidliche Verpflichtung auf die kirchlichen Symbole von Dr. Harleß. Leipzig, 1816, p. 58. In this Harleß writes, among other things: "No one can derive authority from the existing church itself for the annulment of the confession; he must first renounce his membership before he can set such a project in motion." S. 17.)

Who can and will give us information now? Does the Lutheran Ministry of Pennsylvania really recognize "with the Lutheran Church of our fathers," that is, like our fathers, all the symbols of our church? Or should the addition: "h i

*) In Saxony, "Lutheran Church" does not mean the Uniate Church, but the Lutheran Church, which originally bore the name. st arian confesaonelle documente" give a different meaning to the statement?

We think that Dr. Becker of Philadelphia, at present President, or Pastor Mann, who formulated and introduced the resolutions in question, owe it to the Church to be ready to answer this well-meant question.

Freemasons.

How far the spiritual fornication goes, which the Methodists and even so-called Lutherans practice with the Freemasons, this anti-Christian society, can be seen in the following letter, which a preacher addressed to Pastor Anstatt, editor of the Kirchenbote. We are pleased that Mr. Anstadt expresses his disgust against it in the comment. ,

*

Dear messenger!

I make the following excerpt from a letter signed "An Old Fellow," found in the "Observer" of 1 Zuli:

"A Lutheran church in Staunton, Virginia, had long been desired. The cornerstone was laid on June 24. The ceremonies on this occasion were performed by the Grand Masonic Lodge of Virginia, which had assembled in Staunton to dedicate a new Masonic Temple. In the morning the Masons paraded and dedicated their temple. Lewis L. Stevenson, Esq. of Staunton, delivered an address to the fraternity and a large assembly of ladies and gentlemen.

At 2 o'clock the Masons and others assembled in the Methodist-Episcopal Church, where the preparatory ceremonies preceding the laying of the cornerstone took place. Honorable R. A. Fink, a member of the Grand Lodge, opened the meeting with prayer. Hon. I. B. Davis, preacher of the Lutheran church at Staunton, followed with a proficient u d decorous address. - —

After the address by the Honorable Davis, the Honorable A. Reese, Presiding Elder of the Methodist Church, also a Mason, exhorted voluntary contributions; P209 were contributed.

From the Methodist church all went to the Lutheran church base. The Grand Chaplain then began the ceremony at the cornerstone with prayer, followed by the Masonic ceremonies customary on such occasions, the various objects were placed in the stone, and the stone was declared "truo auā tru8tF".

The festivities over, the masons returned to their temple - and those present to their homes. So far enough.

Well, dear messenger, you know that I am a simple-minded country priest, and perhaps behind my time. Perhaps you will be surprised when I tell you that this letter makes me very happy.

so much that I have to write to you again after a long silence. Tell me, since when have cornerstones been laid in this way in the Lutheran church? I have often read and heard how they are laid in my fatherland and also here - but something like this has never happened to me before. Listen, I have often heard of an American Lutheran Church, and that they know much more about it there with you in Gettysburg than here in L. Well - is that perhaps the usage among them? Be so good and give me a little light! I would like to know how long it has been fashionable for Masonic lodges to lay cornerstones of Lutheran churches. I once saw two Methodist preachers in a pulpit on a Masonic occasion, attacking us poor Lutherans harshly because we sometimes still wear the choir robe, and just think, they had white gloves and mason's aprons on. Perhaps there are also Lutheran preachers who would think that they are not only Puseyites, but Catholics, - when they step on the pulpit with the black choir robe, but who make nothing, or even an honor out of it, to appear as a mason - with trowel and fur on the pulpit.

Ask among the learned people if this is part of the cult of the American Lutheran Church.

No offense.

Your

Country priest in L.

Note from the editor of the Church Messenger. - We are not able to shed more light on the above-described cornerstone laying to the dear country pastor. With him we can only express our amazement, even our disgust at this trial. We have attended many cornerstone-laying ceremonies, but have never had to watch such "humbug" in a holy place. This practice is, in our opinion, neither American Lutheran nor European Lutheran; it must be an entirely new "rule of measure" which every Lutheran preacher should oppose with all his might.

The gloriously answered child's prayer.

A 10-year-old girl, the youngest daughter of an unbelieving mother who was hard on her 3 children, had already received a deep impression of the love of Jesus the Friend of sinners in her tenderest childhood and felt the most intimate love for Him. Most powerfully, the Saviour's words: "Whoever loves Me will be loved by My Father, and I will love him and reveal Myself to him," had taken hold of her heart, so that she constantly thought about it and feasted on it. But for this very reason, she had to be silent in front of her

The "buzz" feel the harshness of her' just as unmotherly as unbelieving mother. One day she sent to the nearest village to fetch some small things. On the way she met a venerable Christian preacher. The latter, seeing tears in the eyes of the fairy tale, asked her: "What are you crying about, my Kinr? - The fairy tale: I am crying about myself, because I do not love my Lord Jesus enough, whom I would like to love more than anything in the world, and then I am crying about my good mother, because she does not love the Lord Jesus at all. - "You seemed to be praying, too, what are you praying for?" - I prayed for myself, and also for my dear mother, that the Lord Jesus would reveal Himself to her, and look kindly upon her, so that she might also love Him. - The preacher left her with the words: "Continue to pray like this, your prayer will be heard!"

The child came back to her mother after the job was done. The mother received her lovingly, kissed her, and said, "Did you think of me on the way, my child?" Yes, mother - did you pray to God for me? Yes, mother, - "And what? - That the Lord, Jesus, may be kind and gracious to you and that we may both go to Him in heaven one day. - I have felt it, my daughter, that you have prayed for me. Pray for me and for your brothers and sisters every day! I will do the same from now on, and I will urge your brother and sister to do the same." - The child jumped for joy at the unexpected and unusual welcome and expression of the mother. The Lord had indeed opened the heart of this Lydia, a ray of His merciful love had penetrated into her soul, and had kindled in her wrinkled heart; she also began to hear and read the Word of God diligently.

1 Tim. 2, 1.

Consequences of using the Latin language in the Roman Church for acts of worship.

Johann Warnefried, a preacher in Ulm at the beginning of the last century, tells in his discussion of the question: Whether there is no special difference between the Augsburg Confession and the Roman religion. Confession and the Roman religion? - He said that he had known and spoken of a man whom a Roman priest had baptized in Latin in the name of the devil out of spite. Later, the priest himself, urged by the fear of his conscience, admitted this, so that the man had to be baptized again after he was already over thirty years old. - How many may have been baptized in Latin in the Roman church by wanton priests in such a way on the devil or, nevertheless, incorrectly!

What is known is what Luther, among others, also

in this relationship. He tells the story himself: I have been in Rome not long, have held many masses there and have also seen many masses held there, so that I dread to think of it. There I heard among other good rough. Among other good, coarse people, I heard Curtisans (papal courtiers) laughing and boasting about how some of them were saying mass *and* saying these words over the bread and wine: *Panis es et panis wanobis, vrauM 63 6t vinum wamobis* (i.e. you are bread and will remain bread, you are wine and will remain wine), and so I was lifted up. Well, I was a young and quite serious pious monk, to whom such words would hurt, what should I think? What else could come to my mind but such thoughts: Do they speak freely in public about the table in Rome, like this? if they all, both Pope, Cardinals together with the Curtisans, held mass like this? How finely would I be deceived, who would have heard so much mass full of them! - How many Roman priests, who are scoffers at heart, may still) like those of Luther's time, consecrate bread and wine not only to the monkey business of the mass, but also to the celebration of Holy Communion in Latin, and thousands go there under the delusion of receiving Christ's body, while an unblessed host, a little flour and water, is handed to them to eat and worship!

Finally, I. Guest, in his Curiosities, relates that a Roman priest absolved a nobleman who did not know Latin and who was apparently unrepentant, in order to receive the gold piece offered to him in return, but with the following words: "Except the Lord Jesus Christ absolve you because he will, and release your sauces, which I do not believe, and secure you to eternal life, which is impossible."How many a papist confessor, out of such great conscientiousness and at the same time in such great need of money, might speak comforting Latin absolutions to his wicked confessors!

They proclaim those who are sorry for the present Roman Church.

The Roman church has shed so much blood of innocent Christians and holy martyrs that it had good reason to weep for this bloodguilt, which cries out to heaven, with an ocean of bloody tears. But how could she do that? Would she not then be that woman who should become drunk with the blood of the saints and with the blood of the witnesses of Jesus; Revelation St. John 17:6. What repentance the present papists, on the other hand, do for those sins of their fathers is shown, among other things, by the editor of the "Univers," a highly respected French Catholic publication, which is at present in the special favor of the deceased pope. Thus writes the said editor, no doubt in the name and sense of all strict Roman Catholics:

"I am sorry that Johannes Huß was not burned eh'er it happened."

"I am equally sorry that Luther was not punished in the same way."

"And I am sorry that no king was found at that time wise enough, pious enough uno political enough to crusade against Protestantism/.

Therefore, no one should be surprised if Catholics are still reproached for the bloody atrocities committed by the Roman Church in the past and if these are declared to be factual evidence that the papacy is the kingdom of the Antichrist. For strict Catholics, far from being ashamed of those atrocities now and renouncing them, are only sorry that more blood of the truth witnesses has not been shed and the whole Protestant world has not been drowned in its own blood.

The way Roman Catholic missionaries proselytize among the heathen.

Dr. Pressel writes in his paper: States of Protestantism in France:

It may not be uninteresting to some of our readers to hear how the propaganda of French missionaries is carrying on its work among the heathen. It has thrown down the gauntlet to Protestant missionary activity by boasting of the 3 million francs which the whole of Catholic Christianity contributes annually to missionary work, without wanting to recount that the three times smaller Protestant church contributes annually no less than 26 million and 783,474 francs to the same work. But when the French Catholic Missionary Society speaks of its splendid successes, behind which the Protestant work lags far behind, consider: it is true that the Catholic missionaries, mostly the bishops who lead them, convert by the thousands wherever they go, but why?-because with them there is no need for instruction, nor for examination, nor for repentance and conversion. The Catholic "Yearbooks of the Propagation of the Faith" report this themselves. We translate literally some of these reports.

How the father baptizes battalion on the island of Wallis.

In order not to encounter any resistance, he says, when I baptize children myself in front of their mothers, I follow the following method. I always have in my pocket a fragrant bottle and next to it another one with ordinary water: first I pour a few drops of the first one on the child's head, under the pretext of strengthening it, and while the mother spreads these drops on her child's head, I change the bottle.

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and pour out the malice that works rebirth, without anyone knowing what I am doing."

Mr. Pompallier's, Bishop of New Zealand, method of working conversions.

He says: I visited new tribes whose chiefs had long desired my presence. The result of this long journey was that 40 tribes were converted to the Catholic faith. I incorporated more than 15,000 natives into our Catholic Church. I could stay only a few days with each tribe; this short time was used to teach the most important religious truths and to refute the heresies against me and the Holy Church.

(05. Hmnns8 äs IL?ropnZLdion äe Ir koi. Janvier 1841.)

Steadfast confession of the gospel.

Gilius von der Banner, a rich and respected, but at the same time pious and God-fearing merchant in the Netherlands, was a zealous staunch confessor of the evangelical Christian religion; he was threatened with death if he did not abandon the evangelical religion of Jesus. He answered heartily: "I hold it to be the eternal divine truth, and will never depart from it." He was given time to think it over, and since he would not change his mind, he had the executioner beat both his hams in two with your wooden club, believing that by such astonishing torture he would be dissuaded from the recognized and known truth. But - nothing less than that; he always remained steadfast and sang one hymn after another with heartfelt joy. The next day he was asked again if he had not yet thought of another? - "No!" was the answer; "I thank God from the bottom of my heart that he has let me come to his salutary knowledge: you should only have it, too, so as not to be eternally lost!" - Thereupon the executioner had to smash both his arms with the club. But even this did not make him waver in his confession of the truth; on the contrary, he still praised God with an almost joyful heart. Then they let him starve and thirst for a few days. This means of coercion also remained without success. Now they had his rents and ribs smashed in his body with a club; all in vain. Finally, on the fourth day, because he was as immovable as a rock in his confession, the executioner had to cut and tear off his skin and hair from his head with a shearing knife, and then pour hot lead into his

This faithful martyr of the evangelical faith succumbed to the pain and received the crown of eternal life.

(Rom. 8, 35.

Touching death of three children.

Ali Pasha had decided on the downfall of the Christian inhabitants of Suli, and for this purpose he joined forces with the Decier of Barat, the Pashas of Delvino and Paramythia, and with the powerful Bey Chamury against them. These Christian stranglers, without the unfortunate people having the slightest idea of it, suddenly entered its mountains, threw to the ground the courageous resistance hastily opposed to them, and killed everything that their swords and flames reached, from the old man to the infant at the mother's breast: for the extermination of the whole people had been firmly decided, so that one could divide into the whole plunder. Here is just one example of the way the barbarians and robbers went about it.

The conclusion of the unfortunate sacrifices of Suli was made by 3 children of extraordinary beauty. The oldest of them was a boy of 4 years, the second was a very lovely girl of 11 years, the third was an even younger boy. - All three of them, surrounded by cheering dervishes, were led to the place of execution under the plane trees of Kalo-Ctzsme. The innocent children went to the cruel death with cheerfulness. The beautiful girl led her younger brother in the executioner's midst, with a firm step. When they arrived under the shade of the trees of death, her eldest brother was first thrown to a wild bear, which tore him to pieces, and her younger brother had his head beaten in front of her chest, while she sank down on her knees, with her hands raised high and her voice loud, praying to God: "Most merciful Father, God of the suffering and the weak, have mercy on my poor brothers! Christ, Son of God, receive them into Your kingdom!" until she, too, who was in the greatest suffering, was robbed of her young life by a saber stroke. (Matth. 1t), 28.

Receipt and thanks.

H 1 1 by the Rev. H. Wunder, in Chicago, Illinois, from the Young Women's Association of his congregation, I hereby certify.

May the good Lord bless the generous givers abundantly for their gifts, both bodily and spiritual....

Fort Wayne, April 22, 1853.

H. Grätzel.

The love of eternity.

..

IV.

/S

What is our eternity?

>

A reicktbum of joys,
An end of woes, A beginning of delights, A glow of som'en, An abyss of jubilation^r ever new.
Do not ask what is nnsre eternity.

What n! sre se'kgkeit be then?
We bathe aeilitten,

We argued in the process,
Much webrmutb drunk. Sunk in misery: Now it's over, now it's over; Do you ask what our bliss is?

What our glory ten"
It cannot be grasped to--
Which is beyond measure, > '
With your senses-

You can't win it, no feather, no mouth, no pbantasek Will tell you what our glory is.

G. S ch-

At Orff and Schwegmann, Fort Wayne, Ja. are stocked r

Luthers Kirchenpostille, 2 Bde in Hlfrnzb. K 2 50 Blchncr's Handconcordanz geb. "	4 00	
The Nrtiel of the Faith and Doctrine of the Augs. burger Confession bedded13		
Vikcherer, word of the Wabreit, finely geb.	1 75	
Löhe, house, school and church book for Christians of the luth. bck. b.	63	
" Nauchopfer for the sick and dying, b.	3t	
" the mission among the heathen, brosch.	13	
" Seeds of prayer, b.	25	
" " with marriage prayers, born	3t	
"Confession and Communion Book for Protestant Churches.		
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" d'ei books born from the church.	1 0l>	
Dclitsch, four books of the church born.	75"	
" Confession and Commu ion Book.b.	44	
Lutber's Hochzeitgescheuk nM Tireliupfer geb.	88	
Hvmmcl Fr., Litburgie luth. parish services		
Layritz, Kern des deutschen Kirchengesangs- geb. 1 50 " Geistliche Melodiken zweist. 1 and 2 Hundert 50 " Vitburgie of a vollst. Main service., brosch.		75-
Spiritual songs Stuttgart geb.	25	
Hoffmann L., the holy passion brosch,	19	
Gerhard's reflections b.	25	
Hutter's Doctrine of Faith b.	44	
Hunnius Glaubenslehde75	63	
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" flying letter geb.	50	
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Nambach'S Reflections b.	00	
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Hirschberger Bible geb. new nu-gabe4	44	
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Luther's Werk Erlangen Bnd 1-51 geb.	20
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I). Martini Imtkeri "xeg. opera Ist. Lrlanxae t. 1—23	10
	00
Luther's works by Walch geb. antiquar. "Leipzig, 22 volumes with index of antique books.	40 M
... Jena 8 vols. antiqu.	26
	00
... Wittenberg 12 booth antiqu.	15
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" Treasure store born.	6
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Concordienbuch, Berlin geb.	1 00
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Brockhäus Cvnversatiouslen'n geb.	1 00
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Hofacker'S Sermons	2 00
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Kohlrausch, German history b.	2 00
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Stielrr'S School Atlas geb.	1 50
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Dr. Hr. Schmid, Textbook of Church History geb.	1 25
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Redemption born	3
I. F. A. Ziegler, Historische Entwicklung der göttl. Revelation born.	1
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Orff and Schwemann, Fort Wayne, Ind.

H The business of Orff and Schwemann has been dissolved in- between and the undersigned has taken over the whole store.

H. R. Schwemann.

Receipt and thanks.

For the O20 given to me by the Lutheran Faithfulness Community of Cineinnati, I hereby express my heartfelt thanks, and ask God to reward the dear givers here temporally and there eternally.

Fort Wayne, June 20, 1853.

G. Th. Gotsch.

With thanksgiving to God and the benevolent donors, I hereby certify that I have received a violin, valued at HZ 63, from the Young Men's Club in Cineinnati. Ohio.

May the loving God repay the kind givers for this gift in body, but rather in spirit.

Fort Wayne, June 17, 1853.

H. Grätzel.

With heartfelt thanks to God and the kind givers, the undersigned attest to the receipt of the gifts listed below. May God, who is rich in mercy, reward the givers in grace for what they have done for us.

Received from Baltimore Sewing Vcrein H 5 00

From the congregation of Mr. Pastor

Volkert in Schaumburg, Cook Co. III. 4 00

H. Koni g.

Received from the Baltimore municipality	16
From the congregation of Mr. Pastor	62
Volkert	4
Fort Wayne, May 1853.	00

I. Ch. W. Lindeinan n.

For my support in the seminary at Fort Wayne, I received 12 dollars from some friends in St. Louis.

May the faithful God reward them abundantly according to His gracious promise.

Fort Wayne, June 17, 1853.

A. H. Kirchhefer.

Receive

for the Fort Wayne H 4 00 seminary from the congregation of Mr. P. Rchard in Noble Co. Yes.

Dr. W. Sihler.

Get

". to the Synodal Casser
 From the congregation of Mr. Pastor HollS in
 Centrevill, III. .§1.-15
 " Hm. Pastor Grüber1 .00
 " whose municipality1 .05
 " Hm. Pastor Löber1 .00
 " whose community1-70
 " of the H. Geist - parish "nd their pastor
 Lemke on Tandy Creek, Mich. 5.00
 " Hm. Pastor Birkmann1 .00
 " whose municipality2 .80
 " Mr. Retor Benefactor2 .00
 d. to Synodal MissionS-Cassr:[^] From an unnamed person by Hrn. Past. Ridel §0.50
 " of the municipality of Paitzdorf, Perry Co., Mo. 3.00
 " " " to St. Louis, Mon. 12.05
 " " 3ob. ,parish to New Orleans through
 Mr. Pastor Volck6 .50
 "Mr. Heinrich Rauscher in Mr. Pastor Mül-
 ler's community1 .00
 " Hm. Mich. Merz in Mr. Pastor Müller's congregation0 .51
 " of the congregation of Mr. Pastor Franckr in La-fayette Co., Mo. 9.50
 " of the congregation of Mr. Pastor Eirich in Ehester, Ill. 6.18
 " the congregation of Mr. Pastor Wunder i"
 " Chicago1 .25
 " of the G mrinde of Hrn. Pastor Birkmanu in Waterloo, Ill. 2.70
 c. for the maintenance of the Coneordia collrge. Bon Hm. Martin Haspel in Frankenmuth, Mich. 1.W ci. F a r m e S t u d e n t s a n d S c h i l l e r i n C o N- eordia
 College a n d Seminary:

From the congregation of Mr. Pastor Francke in La-sayctr Co, Mo. 8.60
 " Hrn. Cckardt d. jiing. at St. L. 2.00

v. t o C on c or dia-C ol I egc - Va n:

Vacat.

F. W. Barthel, Cassirer.

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Supplement

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I.

Trinity Lutheran Congregation of Orthodox Confession at Milwaukie and the Church Ministry of the Buffalo Synod in 1845--1847. *)

The dispute which arose in 1845 between the local congregation and its then pastor, Mr. 14 Krause, and as a result of which their connection with the Buffalo Synod was severed, has been briefly described by our opponents in their second synodal letter, *Audiatur et altera pars* (i.e. hear the other part too!).) Although the baton has already been broken over the following report, even before it could be written, let alone handed over for publication; the Christian reader can be assured, however, that it is strictly in accordance with the truth and for the most part nothing but a faithful excerpt of the relevant documents kept in the municipal archives, already presented to the synod in 1847 and repeatedly in 1850, which, if necessary, can also be published in its time.

Neither is Mr. Pastor Krause's unhappiness sought here, nor does one want to gloatingly expose our opponents' sins. God knows that the writer of this article is reluctant to bring the old sad business back into the public eye. After all, Pastor Krause reconciled himself with the local congregation in the late year of 1850, and after taking off the bandage that he also wore around his eyes in his previous congregation, acknowledged that this congregation was well within its rights to separate from him, even if, as is not denied, sin and evil also occurred on their side-and what Christian, who himself lives only by grace, will gladly reveal the sins even of his enemies! Since the publication of the second synodal letter and the Informatorium, the local congregation and its pastors have not only been generously bestowed with the title "Rotte, Rottenpriester" and their previous silence in the face of all these vituperations and accusations has been interpreted to their discredit; but Father Grabau himself has repeatedly and most heatedly challenged us to defend ourselves. So let it be done out of necessity and for the sake of higher nnckichten, what we would so gladly have omitted for the sake of the Bebe!

From Freistadt, Fr. Krause served the local community as a filia, who had him come to him every time by a special cart; sometimes, however, he also used a farmer's opportunity that presented itself to him. In order to be able to come to Milwaukie as often as possible and not always be dependent on other people's carts, Fr. Krause asked the local community in 1845 to help him acquire a horse and wagon in such a way that each communiqué would pay him twenty

*) Herewith the reader receives the promised "Contributor. Initially, we wanted to arrange what belongs to it chronologically. However, in order not to delay the fulfillment of our promise any longer, we now want to list the contributions received one after the other, without taking the chronological order into consideration, as space allows.

The editors of "The Lutheran."

The congregation asked the pastor to contribute three cents each week, so that the sum of 90 dollars would be raised by 150 congregants. Since the congregation, after various written and verbal negotiations with the pastor, could not agree on this request, the pastor, after the end of the service on St. Jacob's Day, asked the congregation to give him a specific explanation after a week. Accordingly, the congregation convened on the 10th Sunday p. Trinit, and immediately indicated to the pastor in writing that they could not accept his request, but had decided that they wanted to have him brought back and forth every six weeks by a good carriage; but if he also wanted to come to her, which could only be dear to her, then it would be done by an opportunity that was free of charge for her, since she was currently unable to raise more for the carriage among herself. *) Although Fr. Krause used to be able to come as often as he wanted at the expense of the parish, he did not visit them earlier than every 6 weeks at the most, and although in an earlier letter of 1814 he had left it entirely up to the will of the parish how often they wanted to call him in, a severe letter of reprimand was sent by him on 14 Aug. because of this decision, which had to be read out to the parish on the following Sunday at his request. That the resolution passed on the 10th Sunday p. Trinit. was sinful, because the congregation had interfered with the pastor's office, that those who passed the resolution valued twenty times three cents more than their own salvation, that the pastor was thereby made an appointment preacher and deprived of his office, that under such circumstances he could no longer administer the office in the congregation of Milwaukie with a good conscience. This was the content of the letter of punishment. The congregation gave a written answer to this letter, of which no copy exists, but in which they declared, according to the testimony of Father Kindermann himself, that they did not want to interfere with the office of their pastor and that he would forgive her if she had sinned against him in words or otherwise. On the 16th Sunday, Trinity, Father Krause himself came, scolded his listeners in the sermon as bloated jerks, stupid oxen, old pigs 2c. and after the sermon read a proclamation to the effect that all who had participated in this decision would not be allowed to take Holy Communion sooner. He read a proclamation after the sermon to the effect that all those who had participated in this decision could not be admitted to Holy Communion until they had publicly recognized and repented of their sin. This caused a great commotion among the parishioners after the service, as a result of which the two parish leaders Bruß and Eggert were sent to Father Krause to ask him to hold a parish meeting in the afternoon to discuss his harsh sermon with the congregation and to report those who deserved to be expelled from Holy Communion. They were also to report those who deserved to be rejected from Holy Communion, so that they could be exhorted to repentance. With the words: "I have

Each cart came to 8 dollars at that time because of the two bad roads and the lack of carts.
that preached, and that's how it stays," Fr. Krause turned down the request for a meeting.

In order to resolve the sad discord, a part of the congregation, through the leaders Bruß and Bewersdorf, approached the neighbor and confessor of their pastor, 14 Kindermann at Kirchhayn, for an investigation. The letters that Father Kinvermann wrote to the congregation about this are available to the writer and he cannot but publicly acknowledge the best fatherly and unpartisan attitude in these letters. Would to God that 14 Kindermann had continued in this way! Rejecting the requested investigation, because the church ministry had not commissioned it, he advises in his first letter of Sept. 19 to request an investigation from the church ministry, but promises to make an attempt to restore the disturbed peace through a private conversation with 14 Krause beforehand. On Oct. 8, he reports that his presentation to 14 Krause had not had the desired success, exhorts the congregation to serious examination and to repentant confession where all or individual members of the congregation had failed, but declares that the refusal to buy the pastor a horse belongs in itself and cannot yet result in exclusion from Holy Communion. The refusal to buy a horse for the pastor belonged in itself and could not result in exclusion from Holy Communion, unless other sins were attached to it that would cause such punishment. In a letter of Dec. 11, he assures the congregation that he will act most conscientiously in this matter on his own behalf and in the office given to him by God to build the church of Christ, so that the complainants will not have to complain as if the right had been taken away from them; he hopes that the same will be done by the other two members of the ministry. Finally, on February 9, 1846, he wrote: "I cannot imagine that Father Krause should be vindicated in his obviously unjust cause."

Kindermann's advice to file a complaint with the church ministry was followed. The congregation sent a letter of complaint to the senior 14 Grabau, after first handing it over to Kindermann for review. This was followed by a triple written opinion from 14 14 Grabau, v. Rohr and Kindermann. In order not to tire the reader's patience, only the main points are given here. In his report, Grabau presupposes that the congregation in fellowship with the mild pastor had passed a proper and valid resolution to purchase a horse, and that the same had been sacrilegiously overturned in the absence of the pastor. Regarding the punitive sermon mentioned above, however, Grabau says that he would have wished that 14 Krause had no longer been a master of his usual courage, had preached as usual, unconcerned about the opposing party, and then held a congregational meeting after the service in order to show the congregation their injustice behind the back of the pastor. He then held a congregational meeting after the service, as usual, in order to bring to the congregation's attention its wrongdoing in holding meetings behind the back of the pastor and in overturning resolutions that had already been passed. Von Rohr's expert opinion is correct

In essence, the Grabauian version is completely in agreement with the Grabauian one. Different from both, however, is that of Father Kindermann. The latter, living in the vicinity and therefore knowing the trade best, does not spare the defendant where he believes sin and guilt to be on her side, but just as frankly exposes the transgressions of the lamented pastor. He criticizes the latter for not having carefully avoided the appearance that he was allowing himself to interfere with the parish's interests in his application to the parish; he should only have seen to it that the carriage matter was not pursued with sinful laxity. The meeting on the 10th Sunday p. Trinity was not to be called an unjustly moderate one, because Fr. Krause had left the previous Sunday with the request to give him a certain explanation after a week, nor could there be any question of overturning a decision made on St. Jacob's Day, since no decision at all had been made on that day and precisely for that reason Fr. Krause had requested that explanation when he left. Thus, in his letter of Aug. 14, he had also accused the congregation quite uncharitably and unchristianly against the 8th commandment. In his letter of Aug. 14, he accused the congregation of valuing twenty times three cents more than their salvation, had carelessly resigned from his office, had used ungodly zeal in his preaching, had arbitrarily banished the opponents of his proposal through his public proclamation after that punitive sermon, and had treated some of them as banished on a degenerate occasion. The community, on the other hand, accuses Father Kindermann of having, as it seems to him, shown great negligence in the matter of carts in general, and could have prevented the whole sad business by making a certain order in this matter right from the beginning and providing for a decent cart. Thus the congregation should have asked the pastor right from the start with modesty to completely overburden it with the running of this affair and, when sending the congregational resolution of the 10th S. p. Trinit., should have given exactly the reasons why it could not agree to the pastor's request; but those who had mocked at the punitive sermon of Father Krause on the public street had sinned gravely. This is how Kindermann judged this dispute at the time. The reader should now compare this with the description and evaluation in the second synodal letter of the Buffalo Synod, and consider that Kinderman confessed to this!

The matter was not helped by such different assessments of the dispute on the part of the members of the church ministry. The fire of discord continued to burn, and now unrest arose in the neighboring congregation because of a ban executed on a certain Martin Crüger; indeed, between the two pastors Krause and Kuwcrmann themselves discord had already arisen for some time. Then, in the spring of 1846, Fr. Grabau appeared as senior minister to settle the dispute, but immediately went to Freistatt to extinguish the fire, because immediately upon his arrival he received a letter of complaint from the Freistatters.

was handed over. Accompanied by Krause and Kindermann, Grabau returned from there and began the investigation on Ascension Day afternoon. However, although the facts of the case had already been presented by the community in the complaint and this also happened again during the oral proceedings, and although IN Kindermann had stated in his expert opinion, as stated above, that the meeting on 10 S. x. Trinit. was initiated by IN Krause himself and that the congregation could not rightly be accused of overturning a decision already made with the pastor; so IN Grabau again assumed, as in his expert opinion, that a decision had been made and that the congregation had overturned it in a meeting held behind the back of their pastor. In this, the congregation should definitely be guilty. More than once, according to unanimous reports from eye and ear witnesses, Father Kindermann admonished both Father Krause to acknowledge some undeniable transgressions and Father Grabau to take conscientious, impartial action against the plaintiffs, whereupon Grabau, unwilling to be reminded, offered Kindermann to conduct the investigation on his behalf. In this meeting, which lasted from the afternoon until the next morning, nothing was accomplished. Dissatisfied with the whole deal, Kindermann was already sitting on the wagon the next day to return home; at Grabau's coaxing, he dismounted again. So on the afternoon of Sunday Exaudi, the investigation began anew. Finally, around midnight, a kind of reconciliation took place. According to the second synodal report, Fr. Krause had admitted "that he **may** have erred in the form and manner of his sermon on St. James' Day 1815 and in the proclamation attached to it, and otherwise in his sharp manner of preaching, but he retracted nothing of the content of his preaching, for that was the truth; he also asked forgiveness from all who might have taken offense at his sharp manner of preaching; he had not wanted to offend anyone, but to lead and move everyone to repentance. The congregation had to take the rest upon itself *) and most of them, heartily tired of Grabau's inquirers and sleepy at the same time, entered into reconciliation, with the exception of Bewersdorf, who had already left the meeting. The complaining party, however, had continually stated that as a result of what had happened, the congregation could no longer have confidence in the blessed

leadership of their pastor, that **they would** gladly forgive him everything, but that Father Grabau should transfer Krause.

Of course, sometimes the acknowledgement of sins by the members of the community may be quite idiosyncratic. A member of the congregation of P. Türt here testified before our synod held here in 1855, after he had asked for the pastor, how much he also desired that an understanding and reconciliation of his and our synod be made. He said: "The kindermann, now deceased, was a member of the 2nd century. In a note he news that... as that man was called, had now testified that he was heartily sorry to have let himself in to the missouri foxes. Nevertheless, he testified to his two brothers, members of my congregation, who drew his attention to this passage in the Informatorium, that he had never been sorry for his discussion before our synod, nor could he see how far it was a sin and how he had to repent of it."

The hand had been extended for reconciliation. However, when most of them realized the next day that Grabau had by no means intended to do this, they revoked the reconciliation that had taken place during the night as a fraudulent one, if it had been accepted on the part of the church ministry in the opinion that the woman in question had dropped her request for Krause's transfer.

Thus, soon after Grabau's departure, a decisive break took place: the majority of the congregation renounced in writing on June 1 the pastoral care of Fr. Krause's pastoral care and at the same time submitted a request to Father Kindermann for consecration with Word and Sacrament. As a member of the church ministry, Kindermann of course did not respond. He therefore referred the petitioners to stay with IN Krause and exhorted them to seek remedy of their conscience complaints within the ecclesiastical order as long as possible. In the end, he showed them two ways: they could either get an expert opinion from other Lutheran pastors outside the synodal association, or they could delegate the decision to a synod. The congregation, despairing of a just decision of their matter by the ministry of their synod, chose the former way. With a part of the Freistatt congregation, in which a separation had also taken place, it therefore turned, as is known, to the Saxon pastors in Missouri and then received from our synod, assembled at that time in Chicago in 1817, a written opinion, *) which was mostly prepared on the basis of the existing documents and, with the exception of some serious accusations, such as that of perjury, was recognized as correct by Father Krause at his reconciliation with the congregation in 1850. The congregation, now realizing the other errors of their pastors, soon appointed one of the Saxon pastors, Father Keyl at Frohna in Missouri, who took office on 19 Sonnt. p. Trinit. of the same year and settled in this town. **)

See the first synodal report of the Missouri Synod 2c. Since Fr. Krause did not respond to the Synod's invitation, the Synod had no other way than to adopt the report on the basis of the documents.

117 about Father Keyl's taking office in Milwaukee. According to the ev. Statutes of the State of Wisconsin, every preacher must be authorized by the state to copulate by submitting a copy of his "Credentials of Ordination" (ordination certificate). Since P. Keyl could not submit his Latin certificate of ordination, an English certificate was drawn up in the name of the congregation, in which they declared before the authorities that P. Keyl was then claimed as an appointed preacher, and with it they had signed by the protestant pastor and the school teacher Lemke as their secretary. This is now presented by Grabau as follows: when Keyl arrived in Wisconsin, he had himself ordained again in the school teacher Lemke and the carpenter Bröd, both of whom then issued the ordination certificate to him at the authorities. Is the Senior Minister not ashamed to write such little stories out into the world as certain facts, which he if he still has some common sense, can hardly believe himself in all seriousness? and yet he continues to accuse us of lies and slander! By the way, nothing is known about Lemke's dismissal. He may have resigned from his office once, when he had to take up another profession due to lack of supply, but he was not dismissed, but rather admonished by Father Krause in the presence of Father Kindermann and several other persons not to give up his school office yet for the sake of his salary.

After most of the congregation had renounced Father Krause, he was "taken into church discipline" by the church ministry. Three weeks after the denial, the first written summons was issued by Father Krause. The congregation rejected it in a letter of reply, unfortunately written in an agitated and therefore unacceptable tone. On September 17, the second written summons was issued by Father Kindermann, and on March 6 of the following year the third and last. It concluded with the words: "May God have mercy that this offer of the Christian Church will not again be despised, and may the command of the Lord Jesus Christ: "If he does not hear what is said, consider him a Gentile and a tax collector" (Matt. 18, 17), does not have to affect you."

Finally, one more thing should be mentioned here. Our opponents accuse the local community of the theft of the church. The facts are as follows. Under Father Krause, the community owned a lot and a small building, which was used for church services and school lessons. Since at the time of the separation the then school teacher Müller, who was on Pastor Krause's side, let it be known that the pastor had already taken steps with the authorities to assure the church property to the members who remained faithful, Brüß and Bewersdorf, Brüß and Bewersdorf, who were at the same time trustees and vouched for the payment of the lot, which was still burdened with about 340 dollars, asked the leaders of the other party at the end of July 1846 to calculate with them and to discuss the mutual claims, but gradually received the scornful answer: the Church of God had never settled with its enemies about its property. Since the other party, from whom, by the way, little or nothing had been contributed to the payment of the church debt for years, refused to do so, Brüß and Bewersdorf, since it was high time, paid off 40 tolls of the church debt and demanded the church key from the school teacher, which they, of course, did not receive until they threatened him with the authorities. The remaining debt was gradually paid off by the congregation, which soon after Fr. Keyl's arrival also increased externally, and when the previous premises could no longer hold the audience, a larger building *) was erected two years ago, but the previous church premises were set up for the school and the teacher's apartment. The congregation therefore owns its property legally in the eyes of the people. However, given the conditions in the country, this is not the most important factor. The question is whether it also possesses it before God with good assurance? And here we hear from our opponents themselves in their synodal report that in the case of a separation the church property belongs to the right-believing part, but the wrong-believing part, apostate from the pure doctrine, loses all claims. May they therefore cry out: "Give back the stolen church! - this does not mislead us as much as our fathers at the time of the Reformation, to whom in the same way and with the same right the papists restored churches, monasteries, monasteries, and so on.

After the beautiful spacious church sometimes the mouth of one or the other of our opponents was watered. Even Father Grabau could not break in during his presence in Milwaukee last year to have a look at the "Rottentempel". And if they may call the undersigned, like his predecessor, a "rotten priest" to their heart's content, this will not affect his conviction of the divinity of his profession as much as those of our fathers who, preaching in former papist congregations, were bestowed with the same titles by the papists. Whether the local Lutheran Trinity congregation of orthodox confession rightly deserves the name "Rotte" for the sake of its separation from the Buffalo Synod, the reader will be able to judge.

Frederick Lochner, Milwaukie, d. Nov. 10, 1852. Lutheran pastor.

(Submitted.)

They will banish you. But the time will come when he who kills you will think he is doing God a service.

The reader of "The Lutheran" knows that the Missouri Synod 2c. bears strong witness against Rev. Grabau's false teachings and his resulting practice of unjust banishment. Mr. P. Grabau, however, as can be seen from his "Informatorium", neither wants to harbor false doctrines nor to ban unjustly and confidently asks the Missourians to show him only an unjust ban. Although it is now only too certain that Father Grabau has already banished more than one unjustly, it is not difficult to understand how he can still ask to give him proof, even of only one unjust ban. In the well-known pastoral letter, Father Grabau states the doctrine (which he has not yet revoked) that a congregation owes obedience to its preacher "in all things that are not contrary to God's Word. If this doctrine is claimed to be true and in accordance with Scripture, and a congregation or a single member does not obey the alleged Scriptural obedience, then a preacher who leads such a doctrine must of course exclude the disobedient person after a gradual and fruitless admonition. But as this teaching is false, so is a ban executed on the basis of it false and unjust. But Father Grabau defends this teaching on the basis of the words: "Obey your teachers and follow them 2c." (Hebr. 13, 17.) Therefore he also thinks that fine banishment is completely just. But the man is very much mistaken, and thereby incurs grave sins and files silent congregation, That now Father Grabau not only on paper, i.e. in his pastoral letter, demands such obedience "in all things that are not contrary to God's word," but also in fact, the following will clearly show; just as it will also be clear to any unpartisan reader that Father Grabau has executed an unjust banishment on the undersigned. For

To some it may innocently read, "Obedience in all things that are not contrary to God's word." But these may see from the following the terrible fruit and consequence of this doctrine, if it is applied and carried out. To build a church, a church house, to buy an organ, etc., is not contrary to God's word; but whether, if the preacher demands such a thing, a congregation is obliged to obey him in it on the basis of the divine word, may be another question. But to the point.

I, the undersigned, moved here in 1839 with Mr. Past. Grabau. During the first time of our presence here, the community as a whole showed such self-sacrificing love towards Father Grabau that it almost bordered on idolatry. Rev. Grabau's word was decisive in all things, and I myself must confess that I considered him to be such a man of God as there could be no one else, This all too great idolatry of his person and the general unconditional submissiveness on the part of the congregation towards Fr. Grabau, may have contributed to the fact that his heart, which was already inclined to imperiousness and unbendingness, rose even more, so that it became more and more visible and palpable that the words of St. Peter: "Not as those who rule over the people" (1. Petr. 5, 3.) no longer fit Mr. Pastor Grabau, but rather those of the prophet: "**Strictly and harshly you rule**

over them". (Ezk. 31, 4.) Thus, even at that time, Father Grabau presumed to act arbitrarily in external church matters, such as buildings and the like. And when the trustees, who were charged with the administration of the church property, confronted him about such arbitrary actions, he became so indignant that he took away their trusteeship with the help of the unsuspecting congregation. We do not need trustees; we want church fathers, he said. Also, from then on, and until now, the so-called church fathers were no longer allowed to meet without him.- This is only one example out of many of Father Grabau's imperiousness, also in external things.

Another example, to which a banning process is connected, is the following. In 1850, it occurred to Father Grabau that all church and community property should be sold and a new, larger church and other community buildings should be erected on another site. This plan, however, met with great resistance from the leaders; dissatisfied with this, he held a community meeting; but here, too, the desired approval was not forthcoming, and Father Grabau, full of displeasure, broke out into the words, among others: If the congregation did not want to make the sacrifice of two baptismal thalers in two years, he did not even want to say that it was a Lutheran congregation; and if the

If the faith in the community had sunk so low, he would rather take his stick and his Bible and walk away. Especially when we, I and some others, thoroughly, but with all modesty, explained to him our reservations against the submitted building plan, and this did not seem to be without influence on others, the anger of the pastor rose to the utmost and we were treated bitterly. He cried out: "It is your shameful unbelief! You people are as stubborn as Pharaoh, and like him you will go to hell, etc.-Further, Father Grabau said: "In order to show these godless people (namely us, who had thoroughly expressed our doubts) that the majority of those present are not in such unbelief, we want to do a survey. Thereupon he turned to about twelve members sitting nearest to him and asked how much each wanted to give to the matter. Since the answers were satisfactory (certainly only out of fear), he called out to us again: "Well, you godless people, are you not ashamed yet? Here I have asked only a few, and there is not a single one who does not want to make a sacrifice; will you not yet repent and do penance? I answered, "I cannot give much for such a promise. (I saw the way in which Fr. Grabau pressed the answer out of the interrogated people; in addition, I noticed two among them who had not done what they owed to do earlier in the repayment of the debt). To this answer of mine, Father Grabau scandalously challenged the congregation to say whether I had not offended the whole congregation with this? One part of the congregation shouted: Yes, yes! the other part: No, no! I then explained that I only meant those who had not yet done their duty to the child. Since there was too much commotion, several of them and we also departed, but nothing came of the building.

The next thing was that I was taken into church discipline; I therefore soon had to appear before Father Grabau for admonition. During these so-called admonitions he treated me very rudely and virtually denied me the childship of God, along with all hope of eternal life; therefore such a person should be cut off from the body of Christ.- To this I replied: I must confess to the honor and comfort of my Savior that I have the testimony of the Holy Spirit in my heart that I am a child of God. I had the testimony of the Holy Spirit in my heart that I was a child of God; and no devil should rob me of this comfort, no more than he.

Later I had to appear several times before Father Grabau and his superiors (12-13 in number). The purpose of all these conference admonitions, according to Father Grabau's pretense, was to bring me to the realization and confession that I had sinned against the entire congregation with my statement in the congregation meeting.

te. Since one or the other leader did not always want to do right by Fr. Grabau in these inquisitorial hustle and bustle, a real scandal often arose. I finally got tired of arguing and, in order not to appear stubborn, I declared: Although I could not see that I had sinned against the whole congregation because of this statement, I nevertheless wanted to admit for the sake of peace that I had gone too far with it and declared myself ready to take back the statement I had made and asked for God's sake not to penetrate further into me that I should act against my conscience.

When one of the leaders asked Father Grabau to be satisfied with my explanation, he answered: "No, we can by no means be satisfied with it! Assuming that this man would see this blindness and we would come to peace in this, he would first have to see his Missourian enthusiasm and much more. (But he would not tell me what kind of enthusiasm this should be.) I then explained that I was now completely convinced that his intention was only to remove me from the community; let him now do as he intended to do.

So I was publicly banished with such hateful words that everyone could easily recognize that this ban was obviously carried out of personal hatred. Although every Christian was commanded to avoid the godless man, not to show him any love or good, not to go to him, nor to take him into one's house, this command was observed only very little, almost not at all. - All sincere and knowledgeable people know well that I am not excluded as a "public and impenitent sinner," as the Catechism would have it, but for the sake of the sins **invented** by Pastor Grabau.

Every impartial reader can see from this what Father Grabau uses the ban for; namely as a club with which he morally kills and thereby tries to render harmless those who rightly resist him in his hierarchical activity. So it is quite similar to what the Roman church has always done.

I am therefore not the only one who has been affected by this fate, there are several. Among others, Father Grabau has banned a completely blameless Christian brother, named Valentin Brück, because he confronted Pastor Grabau about his unchristian proceedings against me and admonished him for this. Of course, in the course of the banishment process, other sins are usually imputed, which are then stated in the execution of the ban to the congregation, which is unfamiliar with the matter, and which therefore, when they are read out, often read quite ridiculously.

Likewise, P. Gr. has an old scchszigjähri Grabau, who was an ardent admirer of his, because he exhorted Father Grabau for the sake of his soul to desist from his activities and especially to recognize what tyranny he was committing against the community in Eden, near Buffalo. When the old man was with Father Grabau to admonish him, he stood up and said to his wife in a mocking tone and pointing to the old man: "Look, to whom dear child, here is a penitential preacher, a penitential preacher from hell; listen to him, he wants to preach something to us, etc.".

It is dreadful and unbelievable for those who lack their own experience, how this man abuses his office. In the same year 1850 he had an organ dispute with his congregation. An organ was to be purchased, and after the congregation learned that the organ to be purchased was defective, they did not want to buy it; Father Grabau, however, insisted that it had to be purchased, that the congregation was obligated to do so because of certain obligations to the seller, which was all a false pretense. On this occasion he publicly announced from the pulpit that those who had resisted him in the matter of the organ would have to repent and acknowledge their sins if they were to be admitted to Holy Communion. He announced publicly from the pulpit that those who had resisted him in the matter of the organ would have to repent and recognize their sins.

Of course, some readers will wonder how a Lutheran congregation can put up with such tyranny; but this is because Father Grabau has long since preached to his congregation that the true church of Jesus is only with him and his own and nowhere else, and the majority of the congregation is also caught in this error. The tyrannical nature is well felt and the members complain about it to each other; but, they say: where shall we go, we have emigrated for the sake of the Word of God, our children must have school and we cannot go to the Missourians either, they are also wrong, *) so we must stay and wait until the Lord helps. Next to such complaining and sighing souls, there are of course also quite a few hypocrites who, when they come together, attack the pastor, but when they come before his face, know how to present themselves as "faithful church children"; and it is to be feared that for the

sake of these, the congregation will have to stand under this bondage for a long time to come. But the Lord, who is gracious and merciful, will, according to His promise, take care of His flock Himself and above all bring the shepherd to the knowledge of his dangerous ways.

(To be continued.)

That the poor people must believe this is not to be wondered at, for year after year in the sermons there is incessant blasphemy against the "godless Missourians" and the "Lutheran," the "godless paper," is forbidden to be read, or at least warned against, as against a most dangerous paper. Just as the pope does with the Lutheran writings.

Supplement

to No. 9. Volume 9 of the Lutheran.

II.

They will put you under ban. But the time will come when he who kills you will think he is doing God a favor.

ner service to it.

(Conclusion.)

Now that I have written this, I can assure the reader that it was not done out of hatred or revenge against Mr. Past. Grabau; I would much rather have kept silent. I also know very well that Mr. Past. Grabau, as long as he remains so wicked, will call all my words gross lies and slanders, as he is accustomed to do; on the other hand, he will write who knows what lies and slanders against me into the world. However, we Buffalo people are already used to this, and therefore it should not bother me very much. The community in Buffalo will have little to say to Mr. Past. Grabau will be able to persuade them of little; only "to lie afar is good." Enough that I can testify before God that I have written the truth; and this I have felt compelled to do in my conscience, since the "Informatorium" claims that not a single unjust banishment has occurred, and demands that other Lutheran Christians honor and recognize Grabau's so-called "Christian" church discipline.

I commend the dear reader and my cause to God, keeping the word of my Lord Christ: "Blessed are ye, if men hate you, and separate you, and reproach you, and cast out your name as evil, because of the Son of man. Rejoice then, and leap: for, behold, your reward is great in heaven." (Luc. 6, 22, 23.) I. P. Schulze.

Buffalo, N. Y., Nov. 1, 1852.

III.

"The New Redd in Eden."

In July, 1818, the Prussian pastors, headed by Pastor Grabau, had a synod at Buffalo. The report of the proceedings, however, did not appear until July, 1850. In this "Synodal Letter" there is 59, a "Report on the Emergence of a New Rotte at Eden." The undersigned were initially undecided what they wanted to do: whether to defend themselves or to remain silent. The former would not be very appealing to them if they knew that the latter would serve more than one purpose. The complete silence, however, would only arouse the suspicion of some who get to read that report, as if the undersigned were really such Rottengeisters as Pastor Grabau calls them. As such, of course, they may no longer lay claim to the name of a Christian congregation. It is therefore to be shown with this that the accused are not a "Rotte," but that Rev. Grabau merely stamps them as such, and that he himself is to blame for the fact that our congregation had to suffer the sad fate of separation.

We cannot get involved in putting the whole false and distorted report of Mr. Past. Grabau in the right light; it would become too long and boring. In addition to many distortions and untruths, the "Ministry and the six synodal deputies" have concealed much of what and how Mr. Past. Grabau acted among us. We only want to adhere to the 8 reasons for excommunication, which Mr. Past. Grabau, page 66 in his book, why we would have deserved the ban. We will continue to talk about many other untrue things in the report.

First reason of the ban pronounced over us:

- I. Because they stubbornly claimed against the 15th article of the Augsburg Confession that the Christian order is sin, cause and means of sin.

Answer: This "Christian order" was that every able-bodied member of our congregation had to pay one shilling monthly into the church treasury. (See Grabau's Besicht pag. 59.) This order was made in 1845 by pastor and congregation. But already at the first meeting, which was held because of this, there was discord. This order should apply to all, without exception of the poor. Mr. Past. Grabau says the opposite! (See p. 59.) Therefore the poor Sigmaier stood up and said: He as a poor man could not be held equal to the rich, and offered several times a smaller gift. But Mr. Past. Grabau insisted: Either he should give a shilling, or he should say that he could not give anything. Sigmaier stuck to his offer and Past. Grabau stuck to his demand. Unfortunately, Sigmaier got into his natural heat and gave Past. Grabau that he was not looking for the sheep, but only for the wool. Mr. Past. Grabau, however, gave two. Grabau, however, gave the order to two overseers that they should lead Sigmaier out the door, which they did. (Why did not Mr. Grabau also inform them of this?) Such procedure on the part of Mr. Grabau was not followed. Grabau drew the attention of other members, and another man, named Wander, excused himself for the sake of the shilling with similar reasons as Sigmaier. He got the answer: "Land or no land, debts or no debts, a shilling must be paid. Since no peaceful agreement could be reached, Mr. Past. Grabau, whether we had not committed ourselves to the old Saxon or Pomeranian church order, to be governed according to it? We answered, Yes! Mr. Past. Grabau now read out an article from it, in which it was said that nothing of the church's goods may be given to the poor. If he wanted to give the money as a gift, he would have to pay for it out of his own

pocket.- Sutter, a man who was not poor, told Rev. Sutter, a man who was not poor, said to Rev. Gr. that he was talking about property that already belonged to the church and that a poor man had increased; but in their case, a church property was to be established first, and the provisions of the church order were not to be applied. Father Grabau did not answer a word, but took the Holy Scriptures and suggested Genesis 30. He took the Holy Scripture and looked up Exodus 30:13-15, where the Israelites, rich or poor, also had to give the same tax to the temple.

The reader may think for himself how "firm" this order was, which was placed under so much dispute from the beginning, and how it was placed at all. It outrages us the way, if we recall it in our memory. Mr. Past. Grabau seems to have forgotten it, because he is silent about all this, and of course the others in the Ministry cannot know it, as well as the "6 Synodal Deputies". Therefore, it is foolish for people to write a report about which they cannot know anything because they live in faraway places. Or does Mr. Past. Grabau want to prove us wrong and muddy the waters in front of the people? Then let him judge for himself, for which we must hold him in our conscience. That this order "stood firm" for a whole year and more is not true. It was established, but with much reluctance, and under such reluctance it was kept and not kept for a while. That is why even the church fathers had the sensible thought to rather abolish this order. (See 60.)

Since the minds were troubled by this order without ceasing, Rev. Grabau believed that he would have to work through the sermons to make people more inclined to this order. But this had the opposite effect. Mr. Past. Grabau is right when he says on p. 66 that people became averse to the sermons of repentance and confession, because the so-called "Christian order" was everywhere the in-

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stop of the same. Of course it was always preached of the! Avarice, 2c., was preached, and this, because one knew where it was aimed, had to become a burden. In the confession, Father Grabau called to account not only men, but also women and young people for the sake of the shilling.

It happened once that two or three of us were sent as emissaries from the congregation to Buffalo (namely Schweickhardt, Müller and Rauch) to ask Rev. Grabau to ask him to give us the student Lange as pastor. At the same time, they should also negotiate with Mr. Past. Grabau that the Schilling would be abolished; then these deputies came back and brought a new plan about the Schilling; we do not know whether this plan was given to them by Rev. Grabau had given them this plan, or they had thought it up themselves: namely, to make a document and to have the shilling confirmed by signature. It was the wish of the whole community at that time that the shilling matter would come to an end. We say this because Mr. Past. Grabau in his report always speaks only of "some members of the community," and of a "bunch in the community. But even this plan, wherever it may have come from, did not help. Many, in the opinion that the Scriptures had ordered Past. Grabau, signed out of fear of man, not at all out of inclination and willingness. (One must know for the explanation of this that we were so wrong at that time and adhered to Past. Grabau as half a god). Some, however, even though they signed, did not pay afterwards, because they soon found cause to do so. Sutter did not sign either, but was always willing to pay, because he was a faithful follower of the pastor. Once Sutter's wife came to the confessional and Rev. Grabau asked her why her husband did not sign the shilling? The wife answered: Her husband was always willing to pay, but not to sign, because he did not think it was necessary and thought he could be trusted without a signature. Thereupon said Past. Grabau said: It was not because of mistrust, but because he only wanted to recognize his faithful church children. Because it did not work with the signature either, Rev. Grabau used another means. He publicly announced from the pulpit that he could no longer be a pastor to anyone who did not want to sign the Schilling or the "Christian order," as he always called it, and that he could not give him Holy Communion. (See, as Past. Grabau pag. 60 says, that he had resigned).

One can imagine how such a declaration must have affected us! In the meantime, in 1848, a new church was built. Half of the building materials had been brought, the mason had already been agreed upon, but a Babylonian confusion prevailed among the members and the pastor. Some wanted

The others insisted on their rights, and so it swayed back and forth among the members themselves. Because of the great reputation that Pastor Grabau always enjoyed among us, quite a few were won over again and again. Finally, another means was applied to the "stiff-necked" members, who were not allowed to participate in the building of the church, and from whom no contributions to the building of the church were to be accepted. This means failed for this time. It was clear to everyone that this would lead to a separation. Therefore, the whole congregation gave the deputy Schweickhardt the order to ask the synod (it was the same synod, of which the mentioned, untrue "Synodalbrief" gives a report) for advice and help for this sad deal. What advice and help we gave, however, the reader can hear for himself in Grabau's synodal report. (pag. 58.) However, for those who do not have access to the synodal report, we will briefly communicate this much:

"The honorable Synod could not interfere in this council and trade, because it was a dispute of "some members," and these had first to hear the admonition from the Church Ministry." This "admonition" was also carried out by Rev. Grabau. One Sunday, after he had read the Gospel and spoken a few words about it, he read the so-called "admonition", which did not last a short time. (Was that also the gospel preached on that day?) This admonition had some effect (pag. 62), but nothing good. Some allowed themselves to be caught anew under the servile yoke of Mr. Past. Grabau, the others remained firm. Thus it gradually came closer to complete separation. It must be known that Father Grabau privately used all his power, one might say cunning, to frighten and confuse people's consciences; he especially tried to work on the women.

Thus the reader sees from what we have reported here in accordance with the full truth that it was a matter of a purely human order, which had been established at the beginning "for the sake of peace and good order"; but because it was found that vain strife and disorder arose from it, and that one wanted to make such an order a matter of conscience, the congregation twice found it good, even necessary, to restore it. The community had the right to want this, and Rev. Grabau, had he been humble and faithful, should have given in and not pushed consciences as he did. Or does it not mean to deceive consciences if one refuses Holy Communion and pastoral care for the sake of money to be paid? Let us judge impartially whether we did not have the right and the duty to oppose such actions? We have never claimed that this order is sinful in itself; but

We have maintained that because so much disorder and strife, 2c., arose from it, one has the full right to dismiss such human order according to the teaching of the 15th article of the Augsburg Confession. For that article teaches that only such ordinances made by men are to be kept, which are not only not sinful in themselves, but also serve peace and good order. From the last sentence, which we often reproached Past. Grabau, he never wanted to know anything about it. We did not want to become servants of men. (1 Eor. 7, 23.) We did not want to buy absolution and Holy Communion by submitting to this imposed order. We wanted to exist in all the right freedom that Christ acquired for us and not be caught in a servile yoke. (Gal. 5, 1.) May Mr. Past. Grabau may still judge us so sacrilegiously and speak of a "burnt maul" in our conscience, we command God, who will bring it to light in His time. Unfortunately, we must fear that Father Grabau himself has burn marks in his conscience, that he no longer feels the injustice and tyranny committed against us. We are to be blamed for such serious and strong language! We know what we are saying. But whoever cannot recognize now that we are right to speak so harshly, may recognize it later. For it is hardly to be thought that God will watch this domineering man for a long time; He, the Lord, will reveal him, if he does not soon go into himself. Many souls banished by him in the most unjust way cry out to heaven, and the Lord will hear such sighs of the wretched. Go to Buffalo, and hear and see how things are in Father Grabau's congregation!-The blinded man may call us a "mob," but he has no right to do so; for once again we repeat most emphatically: We have done nothing against the 15th article of the Augsburg Confession, but have acted and asserted for it.

From what has been said so far, an impartial person can already sufficiently recognize that we are not a gang. But because Mr. Past. Grabau still invents seven reasons for excluding us from the Rotte, we have to answer them briefly.

Second reason:

II. Because they, as a group in the church, claimed that they had the power to overthrow it according to their will, and that the pastor and other church members had to obey them in this." Our answer: This is untrue, as sufficiently proven above. Not "a bunch in the

congregation," but the whole congregation wanted to have this so-called "Christian order" abolished twice. But the fact that in the end we were only a "group," i.e., a part (but the larger part), is due to the fact that, as shown above, several of us, out of fear of man, complacency toward man, and fear of

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The other people let themselves be caught again in the servile yoke of the ban. We are only too firmly convinced that the others did not give in out of love for this matter, but because their consciences were confused (by pretending, for example, that this "Christian order" was made at an ordinary community meeting, and that with prayer; but because one prays and calls upon God beforehand at every Christian community meeting, one is also obliged to keep what one has made). But to the third reason. III. Because they did not offer to propose and establish another, perhaps better, Christian order, but wanted to be free from all order.

Answer: One can also offer his gifts voluntarily, without establishing a certain order. This first "Christian order" had made us shy of all similar orders. But that one may also give fine gifts voluntarily, yes, and that this way is biblical and New Testament; this can be heard from the holy apostle Paul himself, who writes to the Corinthians in the second letter, in the ninth chapter and seventh verse, thus: "Each one according to his will, not with unwillingness or compulsion, for God loves a cheerful giver. Nevertheless, we also hold that one can give in a certain order, if one does not treat such a certain order as a matter of conscience, as it happens with us and denies communion and pastoral care over it. We were never against the order, but against the way they tried to impose it on us. Father Gr. could not say in his report that we wanted to be "free of all giving;" otherwise we would have had to remind him that even without his order, and with all willingness, about 6,00 Thaler were written by us for the building of a new church. We offered to build the church from our own resources, whatever it would cost; we did not want to appeal to an outside congregation for help. We would have gladly done anything, because Father Gr. was dear and valuable to us. But, as I said, they did not want to accept our voluntary gifts. They compared us with the Samaritans and cited the passage from the book of Ezra, ch. 4, 1-3 against us! What an unfaithful application of the Word of God! We were not Samaritans who wanted to hinder the service of God, but just the opposite; we wanted to promote it, and therefore also voluntarily and gladly make such sacrifices. If we had no other evidence against the unfaithfulness of Father Gr. than the wrong application of the Word of God, it would be enough. What reason do we have in the New Testament to be bound by the Jewish law and to give equal taxes (rich or poor) for the building of the temple according to the passage cited by Father Gr. But Father Gr. wisely keeps silent about all this in his report.

Further reason for exclusion.

IV. "Because they called the Christian order a monk's yoke and did not revoke such."

Answer: We cannot revoke it today! But if the reader thinks it is too hard, we want to give him an example, which will take away all hardness from such an accusation. When once in a meeting this shilling story was discussed and Father Gr. did not notice any real unity, he took recourse to his own way in such cases and asked, man by man, who wanted to give the shilling. Before Egel Jr. wanted to give his answer, he asked Father Gr. for permission to ask a word first. Father Gr. did not allow him to do so. Egel asked again for permission to ask. Father Gr. refused again and added: "There is nothing to ask, but he should say yes or no, whether he wants to give the shilling or not. Egel then said, "No!" But Egel wanted to ask how long this order should stand? Can farmers be blamed when they talk about the yoke of the priests? One puts a yoke on the oxen, whether they want it or not, and Mr. P. Gr. did not want to do it differently with us, as can be seen clearly enough from what has been said. To the next reason for exclusion.

V. "Because, in order to enforce their evil will, they held one secret Rotten meeting after another, joined together against pastor, church council and congregation, without listening to admonition."

Our answer: It should be remembered that Father Grabau held many meetings with us because of the Schilling issue. However, because no agreement could ever be reached, since Father Gr. was doing things in a wrong way with us and we were not allowed to suffer this; nor could we find a remedy in any other way, so the congregation met at the time when the synod was to be held in Buffalo. All were present at this meeting, except for about three members who did not want to come for certain reasons. This meeting was held at the home of C. F. Schroeder, who is still a member of the Grabau Synod. It was therefore not a meeting, since one joined together against the church council and the congregation; because the church council and the congregation were together. Nor did it apply against the pastor, but it was unanimously decided to instruct the deputy Schweickhardt that he should seek advice and help from the synod. If this had been achieved, we would have been able to live in peace with our pastor again! That meeting also had another purpose: because, despite all the disputes, it had progressed so far that the building of the church with

The mason was agreed upon, but they did not want to let us build with them, so they had to discuss what to do in such a case. It was therefore decided to dismiss the mason in exchange for some compensation, which was done, because we did not want to separate, and therefore we first waited for the synod. What else could we do but come together? Mr. P. Gr. is doing a great injustice by accusing us of being riotous.

VI. because they arbitrarily renounced the office and service of their pastor and deposed him in such a meeting on July 30."

Answer: Mr. P. Gr. himself had previously renounced us because we did not want to sign the shilling. He refused us communion and pastoral care. We found neither counsel nor help at the synod. When a number of these gentlemen came out to us later to admonish us again, i.e. to impose the shilling, (pag. 62) they tortured our conscience even more, as one can clearly conclude from the statement made by Jakob Bauer (pag. 65). They called us goats, liars, and so on. How could we entrust ourselves any longer to Father Grabau, who had obviously treated us unjustly for so long and tortured our consciences? How could we finally have any further confidence in the entire synod and follow its admonition, since it was completely like Father Gr.'s mind? It is astonishing to hear that once a member of the Buffalo congregation, who was concerned about our plight, asked one of the younger pastors to work with the synod to help us, to which he replied: he would do what he could, but Father Grabau was the oldest, and we had to follow his example. So here it is a matter of age, not of right! No wonder that all the verdicts of this synod are written so "unanimously"; for if one, the eldest, has written them, then they have written them all. But whether "faithful, Christian and loyal pastors" do so, we must almost doubt. Whoever evaluates with an unbiased heart the entire conduct as it was practiced by Father Gr. on us, can certainly not confess otherwise than that we had reason enough to further guard against such "faithfulness". We have not sittugs given our farewell to Father Gr. We have argued with him for years for the sake of the cause. We have begged him more times than we can count to give in for the sake of peace. One woman even offered her jewels, which she would gladly sacrifice if P. Gr. would give in and spare Gemeine. She received from him the answer: "A faithful Lutheran pastor could not give in on this! We

mean just the opposite.

We have altogether exhorted Father Gr. to yield; we have sought advice and help from the synod (not to ver^

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All in vain. He offered it to the community, and did not let up until it came to two piles. And Fr. Grkann can still be of good cheer about it? By the way, his conscience seems to tell him otherwise. Why else would it have seemed necessary to him to use so many distortions, of which his "Report on the new mob in Eden" is full? We are astonished at the innumerable distortions and false turns of phrase that occur in it in order to cover up his imperious bumbling. He even has to use false accents, as we notice on page 59 in Siegmaier's story in the little word he, "because he is poor. So, too, on p. 62, he foists upon us an opinion that we never had, when he communicates the words of rejection and acentuates the word "others"; as if we had meant to speak of the "other relatives" who had remained loyal (?) to him. - By the way, the reader must know that we, the supposed "Rottengeister," are not the only ones who bear such testimony about Past. Grabau's so-called report, but in his own congregation in Buffalo, the "Synodal Letter" has been called the "Book of Lies;" for not a few know only too well how it stands with our and other matters. Would only those members of Buffalo, whose eyes have already opened, also do what they are obliged to do! Some have done so, and have been banished by their "faithful pastor" (?); among them an old, gray, and acknowledged godly man, who had asked his shepherd in the most heartfelt, but also most urgent way, that he would desist from his horrible ravings and dishonesty. Who should not be reminded of the word of the Lord: "Behold the false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits you shall know them. (Matth. 7, 15, 16.) Further reason for exclusion,

VII. Because in August (1848) they also arbitrarily broke away from their duly appointed school teacher and deposed him." Answer: Consequently, we also had to denounce the school teacher. This person, as Father Grabau's assistant, has caused a lot of mischief in our community anyway. Moreover, he deserves to be dismissed. For he has brought a false suit against one of us, for which false witnesses were called and not only a false oath was sworn. However, the schoolmaster had to leave the court with confessions.

We are at the service of anyone who wants to deny or prove this. - Finally the **VIII.** Reason: "Because they had already brought the Rottenprediger Bürger to them and thereby publicly declared their being in sin."

Our answer: We had brought the duly appointed Pastor Bürger from Buffalo to us and thus publicly declared that we did not want to do without the pure and clear Word of God and the Holy Sacraments. Sacraments. We also want to remain with the true church until the end. May God help us! Amen. Thus, in accordance with the truth, we have given the Church an account of our exclusion. We leave it to the church to judge whether we are still a part of it, or, as Father Grabau says, a "mob. What we have said, we have said only for the sake of the church, not for the sake of Father Grabau. For we do not want to have anything to do with him, as long as he remains in his nature. Also, what may be Pastor Grabau's judgment about this defense of ours is of little concern to us. We and many others with us know him as a man who very often resorts to distortions; that is why it may please him to write against us again, we will not give an answer to it without necessity.

Finally, we have to answer some harsh accusations that Father Grabau makes against us in his report. Far be it from us to want to claim as if we had acted without fault in all aspects of the pending disputes. We know very well that our old man has often shown himself. But just as well we must also blame Father Grabau that he had often given the cause for it. He could have prevented the whole sad course of events if he had heeded the word of the apostle: "Not as those who **rule** over the people, but become **images of the host**. (1 Peter 5:3).

P. 62. In the first note, Pst. Grabau mentions two swear words, "Lümmel" and "Flegel. - We do not justify or excuse these expressions, but cannot refrain from telling how it came about that the first expression was used. The man who used it no longer lives here, but in Wisconsin. It was one of the very poorest among us; so poor that he was often supported by good neighbors. This one was also to give the shilling. (Again, proof that the poor should not be exempt.) At a

(To be continued.)

At the meeting, Buckelwals (that is his name) refused to give or sign the shilling. Afterwards, Father Grabau went to his house and urged him to sign the shilling, even if he could not give it; indeed, it was not demanded of him at all, but he should only sign so that he would give others a good example. Buckelwald allowed himself to be persuaded and signed. Soon afterward, however, he remembered that Father Grabau had insisted at the meeting that everyone should give the shilling without exception. This ambiguous nature went around in the man's head and he was furious about the dishonesty and cunning of Father Grabau, who had urged him to sign. Hence his fiercely naughty expression. - —

The word "lout," used by the young man, cannot be attributed to all of us. We have inquired whether this expression was really used, but we cannot find out a certain reason. We do not argue about it any longer, but repeat: 'If such an expression has been used by the said youth, we do not excuse it, but declare it highly improper and punishable.'

P. 64, in the second note, Rev. Grabau says: "No sermon could be read anymore, where they did not during the same disturbances, after the same ranting and raving in the church about the order and the pastor." With this accusation Mr. Pastor Grabau wants to be justified that he scolded us "wild goats". But we must reject these accusations, because we did not disturb any service. Also, at the time when he called us "wild goats", Pastor Grabau did not reproach us with the said disturbances 2c.; but probably because he could not prove it!

Something similar is written in a second note, p. 69, where we are said to have done "mischief" especially by "one or the other of us banging on the door during the service. We must admit, however, that this accusation is not without truth. The matter was as follows: Pastor Grabau and his faithful held services for a long time with the doors and windows closed. It was only allowed to enter through the school teacher's apartment in the back. But we, as honest people, wanted to go in to the church door, and since it was locked, we knocked and asked to be let in. Unfortunately, despite our knocking, the door was not opened for us. - We may have failed in this, but we leave the judgment about the Christianity of such locking of doors to the reader. - —

Supplement

to No. 10. Volume 9. of the Lutheran.

(Sent by Pastor Fürbringer in Freistatt and Kirchhain, Wisc.)

Historical-theological contribution

for a more complete assessment of the disputes between the Grabauians and the so-called Missourians.

The movements of the Lutheran Church in Prussia since 1830 rightly belong to the most important events in church history of our time, and the resettlements of Prussian Lutherans to America form an untranslatable part of them. The Prussian Lutheran Church has been at the forefront of the struggle in which the confessional wages of the church of the present day are interwoven with their enemies - this cannot be denied - already compelled by the relations with the state; who would not want to take a careful look at the emigrated part of it here in this country?

It was in the autumn of 1839 that the first church-ordered procession of Prussian Lutherans landed on America's free soil, under the leadership of J. Andr. A. Grabau, a man who with laborious sacrifice, under manifold sufferings and persecutions, had taken care of the souls hard pressed by the unruly state regiment in Prussia. Whatever one may think of this zealous, convincing and faithful preacher's behavior towards brethren who did not fully agree with him, the gifts God bestowed upon him and the energetic activity he developed deserve everyone's full respect. Unfortunately, however, he already came into conflict in Hamburg with a part of the Echtester, whose preacher was the Rev. Krause, who had hurried ahead of him to America, and because of an external matter, in which they wanted to assert their Christian freedom, he pushed them back from the enjoyment of the sacrament of the altar and from church fellowship, even women among them who were ill and close to childbirth. (At present there are still fathers of families living in Wisconsin, who at that time wrote privately from Silesia to the master tailor Schulthes, their compatriot who had already been sent to Hamburg, that he should only see and see to it that they got away, it fei, wherever he wanted, without having received, as they themselves testify, an authorization from the congregation as such, to negotiate with Mr. Angas in London about a transfer to Hamburg. Angas in London about a resettlement to Australia, which he did, and on which Grabau based his later proceedings. Now, and this was the first disastrous step with which the blessing and peace of God departed from the ecclesiastical association under Grabau; for well the Lord

When the emperor turned his friendly face away from those who persisted in this sin, it was a chain of subsequent quarrels, inner turmoil and unfortunate aberrations, which admonished them of the dying of the spiritual vitality and the sinking into a meaningless, temporary sect. The former territory of Wisconsin was determined to be the main point of departure; a part of the emigrants therefore went there immediately and mostly poorer ones stayed behind in Buffalo, because there it was easier to find a livelihood. Grabau, however, had not been satisfied with such a division. When the former, mostly farmers, had settled in Wisconsin with unspeakable discomfort and hardship, partly in the newly established town of Milwaukie, partly further into the bush, they wrote to Grabau asking him to come to them and serve them with word and sacraments. After he had answered that he could not, they asked in a second letter what they should do, because children lay unbaptized with them, young people wished to be copulated. Sick people eagerly desired Holy Communion, 2c. And Grabau completely failed to answer them. Urged by necessity, they chose, which certainly cannot be highly credited in such a case, also by no means at that time by the captain of Rohr, present a former Pomeranian school teacher, named Luck, who was also teaching the children in Milwaukie at that time, that he provided the necessary official services with sermon reading and sacrament administration until they had appointed a more thoroughly prepared preacher, whereby they had already directed their attention to Missouri at that time, which would not have been against Grabau's will. That at the same time here and there by rash, disorderly or even weak minds inclination to sectarian activity showed itself, will not be noticed by anyone who knows the poor human heart, capable of many deviations; and if the people left to themselves, standing in the zeal of first love, had been led from the beginning with wisdom and faithfulness to the shepherd, and drunkardly, rebuked in the spirit of Christ, many disorderly things would have been omitted and manifold mischief would have been prevented. A large part, among them not a few honest souls and sincere Christians, later joined the Kand. Klügel, who came to Wisconsin as a preacher in 1843, in a hasty manner. Others entered into communities of their own, 2c. Some among them took offense in rebukes even against proven

Writings of the Lutheran Church, e.g. against the Dresden Catechism. A second letter from Grabau punished both those in the city and those in the bush with severity, thereby moving them to all the greater displeasure." In order to settle the resulting unrest and to put the whole thing in order, Grabau's well-known pastoral letter appeared soon thereafter, at the end of 1840, which, instead of healing and appeasing, rather caused a great division, which was all the more explicable because Grabau's brother-officer, Krause, who had returned to Germany, had earlier approved the election of such a temporary deputy in the preaching office and had appointed the congregation elder Biersch in a letter for his Silesians; This was, after all, in view of the widespread among them, albeit abnormal, teaching of Dr. Scheibel's teaching of the presbyterian constitution and in view of the distressed emergency conditions experienced by the Lutherans in Prussia, this was nothing at all remarkable, and Rohr and his co-religionists in Wisconsin, among whom there were especially many Pomeranians, also decided to elect Luck. The people in the bush mostly agreed with the shepherd's doctrine; the townspeople claimed disagreement until after Krausen's arrival they separated into two large parts, which from then on were opposed to each other. In the summer of 1841, Krausen had meanwhile returned to America, and shortly thereafter, first called by all together, but then, seduced by Grabau, merely recognizing the profession of those who agreed with the pastoral letter, arrived in Wisconsin, which unfortunately widened the rift by stepping completely into the latter's footsteps. In the summer of 1843 the Missourian critique of the pastoral letter appeared, and the teachings of Luther and his

successors on church and ministry were increasingly drawn out of their oblivion. In vain, Grabau and Krause zealously fought against it. But the relationship between them and the Missourian-Saxon pastors was by no means an unfriendly one. Still from the year 1844 there is a letter from Krauscn and Kindermann, who had emigrated from Prussia to Wisconsin in 1843 with a strong train of fellow believers, which put off the Milwaukie branch congregation to a preacher from Missouri. It could be all the less disconcerting that the Saxon co-religionists had to dismiss Kand. Geyer at the request of some of the Lutherans who had come with Kindermann and settled near Watertown, and sent him to Wisconsin in the late fall of 1844; for their own previous leader, with whom they, unpartisan in their judgment of the shepherd, had been in contact with, was not able to find a new preacher.

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The Watertowner, who did not agree with the letter and the so-called Rottirer, had released them when he and another part of his congregation, with whom he had settled in the country 40-50 miles to the east in Kirchhain, 6 miles from Krausen's parish, called Freistatt, demanded from them a new vocation on the basis of the pastoral letter, and the Watertowners replied that they would remain with the old one. Upon this, of course, he refused to administer Holy Communion to them further. Shortly before this, Grabau had written a supposed refutation of the Missouri criticism, signed also by Kindermann and Krause; to which anticriticism, again, the Saxon pastors replied at length, January 15, 1845. Through Rev. Geyer this answer became known in Wisconsin, and strengthened the opponents of the ruling church party in their opposition, which in itself is unobjectionable. *)

The following summer, the Buffalo Synod held its first meeting at Freistatt and Milwaukie. Although the pastors of the synod in Wisconsin had promised their congregations to invite the Saxon ministers to this meeting, it did not happen, and later Geyer's mission to Wisconsin was given as the reason, which is why the last letter from the Missourians was not answered. The relationship with them now turned into a tense, even hostile one, as can already be seen from the first synodal letter of the Buffalo Synod. All attempts at a peaceful settlement

The latter's stubborn refusal to discuss the doctrinal differences, which could not be contrary to their principles, made many of the church's own members more and more suspicious. †)

Such suspicion was greatly contributed to by the appalling abuse of the ban, which was rampant in these communities. To mention only one

*) We do not want to omit to draw attention to a significant misunderstanding of Mr. Grabau. The Saxon pieties had, in reply to his anticriticism, quite correctly cited a passage from *Chemnitii locc. theol. III. de eccl.* p. 137 ed. Wittenberg, cited: *Fatendum "rne, nullum exsire in Scripturam" manclatum Vei, quoniam non ritus ordinacionis sit sibi benius etc.* Grabau, however, in his 2nd Synodal Letter of 1850 (p. 109 below), reproached them that their citation was wrong and that one had to read *ordinationis* instead of *ordinatio*. Whoever knows Latin and possesses *6keuinittii locc. thevl.*, read the whole passage according to the Frankfurt edition p. 126, †), there he will find *ritu8 orciU.intitnili-* repeated and over and over again, especially before, as then also every knowledgeable person easily understands that *ordinatio* Chemnitz did not know to have written at all. (The change *hadendus* for *adhibendus* does not matter much here).

†) When the Silesian Bierosch appeared at the synod at Freistatt to have the matter of his fellow countrymen unjustly banished by Grabau in Hamburg investigated by the synod: the latter knew how to give it just the opposite turn, and to draw the honest man into a dispute about doctrine, which he was not equal to, and in which he claimed as a mark of the true church after its appearance the saying: Let him who calls the name of Christ depart from iniquity; whereby, however, Kindermann himself, when Grabau did not seem to understand Bierosch at all, spoke the strange words to the first: "Dear brother, Bierosch means that you should resign from the injustice that you have committed against the Silesians.

To cite an example, at the end of 1844 a certain Johann Sülfow and Joachim Götsch, both still residing in Wisconsin, had been excommunicated because, having arrived from Germany shortly before, they had expressed their displeasure at the unflattering invective, the unbridled satirical invective, the name calling and unholy heresy they heard in the pulpits and were not at all accustomed to from their Lutheran pastors in Prussia.

The state of affairs approached more and more a decisive crisis. Even if the holy doctrine of the Gospel, especially of the freedom of a Christian man, had not yet been recognized, grasped, and defended with complete clarity, it is undoubtedly evident from the circumstances that many were aware, even if darkly, that with such practice it was impossible for faith to be pure and the dogmatic foundation to be the right and unbiased one.

The more they had this in mind, the more confidently they attacked the works as the fruits of the evil tree, except that sometimes something Donatist or rather pathologically pietist was involved. When the Lutheran preacher Ehrenström, who had joined the church in 1844, had fallen into dangerous errors of spiritual enthusiasm, an example of sad warning for all gifted Christians, Grabau wrote to his colleague Krause at the beginning of 1845 and informed him of the course of events. Martin Krüger, school principal at Freistatt, who, like most of his fellow emigrants,

still had high hopes for Rev. Ehrenström, could not immediately believe Grabau's report, which Krause read out in the church, and said this publicly in front of the church door. Later, in the schoolteacher's house, he continued the dispute about this, and Rev. Krause, coming out of the church, heard it in passing, went in and asked for the counter-

the conversation. When he is told about it, he gives a very harsh rebuttal, and after some time, Krüger receives a note from Krause, through which he is invited to go to the pastor and get instruction. He does not follow this invitation, as well as 2 other notes, which should be the steps of the admonition, and a publicly repeated request, but offers to go to Past. Krause to discuss the matter with him, which the latter does not accept; - and thereafter he is banished with the untrue accusation that he has become entangled in Ehrenström's insanity and has then gone to Gey-

The latter was done only after the above request. (The documents about this, the correspondence between the Freistättern and Kirchhainers, are still available). This ban was, as always, announced to the sister communities and thus also to Kindermann, who, as mentioned above, had settled with his family in Kirchhain, 6 miles from Freistatt, by letter, and he and his community sol-lenn Krüger also considered him to be bannish. However, one of the leaders of this parish, Retzlaff, and the school teacher Stiemte had already declared to their pastor that they would not sign any more letters of excommunication from Krausen for the sake of their conscience, unless they were convinced of the legitimacy of the same by reasons; and the pastor had justly chastised his brother pastor in Freistatt, when the latter had rejected without further ado from the baptismal font and the Lord's Supper some of those who were dissatisfied with him in his Milwaukie branch parish; and behold, now a bull of excommunication arrives anew at the Kirchhainers. They, made aware of what Luther says that the congregation that is to hold someone in contempt should first know and be certain how the ban was deserved and how it came about, and not believe men in God's matters, speak to Krüger themselves and learn that it is not as she reports. They then write, Kindermann and his, to Krause and ask him for a closer discussion and a reliable proof. Father Krause answers most indignantly, and they complain in a letter to the Freistatt congregation, asking them for a conscientious examination of the matter and warning against their preacher's hierarchical presumptions. Thereupon a congregational meeting is held at Freistatt, and in it several members, among them the schoolteacher Lemke, who had voluntarily resigned from his profession and of whom Grabau's 2nd synodal letter reported quite falsely that he had been deposed, succeed in bringing it about that this dispute is no longer to be continued in writing, but orally; pastor and congregation at Kirchhain are to be notified and the place of the meeting determined. Pastor Krause writes the letter, reads it out very quickly and then asks everyone to sign it. Two do not sign, but also do not have the heart to speak against it, and leave. The friendly invitation to the Kirchhainers turns into a citation, which of course is not heeded in Kirchhain and about which the Kirchhainers ask for an explanation from the Freistätter. Father Krause is now approached by a part of his congregation to take back such a citation,

because it was not the congregation's sense and pronunciation. He did not do it, but began to insult the dissatisfied people and the Kirchhainers from the pulpit. There could be no more blessing in such a church, because all Sundays and weekdays the raging continued. (In the churches of the Buffalo Synod, this is part of the prevailing sermon style.) The severely offended congregation members went to the service in Kirchchain, and the pastor there not only gave them the advice to turn to the senior of the church ministry, Grabau, but also instructions on how to do this in writing. This dispute dragged on until the beginning of the following year.

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In the following spring, the senior Grabau came to Wisconsin to settle the matter in Milwaukie. (At that time, the Milwaukie branch congregation had gotten into a highly annoying and disgruntling dispute with their pastor, Krause). Bon the freesheets he receives that letter during his visit, and also sets aside a day for them and their matter to be investigated at their branch 14 miles from Milwaukie. First of all, he picked out from the complaint the not well and rightly ordered ways of speech, and wanted to make them the object of the reproach, in order to let sin with sin aufgehn. As I said, it had been written under Kindermann's guidance. He then prolonged the further proceedings until late after midnight, by which the people became sleepy, and thus gradually a kind of reconciliation *) between the Kirchhainers and Past. Krause was brought about. My Freistätter congregation, said the latter at the same time, I cannot forgive so absolutely yet. Some may have sought sleep in vain for the rest of the night. Early in the morning, several people rose and sought out Grabau, who had already gone to Kirchhain, and explained to him that they could no longer consider Rev. Krause as their pastor, they wished to belong to Kindermann, the scolding and tyrannical raving of the latter would not stop. Grabau did not permit their request, only that they could abstain from receiving the sacrament from him, but promised, demanding patience only for a while, to take him away from Freistatt to the study institution in Buffalo and to consult with the congregation there first, took leave of them with all kindness, and shortly thereafter traveled to Milwaukie, in order to settle the dispute here as well by persistently dragging it out. But here, too, the next day, although after the negotiations had been concluded, the same thing happened as in

*) What kind of reconciliation it must have been, emerges from the statement of Kindermann, who himself had first made the hitherto more calm Freestätter aware of Krause's activities and had planted the seeds of discord and the reason for dissatisfaction with their pastor, which he made to his supervisor shortly after Grabau's removal: He had no peace after he had entered into this reconciliation. Krause had made a hypocritical repentance, which Grabau had knocked out of his cheeks. Grabau, with whom Kindermann at first did not agree about Krause, had put off the latter to the weakness of the latter, as can be proven, while he in turn showed himself completely outraged before the Kirchhainers about Krause's conduct. A puzzling understanding prevailed at that time between these two pastors, which seemed to be based more on mutual fear than on hatred. And yet, the first will be the flushed, and these the first. With a soft heart, Kindermann, fearful of Missourian heresy, finally preferred to bark with condemnation against better knowledge and his conscience; Krause, however, seemingly the most unbending of the three, although also spiritually superior, gradually turned back and took a Christian path of mutual understanding with the brothers and his former parishioners.

The other part presented this as a wanton reconciliation breach. The senior, returning to Buffalo, had left a letter of exhortation to the congregations to beware of irreconcilability; and declaring it a mortal sin, if one did not remain with Krause, in a second letter instructed the pastors to set in motion the three stages of church discipline on the recalcitrant, after the last degree of which the excommunication should take place. Krause initially refused to carry out the ban, but continued to persecute them from the pulpit. In vain the deceived complained, indignant about such an unexpected ambiguity, especially for the freedmen, which Krause himself, with recognition of his injustice, later put into the light in 1850, as can be read in the Milwaukie Lutheran congregation minutes, asked again in writing in the most urgent way to release them from the same, and, because one wanted to have nothing more to do with them in such a way and did not answer them at all, they later broke away from the church ministry and the whole synodal association. They were handed over to Satan as sectarians; it happened at the beginning of the summer of 1840.

(To be continued.)

III.

"The New Redd in Eden."

(Continued and concluded.)

By the way, we do not know anything about the fact that "we did not let the inhabitants of the houses rest at night and banged on the doors as if there should be a burglary. It may have happened once, but we cannot testify that it was one of our own who did it. Only recently, someone knocked strongly at one of us during the night, and when it was checked who knocked so rudely, behold, it was an Indian! - If Pastor Grabau and schoolteacher Hoge had looked fearlessly, they would have found out whether it was one of ours. It is obvious that Pastor Grabau is trying to gather everything he can in order to present us in an atrocious light. However, even if a naughty boy among us had perpetrated such a prank, as such can also exist in other communities, it is certainly not in accordance with Christian love to blame the entire community, which considers such mischief to be criminal. As for the "excluded drunkard," whom we are accused of having "taken to us" in order to make the bunch large, we answer that we did not "take" him to us, but that he came to us, we do not know ourselves how, in the confusion which Father Grabau set up among us. We readily admit, however, that we should have seriously rejected him. This was, however, a mistake on our part. - —

On pages 66 and 67, Father Grabau tells of the breaking of the church. According to his report, Pastor Bürger is said to have broken the church and on the same day he and "his gang" committed such an insolence, which required "a special writing and representation", indeed "would not be describable at all", and so on.

We answer: Because we had to see for a long time that the doors were closed in front of us and the windows were screwed shut, and we had just as much right to go into the church as others, we made the plan ourselves to open our church. At Pastor Bürger's instigation, this did not happen; rather, he advised us against it. When the church was open, he followed us into it, but unwillingly. Otherwise, no insolence was committed on our part on the aforementioned day. We also did not make any "hostile attack". The "Grabauian" accusation of "attack", however, comes from this: Father Grabau wanted to thwart our afternoon service. After he had closed his morning service, which he held after ours, he therefore began anew to let sing and let sing away, until it became dark and he could not sing with his own any more, but only screech! So that we could no longer hold services in the evening, the worthy "church fathers" of Pastor Grabau took the candlesticks from the walls. One of us wanted to resist this and take the candlesticks from the eager "church father," but he did not give them up, preferring to throw them a distance away from him. - Nothing further happened from our side. We now finally come to the election and the dispute over the church property. Earlier we had asked our opponents to divide us in half. If they wanted to keep everything, they should pay us out. If they wanted to leave everything to us, we wanted to pay out. But this was not agreed to. When the legal election was to be held, the opponents did not want to allow us to vote as excluded parties, as can be seen from the report itself. The justice of the peace, however, who was present, ruled that we

were entitled to vote according to the law. For according to the law we were. We had kept "the rules and customs" in our community, and thus had not lost the right to vote. Pastor Grabau did not want this right to apply, because we had not kept the "order" of the shilling. But this shilling had never become a complete "order"; why had there been a dispute about it for 3 years, if this had been "order and custom"? The justice of the peace, who was a fairer judge than Father Grabau, saw that very well. We hold the judge

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We were not "bribed," as Father Grabau wants to blaspheme us and the judge at the same time. Out of annoyance they really left us everything and went away. - However, the gentlemen took a lot with them, and when we asked the authorities whether these people had the right to take anything from the church, we were answered, "No." Therefore, with the help of the authorities, we took back what had been taken away, but not in the terrible way described by Father Grabau. When, of course, the school teacher did not want to hand over the things to the authorities, the authorities became serious, the man became afraid and handed over the things. By the way, we do not have everything yet. The Grabausche still have the church book, church seal and other books in their hands. The authorities wanted to get this for us, too, but we left it at that and did not want to get involved any further. Father Grabau now calls us a "church-robbing gang that is in possession of other people's property. We have to let that happen. We merely add that it is partly our actual property, but partly we have it in our possession voluntarily on the part of Father Grabau and his followers; for God knows what? has not allowed them to accept the offered half of the value from our side. But if you leave something to someone voluntarily and the authorities legally grant it to others, you are not a thief if you accept it. Therefore, Mr. Grabau should not continue to blaspheme, but remember where his obstinacy has led.

Eden, Erle County, N. A., on March 1, 1851?)

Jakob Bauer.

Heinrich Michael Bauer. Heinrich Bauer.

Philip Dietrich. Adam Dietrich. Georg Egel. Friedrich Egel. Christian Gallmann. Christian Heilbronn. Christian Höhn.

The reader sees from this date how long the above communication has been in the hands of the Synod. The synod always hoped to remain behind, to settle the whole matter privately and to come to an agreement with Rev. Grabau to come to an agreement. But since the aforementioned left no room for this, it finally had to hand over the above to the public. D. R.

Georg Mühl.

Georg Philippi. Kaspar Stiefler. Johannes Sutter. Daniel Schweickhart. Georg Schweickhart.

Konrad Troeger. Daniel Wolter.

(Submitted) **Answer**

to the request of Mr. von Nohr that the "dear B." against the

Missourians may beget.*) - —

In the recently published essay against Hengstenberg's false Unionstrost for Florencourt, it was also about the question: what in the holy water and the mass 2c is the common Christianity with the united church, to which Florencourt would have to join. Instead of Hengstenberg, Mr. v. Rohr answers this question in "Informatiorum No. 9" with such depth and pastoral wisdom that Hengstenberg himself could not have done it better: "The solution," he says, "lies in the doctrine of the united church of the universal Christian church. Christian Church, that the same consists of all Christian denominations which still have baptism and something essential of Word and Sacrament, and that the invisible Church is present in all these particular churches of the general Christian Church." Doesn't that mean clearly answered! If Florencourt does not yet know what to do, it is his own fault, the Buffaloer has done his part. We would not yet have to consider Mr. v. Rohr completely recovered from his recent fall from heaven, if we should really consider the above words as an answer to the question, but that is obviously not what they are supposed to be. The matter is rather that Mr. von Rohr wants to parade his luminous doctrine of the church again, and in doing so has the cool thought of using it to draw some of the Missouri Synod to himself and to whet their appetite for the Buffaloers. But indeed, to have a taste for Buffalo doctrine and love is a strong imposition. I can thank Mr. v. Nohr in the Ver

Dear brother B. will hopefully not be angry with us that we, since we have no place in the "Lutheran" this time, place him in the "Sidecar". He is certainly already so Americanized that he can bear this with equanimity. D. R.

I can confidently assure you that all Lutheran preachers in this region are absolutely united in recognizing how false and dangerous the doctrine is and how rotten the practice of the Buffaloers that flows from this doctrine. No, dear Sirs, if you want to win us over to play a little revolution in the Missouri Synod for your pleasure and to prepare a little trumpet for you, then start more wisely, the three times "dear B." is really too little and too cheap! - —

Let us give you advice that leads to the goal! Stop scolding, write more comprehensibly, more logically, finally use the rules that are so necessary for you, to which the "Lutheran" so kindly draws your attention, and above all, be sincere. How nice it would be if you, Mr. von Rohr, made a start with sincerity, for example, by quite simply confessing that you had done some stupid things in the trade of the unjust ban; that would be a start, and an easy one at that, since you would only have to be very brief in your confession, since you are now without a doubt the only one who had not clearly recognized the stupidity. And if you then further admitted that the sermon of Prof. Walther in Nro. 7. of the "Lutheran" would have given you light in your darkness, in which you cannot understand why a child of God cannot and may not leave the right-believing visible church, or, if he is not yet a member of this visible right-believing church, must and should seek the same, and call this demand "hypocrisy and foolishness"; if you confessed how you had now received full light on this and felt obliged to heartily thank the author. And if you would then finally also show by deed, i.e. by leaving the Buffalo Synod, that you now no longer want to believe that the one holy general Christian church is actually the "Lutheran church emigrated from Prussia" with the visible J. A. A. Grabau S. M. at its head, and from now on also no longer want to see the body of Christ, the communion of saints, but be content to believe the same like other good Christians. Yes, if you do that, if you want to go that way, then I believe I may give you the assurance that you will win us over, and we will then even testify for you in the Missouri Synod.

B. -

Supplement

to No. 11. Volume 9. of the Lutheran.

(Sent by Pastor Fürbringer in Freistatt and Kirchhain, Wisc.)

Historical-theological contribution to a more complete assessment of the disputes between the Grabauians and the so-called Missourians.

(Continued.)

In the course of the same year, this separation was followed by offensive quarrels, brought about by Klausen's persistence, whereby unfortunately not everything that happened on the part of individuals among his opponents can be excused. One considers, however, by what kind of treatment they had been irritated. Forgiveness from below outweighs the injustice that begat them from above. Even in Freistatt, through Pastor Krause, under whose guidance the part that remained loyal and favorable to him made a start, civil suits were brought on account of the church property, after the end of which both parties divided the church, parish and the land belonging to it among themselves, and the separated parties received the church building with half of the land. Compare with this the - to put it mildly - completely partisan report of Grabau in his 2nd synodal letter, which is in general a strange tissue of truth, lying distortion, distortion and slander, which does not spare even deceased pious people in Wisconsin, as in Missouri. In the meantime, the Kirchhainers, especially since there were many questionable ones among them, although they were viewed with suspicion by those who had left Freistatt, were trying to establish peace and unity; and in January 1847, they held a congregational meeting, where they, the pastor and his church members, mainly at the behest of the headmaster Retzlaff, the schoolteacher Stiemke, who had been appointed to St. Johannis Ev. 17. Johannis Ev. 17. and the excellent, highly reliable Jak. Andreä and his true unification and union through the following Formulae of Concord, and others, pass the resolution to enable the Buffalo Synod to bring about a meeting with the Missouri preachers in order to settle the pending disputes. This proposal was not accepted, and Kindermann, who had first recognized and testified to it as God's work in front of the entire congregation, did not want to hear anything more about it. When, during the legal proceedings of the Freistätter trial, Krause had caused a great deal of trouble by his unfortunately unworthy behavior, he was reprimanded in a Penitential Day sermon in the spring of 1847 by his He presented Krause to a Kirchhain brother minister as an innocent man who had suffered and been mocked for the sake of Christ and His holy ministry, just as the Lord Himself had suffered and been mocked before the court in Jerusalem, and declared all those, including the Kirchhainers and new immigrants, to be no Christians who still maintained fellowship or contact with his opponents in Freistatt. Kindermann had earlier aroused grave suspicion against Krause in his congregation, now he chastised those who accordingly kept away from him and reminded him of it in a friendly manner; he had said that the Missouri pastors were righteous preachers, that Geyer's mission to Wisconsin was of a completely different nature than that of the Rev. Klügel's assumption of office, he himself had given his congregation in Watertown permission for the appointment of another preacher, the latter had not gone here on his own, but according to the order of the church, he wanted to meet with Rev. Walther in St. Louis in correspondence 2c. - Now he agreed with those who called Geyer a preacher of the mob and his profession an ungodly one; and, like Krause, he also attacked from the pulpit those with whom he had previously stood in godly harmony, with scolding and blustering, despite all admonitions. One has no idea what kind of personalities these so-called shepherds of the sheep dare to bring into the pulpit, which is strictly contrary to all Lutheran church order. Most sensitively and deeply hurt, some of his congregation members who had been most loyal to him made a petition to the church ministry in Buffalo, which of course lacked the form that would have been right and proper for it, and six months later received the answer, albeit somewhat more stylized. Thereupon Kindermann declared in public community meeting: I see 2 parties here; I heartily agree with the one that agrees with the reply and I am its pastor, the others may write for themselves (- namely to the church minister) and join the Town Nine (- i.e. the so-called Rottirers, those separated from Pst. Krause -). Thus the Buffalo Synod had again brought about the division in Kirchhain merely through its own guilt and blindness. For those who had been expelled in this way and who had been insulted by their opponents sought word and sacraments with the Rev. Keyl, who had been called to Milwaukie and Freistatt in September 1847, with whom they met 4 weeks after their defection. scripture. The congregations of the Buffalo Synod, for easily understandable reasons, had the blanket spread over them hanging over their hearts; and even if the separated ones, in Freistatt or in Kirchhain, have sinned here and there through immodesty or even dishonest behavior: the ban which they were under from their previous preachers who were unfaithful to God's Word, and the so-called miserable degrees of it, are detestable before the Holy of Holies, and deserved to be despised by men.

How can there be any talk of church discipline here at all, since with such a procedure the pastors themselves should rather have been subject to it! After the first admonition, the part separated from Krause had already justifiably broken away from the entire church ministry, and the way in which they were asked to return testified to the same perverse, unbroken, arrogant sense with which one had acted against them until now, such that it could not possibly bear the name of the stages of church discipline. In the case of the Kirchhainers, such did not even occur in their order according to Christ's command, and that they answered the gates foolishly to the last summons is to be attributed to the unspeakable unkindness of heart of the former, which they then hid again under a hypocritical exhortation to repentance. That the Separates in Kirchhain had not gone to the sacrament of the altar for some time because they did not approve of Kindermann's communion with Krause was due to that serious zeal for right ecclesiastical unity which, unfortunately, is often mistaken in its aims among the Lutheran-minded Prussians. aims. What a despicable abomination, on the other hand, in the sight of God and the holy church is the spiteful bawling out of these preachers, which they defiantly presume to do, as it were, on their own authority, with contempt for the words of Christ, Matth. 18:15. Consider, on the other hand, what the venerable Martin Chemnitz says to the church servants in his harmony to this passage. The first voice of opposition, which speaks

in accordance with the word of God in a community that is corrupt in doctrine and life, comes out of one mouth wherever it wants, happens in hot air, as Luther says, i.e. through the effect of the invisible church, and this, as the mother of us all, must be heard in the event of loss of blessedness; it alone also has the right on God's part to admit and exclude the kingdom of heaven, the preachers are only the stewards, the servants, the administrators of what belongs to the children, the heirs; good for them if they themselves, as children, are the only ones to be heard.

be invented! But how, if they banish and curse the children with sacrilegious deeds? How often, how earnestly and urgently have those pastors been admonished, reminded, asked and punished, always until then, before the great rupture happened! They did not listen, they did not hear the church of Christ, but despised it, except for one later. Who are now the rotten ones?

That there was no improvement in this respect is proved by the following case. A married man from Krausen's community in Milwaukie had committed adultery. The man's wife told her mother, who lived in Freistatt, only after a long time; the man did not deny it, since the woman had been an eyewitness. The mother, worried about the increasing disagreement between the two spouses, showed her to the pastor on the advice of a local elder. The pastor, upon questioning, reported the whole story of their affair; the pastor arrested the person who had committed adultery, a girl from the bush, because she stubbornly did not put up with it; And at that mother, although the son-in-law has confessed the deed orally and in writing before relatives and acquaintances, even before the ecclesiastical court (and later before the Lutheran congregation in Milwaukie), because she is a slanderer, the *gradus admonitionis*, (which in fact have been only actual negotiations brought about by operation of the mother herself,) were carried out, and she was finally, since Krause was in the meantime appointed elsewhere, banished by his successor Müller. Kindermann, to whom she had already turned in her distress, had given her the advice: since he could not break this matter over his knee, she should nevertheless, on her part, because she could not convict that girl for lack of other witnesses besides her own wife, retract her earlier statement before the court, which she had made on the basis of the confession from one side. Since the conscience of the mother was outraged against this, a priest, in accordance with Jesuit morals, appeased it by answering: "You can believe for yourself that it is true - but since you cannot make it true, you must say before the church that it is not true. Yes, he made the statement against the repentant perpetrator: he could confess in the confessional, only before your church court he should take back his confession. Can it still be made a sin for the consciences of honest disciples of Christ if they leave a church that not only tolerates such behavior among itself, but also glosses it over with doctrine? The firm ground of God exists and has this seal: The Lord knows his own, - And: Let him depart from (such a manifest) unrighteousness who takes the name of the Lord.

Christ's name! - But not enough. The banished woman joined Mr. Pst. Keyl, and her husband, an 80-year-old old man irresponsibly neglected by Kindermann and Müller, and two of their children also took this step. The pastor who had taken Kreisen's place, Müller, now persecuted him with the same progress up to excommunication, under the shameful pretext: "Although the former pastor Krause had been a hypocrite, as has now become obvious, no one, in his blessedness, may separate himself from such a preacher before a spiritual court has recognized him as false and condemned him as a hireling and a wolf. These are his own written words. Yes, apart from the fact that Krause, as long as he was in this soul-murdering community, was called a faithful pastor, a faithfully deserving pastor, and that all of his abuses "had to be right," but since he no longer has anything to do with the apostates, he has become an obvious hypocrite and is otherwise bestowed with all kinds of honorary titles in the most generous way: so one wants to be a Lutheran with an insolent brow. For so it says in his letter to the poor mistreated people: "Thus the orthodox church of Christ has always held it, and thus it is also according to God's word and our symbols." And after referring to the end of the 8th article of the Augsburg Confession (.- but wisely concealing the beginning -), one continues: "Accordingly, you and your children can wobt recognize into which hands you have fallen, namely into the hands of the (- so. condemned -) Missourian preachers, who are not only in the terrible error of the Donatists, but in still other soul-dangerous errors, (- but which it was not deemed good to mention further in this place -) 2c. 2c. The spiritual mother, the Christian church, (i.e. Senior Grabau and his synod) which has suckled you with her breasts, calls through me to you to hurry back into her womb soon, and the great danger of your souls is well signified 2c. 2c. But do not say, as Dathan and Abiram, the sons of Eliab, did there, when Moses called them: We will not go up. Their disobedience, how it was rewarded, can be read in the 4th book of Moses!6 They also thought that the mob was a congregation of the Lord and holy, but the outcome was quite different, now it is true that God does not always punish in the act, but his judgment does not sleep. It is said, as the Lord God himself says, "The time is coming when I will punish them. If now in this strange document among other things ras still is asserted: "They, the Missourians, have also been guilty of a sky-scraping injustice, in that the then deputies, Kaufung only Beebers

dorf, have accepted their accusation, instead of referring them to their proper legal church court; (and if this had also erred, they would have been obligated according to Matth. 18. to admonish it three times.) but no, there they show which spirit children they are, since they give the deputies the advice: to immediately get rid of Pastor Krausen as a hireling and wolf, and to appoint another shepherd. One should not believe that such an outrageous injustice could be committed by those who call themselves Lutherans, that is, orthodox Christians. God's word says clearly enough: "Does our law also judge a man before he is interrogated and it is known what he does? Joh. 7. There they showed themselves to be the brothers of Caiphas: What further testimony do we need? Any unbiased Christian reader will hurry to compare the above report, which is confirmed by more than 100 witnesses, with the first synodal report of the Missouri Synod of 1847 and the correspondence published by the blessed Rev. Löber between the Saxons and Grabau (New York 1849.), the judgement can be made, where the truth and the lie, the pack and the right church, Christ and Belial are to be found.

The Buffalo Synod has heaped bitter vituperation on the negotiations of our Synod with those separated from Pastor Krause, as well as on Pastor Keyl's assumption of office with them and with the Kirchhainers who had resigned from Kindermann. (Pastor Krause has already recanted his participation in the same, and repently confessed what was to be confessed. Not everything that the deputies said in Chicago at that time can be proven factually). We want to illuminate the most important point of difference between the two, the article from the church, a little more closely here: so it will show us by itself how office conduct and use of the ban are rooted in it. Pastor Krause had taught, as the Buffaloes still do, that the Lutheran church was a visible one, apart from which no one could be saved. This teaching is pseudo-Lutheran, Romanizing. Truly catholic, in the true sense of the word, so that no man can be saved apart from it, can never be a mere particular church, (it is contrackletis in adjecto) and that is the Lutheran church, in so far as it is visible. S. Carpzovii IsaZ. ia libb. symb. p. 876. cko. Oerllarcki locw. tbs* ol. V. p. 276. eck.. ckaneokart. Baieri compend. theol. pos. p. 769. 768. 770. ed. Lips. Grabau does cite a passage from ÖuemnirÄ loao. tck. III. äs eeel. eä. Witteberg. p. 115. ed. Francfurt. p. 106. as proof of fine teaching; but the better informed knows that these words belong to Melanchthon, and not to the first edition of his loem of 1521, but to the later ones, enriched with additions not always to their

advantage. Who in such matters does not

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The author of this book, who is not at home, prefers to follow the unsurpassed Chemnitz' own instructions, especially p. 116. sqq. as well as the same excellent examen concil. *Trident.* now and then. There is no mistaking an uncertain wavering in Grabau's mind on the Gospel when one reads his words in the Second Synodal Letter, p. 25. below: "Now as faith is connected to pure doctrine and sacrament, so is God's kingdom connected to the true visible church. And all true living faith, which is in the hearts of men on earth through the Word, belongs to the visible Lutheran church. "2c. 2c. Where did the man get his theological science from? He preached a lot in his life, and certainly, at least in earlier periods, he preached well and with great blessing; but he does not seem to have studied Lutheran dogmatics thoroughly; all pure teachers with symbolic books determine more precisely. - The visible is only the appearance of the invisible as the real essence; the church appears in the use of the means of grace; building its edifice on the truth itself, on the solid, deep foundation of all reality, it nevertheless lies under the cover of appearance and carries itself out in the world, which for it has only the temporary existence of a material to be consumed. Hence the external side of the church corresponds so little to its internal side (^pol. p. 148.), although the visible church with pure word and sacraments has a manifest effect. Therefore, although the visible church with its pure word and sacraments is a manifesting effect of the invisible one, for the faith of the latter speaks through the confession of the former, it is still only particular, insofar as the external activity and formation emerges soon more, soon less in the course of the centuries and is expressed in different ways in history, In its content, it eternally contains the one, but in its form it is subjected to the conditions of time and place and to the limits of earthly life, and it advances in the development of the unchanging foundation of knowledge, as the first glance turns to the symbols, because such everything belongs to the appearance. The concept of the true visible! The concept of the true visible church does not completely cover that of the invisible church, as Grabau assumes, in which the source and seat of his aberrations seems to lie hidden; but in the word and sacrament in general, in the entire visible realm of all Christian parties, the otherwise hidden, invisible existence of the holy church of Jesus can be recognized; it makes itself known through them, but preferably in the outer community of a true-believing confession, through which alone and exclusively the congregation of the saints expresses its faith. Jo. Gerhardi I. V. V. p. 321 8H. Husü. eonf. catch, p. 728. 8g. (jucnscärti llcoT IV. p. 504. By the confession of false visible churches, insofar as it is just corrupt, speaks of course nothing as

human (or devilish), indeed any heresy and Satanic school; but because of the spiritual power of the invisible general church, which is scattered over the whole globe, thus also among these, and is the salt in them, the word can only be falsified, the doctrine clouded and distorted by impure admixture, admittedly often miserably, hidden among their visible heaps find members of the body of Christ, whose presence is revealed precisely by the pure word and sacrament still remaining in it. Only when these, and with them all true acceptance of divine word, die out, will the visible home of such false churches be gradually torn loose from all connection and connection with the general church in the original sense, which we do not see, but believe. S. Ernesti Gerhardi (the son of that great sso. Osrl.) eonkess. ^uZustan. suuol. p. 126 8gg. As long as the public faith of such false churches is attached to the essence of at least the first, fundamental sacrament, the holy

If they confess baptism, they also claim something of the ecumenical character, and their sacramental acts are therefore valid.

God's kingdom, which is within, is connected to the visible entirety of those called by the means of grace. eo. Eerllarli oonk. eatl. x>. 717. sä. issrauvoturb. All true living faith, which is in the hearts of people on earth through the Word, belongs to the visible church, i.e. it is found within the whole perimeter of the general visible church, which is divided into visible true and false particular churches.

This church, in so far as what is rightly denied to the evil ones in it, although not from it, and especially to the prevalent mobs in the false congregations, is nevertheless granted to the elect who have not yet been deprived of faith and salvation by clinging error, in so far as they themselves have not yet fallen from word and sacrament, can synecdochically be called the catholic church, while the visible true particular church metonymically bears such a name. One sees ^poloZ. RsslisvbsrZ. p. 144. 4. Clwll. locc.tli. p. 334 8^. 245 8gc(. Hßu8ä. annott" in Tilnotü. II, 2, 20. malert I. c. p. 757. 767 Lg/ 770- Enno. Olstsrlsl institutt. eat.

472 8^. (Ittuanasm opp. cd.

1698. tom. I. p. 779.) and hold against it of the famous bishop of Meaux, Bossuet soll. e. sso. Elauä. äs seel. All pure doctrine that appears anywhere in the world, however, belongs only to the visible true church, for this expression means nothing else; it is important that all people to whom the word and sacraments are given purely are the visible true church, otherwise the church would not be merely visible, but the individual members of the church as members; rather, pure doctrine and sacraments are the unmistakable and unchallengeable elements of the church.

The church is visible in the true sense of the word as the church of Christ's truth, i.e., it makes itself known and is recognizable. Jo. Gerh. I. c. conf. cath, p. 717. § 10. The members of the invisible

Church are the living true members of the latter; the dead members of the latter are not members at all of the invisible, and just as dead also no longer belong to the visible body as such (although they still belong to the outward fellowship of the Word and the sacraments).

cannot be separated, unless the ban in the right use cuts off the revealed ones,) as the chaff is not a part of the wheat heap, the weeds are not a part of the wheat field, but only a part of the wheat field, but only a part of the wheat field.

The whole heap, where wheat is mixed among the chaff, is a part of the field, provided that it is a whole consisting of wheat and weeds. Quenstedtii syst. th. IV. p. 488. 492. But the blessed, i.e. truly believing, souls, although they belong in a concise sense to the visible true church and are united to the same, are not all in the same, nor are they all in false visible communities as not united with the confession of the same, but are in the midst of the assemblies of the latter, through some unknown obstacle there.

The soul will be held back until the cover disappears from its eyes, or it, already prepared for eternal glory, will be saved by a blessed death, when all imperfection ceases. Only a soul that, despite the brighter light of knowledge, persists in the same against its conscience can, like the spiritually dead in general, attain to the true

Church do not belong. But they believe in their Savior with all their hearts and love and follow him; only with regard to the distinction of the teaching of their church from the pure one, they are unclear and weak, just as the disciples of the Lord Jesus themselves in

the Gospel, with all their pious integrity before his resurrection, were often so mistaken and lacking in understanding, and among the Samaritans there were some of a believing, grateful mind. (Here is, as cannot be denied, an actual rotten spot of Grabau's doctrine of visibility, which, as a false and impure one, must entail such. Quite similarly, as he does now and then, fine papists speak regarding their church community, although they distinguish *de anima* and *de corpore*, and some embarrassed hyperorthodox theologians of our part). When those hidden righteous souls are called "Lutherans" in the writings of our fathers, they do not count them as belonging to the Lutheran visible church, for that is not possible and would be nonsense, but, let us see, to the invisible great church body, whose faith and confession is, in its essential content, entirely Lutheran.

According to Grabau, the concept of the invisible church must be completely merged with that of the visible true church.

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S. 2. im.); but we say with the orthodox teachers the opposite, and put the boundaries of the former much wider than those of the latter. 3o. Oorll. looc. tll. V. p. 252 8czcz. 317 8czcz. eonf. oatll. p. 717. 728 8<z. and the important passage in Lruor. 1. e. p. 768. 770 8h.

Everything that is called and believes the word of God and lives divinely, God counts into the true church, and everything that is hypocritical and deceptive, he counts out; but it does not follow from this that all true believers and divinely living know something about this church after it has become visible, its appearance in the confession, in which it appears precisely as the church, (cf. Dürer. I. 6. p. 770. H. 29.) as the church of Jesus Christ, for the right, true visible church, and thus do not regard their one community as such. There is only one church, which is always called and built on the foundation of the apostles and prophets, i.e. on pure doctrine and sacraments. But because all human knowledge is only piecemeal, this One Church can, after the full extent of its outward appearance, fall apart into the most diverse fragments, as the sad sight of Christianity today irrefutably testifies; and if only God's Word and sacraments are not denied, but both remain essential (Luther's interpretation of Epist. aä Oalat. 1, 2.), and the Spirit's guidance into all truth is not persistently hindered by evil intent: then, in spite of the corruption, God can also gather a holy church of His own among them; although each one of them is in the greatest danger of his soul's salvation, and is therefore bound to leave these irreligious groups or sects and their false teachers (to which even Prussian Lutherans can become, if they reject all fraternal rebuke) and to depart from them to the orthodox visible church, He is not allowed to enter spatially, but in spirit, unless the knowledge here has not yet dawned on him, but the pieces of truth have already kindled a beatific faith in him, which will certainly, if death does not precede him, then also lead him further little by little. The invisible church, wherever it may be, always keeps at least the

The above Bossnt defines the proprie them Uiculum ecelegim thus: coetim No^toium st auUitorm, in nomon tjei tiiimiin
ecnnmnni conson''' nnivoi'm Otnn.-Ui ot apa- stotorm ltocti-inLM pi-nMonwinle^itiina
gaera-.
m?ntc>nimxnmwnU m?utk crüner baden

I N1 instead of 'I refuted. Now, with whom does Grabau want to keep it, with these or with that? And wabrl'ch, one cannot say otherwise, mntbwill miswerfiandnUe or ab- urdities speaks the informai. II rg. 2. p. 57 sg. from

The invisible church is the foundation and substance of right faith and pure doctrine, as our dogmatists say; but it does not always or everywhere enjoy a publicly pure confession, the preaching of which and the administration of the sacraments in accordance with it, by which alone a true visible church is formed, which can thus be distinguished from the heterodox communities, in which not the bearer of truth, but a synagogue of error, so to speak, is embodied (Laier. I. 6. p. 763 s^.). But not, as the Romans teach and Grabau with them, is the invisible church enclosed within the narrow confines of the visible church, right confession.

There is no invisible church before God, but before Him there is only a visible one, whose first foundation exists and has received the seal from Him. But it is invisible to men on earth, because faith is something invisible, therefore it itself can only be believed; this is the one eternal church, of which all church prayers speak, full of which Ephes. 2, 19 sqq. deals with. Cf. the beautiful passage in *Hagmaier. diss. de invisibilitate ecclesiae* p. 14.: *Haec praedicata non nisi solis et omnibus ad fidem Jesu Christi regeneratis competere recte supponitur, dum vel hypocritis vel peccati servis, licet Christum profiteantur, adseribi nequeunt. Quis autem dixerit^ hanc civium et regis in hac republica, hanc patris et liberorum in hac familia, hanc lapidum fundamentali superaedificatorum in hoc aedificio, hanc inhabitantis et inhabitatorum in hac domo et templo relationem, communionem, connexionem, coagmentationem oculis corporis videri posse, dum menti tot in his relationibus inconspicua remanent? licet nemo neget, umbras harum rerum et figuras ipsas oculis etiam corporis usurpari posse. Conf. 1. Petr. 2, 4. 5, ubi sub eadem fere figura idem proponitur.* Just as before God its characteristics are faith and love, by which it is distinguished from all who merely bear Christ's name, so after its appearance in the world its characteristics for men are word and sacrament. (The definition of the Augsburg. (The definition of the Augsburg Confession is sharp and unimpeachable even in a merely formal-logical respect: ^8t untern eccdoma, sonZro- Znt'io Lanotorum, in (zurr LvnnZslium reets äoeotur st reets "üminl8trrrntur 8Leramonta, literally: The church is the assembly of the saints, in which the gospel is rightly taught and the sacraments rightly administered. In definitions we look for the very essence of what is to be understood, the content of its concept. This is determined by the main characteristics, the A6NU8 proximum, the first higher concept, and the äiüsrentil Zpoeiücl, the specific difference. The kir

The church is the assembly of the saints, which is the first higher concept, because there is a holy assembly both in heaven and on earth; it is the assembly of the saints, where there is right teaching of the gospel and right administration of the sacraments, which is its specific difference, by which it is determined as a holy assembly on earth, because in heaven the temporal appearance of teaching office and audience ceases. The church makes itself known by this alone, and is recognizable by this for this time). Pure value and sacrament are and remain, as far as they are not clouded and falsified, the essential characteristic of the invisible church on earth, as which it has received and possesses alone and is also produced by it continuously. Just as man, a creature in the image of God on earth, makes this known through his body, which forms the highest level of the bodily organism: so is the common known divine word together with the action of its seals the effect, appearance (Huen8t. I. e. p. 504 8g. 507.), the body of the invisible church, the highest level of social religious connections on earth. (From one of the principal attributes, which are the original, essential, constitutive ones of a concept, I can then derive indirect, explanatory attributes; so here from the Zenu3 proximum, which is the 8unotitu3, the attributes faith and love, which, however, are their attributes not according to the church's appearance in the world, but according to its inward side in relation to God). -- The false churches, therefore, inasmuch as their doctrine is impure, do not constitute a true church, Baier. 1. e. p. 768 kg. The true church, on the other hand, lives in these churches in a hidden way, and although under corrupt preaching and bishop's chairs in a depressed state, it nevertheless gives the church meaning to the whole multitude. Here the true church cannot reveal itself through pure word and sacrament, but as much of these as is still preserved, it is a characteristic of the believers, who in themselves do not fall into the sense of you, who are to be found in such communities. ^poloZ. x. 145. These may err out of simplicity, because they do not understand the matter correctly, but they take no part in the blasphemies against the truth; they are pious, innocent people, as the Book of Concord expressly calls them, already members of the true church, not only on the way to it (for even the catechumens, as well as all others who truly believe inwardly, are already to be counted among the church and in it, as of it, even though they have not yet received baptism, 0. Oerlr. loce. tll. V. p. 252;); and yet in the outward communion of strange false churches, although, properly instructed, they will allow themselves to be brought to

the infallible truth of the divine word. - —
(To be continued.)

Supplement

to No. 12. Volume 9. of the Lutheran.

(Sent by Pastor Fürbringer in Freistatt and Kirchhain, Wisc.)

Historical-theological contribution

for a more complete assessment of the disputes between the Grabauians and the so-called Missourians.

(Continued.)

By chance, per *accidens*, the appearance of the holy church of Jesus Christ, (which in its essence, actually to speak, per *68sentium*, Hutter eompenä. p. 412, is only One,) because it is on earth, through Satan intertwined with the world, and from this then arise the various, more or less pure partial churches, like the there unveiled, here clouded by cloud and dark mist, manifold rays of one light, i.e. with individual completed confessions. i.e. with individual closed confessions, of which some, however, under the power of the divine Spirit, express the faith that was once attached to the saints and the position of the doctrinal concept against heresies that have arisen in the course of time to an ever clearer and deeper knowledge of the church as a whole through the dispute of the opposites in the world, Impressa exprimunt, as the Lutheran dogmatists say. *) The invisible cannot express itself other than through the visible, ^,pol. p. 148; only so far the latter has truth, salvation and life, as far as it is part of the former. The concept of the visible comprises solely and exclusively the communication of the means of grace, sometimes free from stains, sometimes not, even completely distorted, nevertheless the characteristic of the church kiwplieiter et ubsolute IoHuonclo, as the dogmatists speak, "I. Eerll. Ioea. tll. V. p. 321 eg. The true visible church, by virtue of its scriptural confession, is the representation of the congregation of the born-again; it is the type of that heavenly city of God where God will wipe away all tears from our eyes; but the bride of the Lord, already naturalized there, who is hastening here, under severe struggles, to that glorious goal to which all the promises of Scripture apply, is also born in the farther circles of the oc>6t.u8 voeatorum, which as communities of the called presuppose acceptance of divine grace and of what is thereby continuously shared and achieved in the church, even if only in a few and gradually, which then backward

For the apostolic decision in doctrine was necessarily replaced by the endeavor, by virtue of the Holy Spirit communicated to the Church continually, to comprehend and present the content of the confession in Scripture on its own grounds, in order to exclude from the Church everything foreign that intruded; and without the norm of this eternal confession of all believers, no constitution at all can be conceived in the Church.

affect others, until it leavened as a noble leaven, or a decided antichristianity comes to light. The incongruity between the visible appearance and the invisible essence of the church is founded in the limited and sinful human nature; in the doctrine of a visible and an invisible church there is as little duality or inner self-division as when I speak of the exterior and interior of a human person; In the case of affirmation, they become organs of the Spirit, who, through Word and Sacrament, completes the new man in them, who, in service, preserve themselves and the body and increase the kingdom of Christ; in the case of negation, they become filth, disease, excrement. The life force of the invisible church as the soul is what sustains the whole.

However, we have to come closer to the point, which is actually at stake here, and look more closely at what everything depends on in this dispute. We mean the question: Is the church, if according to its essence, thus also originally according to its origin, a visible or invisible one? The symbolic books answer in the brightest light of the divine truth. Having drawn from this truth, we want to develop very briefly the consequences of this highly important question and the different answers to it. This is the status controversiae, as even the most renowned papal theologians admit, between us and them. According to the latter, as Grabau must also teach, Christ gathered around Himself a band of 12 disciples, to whom He entrusted the ministry in the Church, gave the promise to be in such ministry all the days until the end of the world, and the promise of the Holy Spirit, who should guide them into all truth. (Cf. Grabau's Hirtenbrief III. Informat. Jahrg. 1. p. 73 fg.) They received this Holy Spirit as a necessary gift for their office; the words of Christ St. Johannis Ev. 20, 21 fg. are to be understood of ordination in such a sense that the impartation of the Holy Spirit here is not essentially identical with that which happens to all believers. (Cf. Inform. In contrast, Luther in his sermons on this text. *)

It is strange how the organ of the Buffalo Synod, the ecclesiastical Informatorium, misunderstands Luther's doctrine of the spiritual priesthood and the office of preaching and un

This principal visibility of the church in such a ministry and the given Christian truth could not be separated from each other. Blessedness was therefore bound to a visible community; how the teachings of Jesus were handed down from it and the sense of the Holy Spirit swept out in it, what the community then set, established, commanded through its continuing apostolic teaching office, was divine; the salvation of mankind stood alone with men. But who could be sure that these men did not mix everything with impure additives?-The Lutheran teaching is quite different. The visible church necessarily develops out of the invisible one; the latter is built up inwardly by faith, and all promise is given only to faith; it is first of all the direct product of the Triune God Himself; if a church were to arise and exist on earth otherwise, the word that God spoke in Paradise, the Lord Jesus spoke to His disciples, could not remain merely positive truth given from without, but had to be taken up in the spirit and will of the hearers; But then such an invisible church is also the workshop, the living organ of the same God, which he himself has created for the purpose of his further activity; this is its true nature, its very essence and its very own calling. Just as the Word is divine-human, for God has spoken it, directly or indirectly, but always humanly, and the sacraments are divine-human actions: The church, too, has a divine and a human side at the same time; the faith of the heart is manifested in the confession of the mouth and of the works; indeed, it organizes itself, as much as is in it, according to the command of its invisible head, under an orderly, pure ministry of preaching, in which the common confession of the faithful is concentrated. (The separation of the divine from the human, and vice versa, or the merging of the two, is the mother of all heresy, as in the person of Christ, so in the other articles of Christian doctrine). Whoever wants to be blessed and to be in the sphere of the church, which here disputes, there triumphs, must not, however, seek it as such with human

authority, nor want to bind it to a certain place, external constitution and status, "see here is Christ and His

The Lutheran Church, however, has never revoked this tract, nor have the orthodox teachers of the Lutheran Church ever disapproved of it, while the so-called Rottirer, even before they appointed Missouri pastors, held the sermons of the church postilion in high esteem and used them diligently.

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body or there," for the candlestick may be utterly cast away from them: but he believes that now and then in all the world, from the going forth to the going down, there are Christians, and the same church has the preaching office or gospel and the sacraments, x, 146,148, (eä. Oerwan. p. 247) though often with hay and stubble or without a public chair, the gospel, which gives faith into the hearts as the sun gives its light and warmth to the earth; it must be a word of saving grace to him, should he be able to hear it even from those who would not have been invested in turn by a so-called clergy, ^rtieo. Lwale, 245 H 26 Lgg. (eä. Oerman. p. 555;) the stamp of divine infallibility is given to him only by the canon of the precious Holy Spirit, and His testimony by faith is the highest legitimate interpreter of it.

Comes from the visible church the invisible as principiata, so that, as Grabau expressly teaches, not the spiritual priesthood i.e. the state of Christians in faith and grace, but abstract and merely objectively the gospel of the mouth of Christ, in which the profession of bishops and pastors is commanded, f. Inform. Jahrg. 1. p. 17 and op. cit, is the generating source of the concrete ministry of preaching: the ministry, of course, is the first, immediate thing, not the church itself: the congregation of believers and saints is not given the conclusions of the kingdom of heaven directly, it does not have them for itself without means, but indirectly, only in the public holy ministry of preaching, i.e., through its mediation. (Directly does not mean without the word of God, for that would be nonsense, since God does not give and reveal grace to men in any other way than through His word, but it is to be understood that the church possesses such power and office in the same way as the promise of the Gospel belongs to it, in that there is no authority between it and the saints.

Christ has no need of any other mediator than that

Moreover, if the word reaches them and they become believers in it, it may be through the ministry of preaching according to its proper realization, which is the most desirable, or it may be handed over to whoever wants it; for "man remains man" who cannot add anything of power to the word, be it the pope or his bishop, or the pastor and senior of a Protestant synod, n. x. (cf. In form. Jahrg. 2, p. 22.1 Does the visible church in principle generate the invisible one, so that without the preaching office in *concreto* there would be no believers at all, and they,

whom Christ raises to be lords of the world, have nothing more to own than that they elect in the presence and with disgruntlement of neighboring bishops, to whom the ordination, without which no raising up from God's Word and command, belongs before all, in which raising up of the preaching office Christ without mediation of His kingdom enjoyed confers all: so the office of the ministry has nothing before itself. Nothing is above it but that it derives directly from the king himself, and the truth is bound to the bearers of this office, as in the papacy. But if (the word and) faith in the word is the first: then the invisible church is above the office, judge and woman, the sole bearer, indeed a pillar and foundation of truth; and the first voice of an opposition, which rises according to the divine word in a corrupt visible community! is, as I said above, that of the invisible church.

could only a reformation ever have come into being if all those who are in partly apostate churches and in themselves in questioning and researching, whether laymen or not, were only to be regarded as spiritual catechumens who, in order to become true members of the church, would first need the service of a proper preaching ministry, but this is precisely a corrupt one, and a pure one does not yet exist? (S. Inform. Jahrg. 1, p. 2).

That we are not doing Grabau an injustice here is proven first of all by his error of ordination, which is well known. *) See the above correspondence between Grabau and the Missourians, New York 1849. A sharp New Testament exegorical examination of the passages belonging here, Timoth. 1, 4, 14. 11,

1, 6. 2, 2. shows that Luther, Chemnitz, Gerhard and all orthodox teachers of our church rightly denied the institution by God's command, insofar as it in the narrower sense only includes the confirmation by already existing church ministers. For from the comparison of the two, it follows that the laying on of hands is not the essential thing here, which Grabau also admits; then that when the prophesying, the prayers, the wishes of the ordinands call down the gift of God upon the believer to whom the office is conferred, see F. OorarL asnott. ää Timoth. II, 1, 6, and this is found everywhere in Scripture at the parting of fathers who bless their children, at the entrance into a public ministry, and at the beginning of a new ministry.

Life in general, with the imparting of miraculous powers:c. is exercised by the persons qualified for this, impossible of the divine validity of the initiation into holy preaching-

office may be made dependent. And what

the last one, to which Grabau seems to attach the most importance, the Apo-

It is now more than 15 years that some letters about ordination were exchanged between us, and a grand ducal official in the Saxon city of Weimar, who, together with his family, was an intimate friend of Grabau, showed him the warmest sympathy during his prison suffering, and, as he himself testified, stood on quite the same doctrinal ground with the then proven man. At that time, the sender of this letter defended the same Romanistic doctrine of the church and ordination as Grabau does now, while the official commissary, from whom one could read letters from Grabau's hand, was purely Lutheran in such disputes. How everything has changed now! A similar thing is known to us even more certainly from the equally excellent and sprightly worker in God's vineyard, the early deceased pastor and church leader. chenrath Wedemann in Wroclaw.

stel obviously here not at all of the handing over of the office, but rather of the tradition of the teaching, which of course could not be any other than what he had recorded in writing. Cf. J. Gerhardi 1. c.

Especially we have to do with Grabau's interpretation of St. Matth. 18, 20. It can be read in Inform. The whole treatise in which it appears distorts the purely holy doctrine of the Lutheran church on the office of preaching in an appalling way; it is hardly believable that the mouth that blasphemers here is the merely human tool of a man who hereby puts shame in his own face. It is hard to believe that the mouth that blasphemers here is the mere human tool of a man who has hereby beaten shame into his own face with fists. What compulsion it must cost his infallibly not yet suffocated conscience to appear as such a shield of an antichristian spirit! With disgust a heart that has received from the spirit of love, power and discipline turns away from such impotent words of hate. What he shoves down the throats of Missourians may have occurred in Buffalo earlier among those who left him, and also to some extent in Wisconsin, as long as such poor, lost people lacked right leadership; the congregations of our So-nore know anything about such abuse of the spiritual priesthood.

This is certain, in the power of our faith Christ is not in our midst, but He is present among us in the power of His promise, showing grace, not only in the hearts of the believers, but personally in their fellow human beings.

te as the true God who is man. The instance, which Grabau attributes, is also quite correct insofar as faith does not make the presence of the body and blood of Christ in the Holy Communion. But just as the body and blood of the Lord can only be present through Him by virtue of His promise within His Church, which is essentially the congregation of saints and believers, although it is made visible through pure Word and Sacrament: so the personal Christ is in the midst of the assembly of His believers, whether hypocrites or the ungodly are present or not, insofar as those are the ones to whom Christ gives Himself with His promise. How can one gather in His most holy name without believing in that name? How can one gather according to His Word, according to His order of the Gospel and command, according to His revealed will, without believing in it? The obedience to the word presupposes the having of the word, which believer is a grasping, a possessing, and without this a revelation of the divine will would not be recognized, nor could it be obeyed. Just as in the visible true church, which professes the right doctrine, the body and blood of Christ would not be truly served at the time of partaking, which is lacking in the Reformed, because they deny the essence of the Holy Communion, if it were not the church, (whose xotior xars, ex ^rmäo-

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LvmLnLio Lt, the believers are), which I reveal here by pure, Catholic confession of faith, because without the existence of a church, an assembly of believers, Christ's sacraments, like His word, would not be accepted and known at all and acted according to His institution: Christ is only there with His personal presence of grace, where His promise is believed, where one has and possesses the gospel and with it the forgiveness of sins, and distributes these goods in Word and Sacrament through the ministry He has given. It is a terrible error that Grabau expresses when he says, p. 75, that the office of preacher and key is placed from Christ's word and mouth into the mouth of a shepherd and teacher through the means of the ordinary profession—that is, by means of the church—although not only among those called are unbelievers, but also all those called are unbelievers and hypocrites in their own right and are not spiritual priests at all. The ordinary calling in the church, according to the likeness and order of the Gospel, does indeed draw the office from the word of Christ's mouth and commands it to the person who is called; but it is precisely the church that does this, for without invisible there is no visible. The persons do nothing, but Christ gives Himself and His goods only to the believers. It is true that the assembled church is guided only by Christ's revealed will and gracious promise, as Grabau remarks; but can this be done without prior true faith alone? Not even if, as with the papists, a mere historical faith is claimed to be sufficient; for this does not entail a denial of one's own will. The ministry of the word, however, is bound up in the word of Christ's mouth itself, and must necessarily flow from it if it is to be entrusted to any person anywhere; but this word, this voice of the gospel, has on earth through Christ and in Him only the orthodox church.—Can anyone become a preacher without first having become a spiritual priest in baptism? Is not, then, the common Christian state above the preacher's state, and in Christ the working cause of the latter? Luther says in a fine interpretation of the 117th Psalm that it is a wrong thing to make a state out of the latter that is better than the former, and that it denies and curses Christ; they are to serve and help the Christian state, like the schools, house discipline and secular government, along with all other creatures; but they are not to be better or higher than the Christian state; the Christian state is to hover over all things, like heaven over earth; if it is (as the most original) Christ's state itself and God's own work. And how he wants this to be understood, he shows in his discussions against Dr. Eck of the power of the Pope 1519, when he says: "So faith has with it everything that follows faith, key, sacrament, power and everything else. With this thundering word he overthrows Grabau's whole laboriously built justification of his heresy and puts it to shame all at once, for it is based on God's eternal saying that Christians are the masters of the world through faith, for everything, everything without exception, is theirs, Cor. I, 3, 22; only through love does everyone serve the other, and thus also the preachers through their proper profession. Cf. the striking words of one Chemnitz in his Examen concil. Trid. II. oan. 10. as 3. deck, loee, tll. VI. p. 47 sg. (It is a striking fact that the same objections against the Lutheran doctrine on these points are found anew in a Grabau, (as formerly in the Puseyites,) which already men, such as those just mentioned, have victoriously and irrefutably rejected against a Bellarmin and his predecessors).

Faith relies on the promise of its God and sees in it the present Christ; the believing church turns to the word of his mouth and seeks nothing in its own faith, but its faith seeks everything in the gospel; but if it wanted to gather in his name first and then believe, it would first gather in its own sinful name, even the devil's name, because it would not yet have recognized the name of Jesus. It goes just from faith in faith.

ben. When some gather in the name of the Lord, they do so because they believe in Him,

Believe His word, His command, His promise, and in such a believing assembly Christ is present with all His power and grace. Everything, everything that happens in the name of Jesus, praying, being justified in the name of the Lord Jesus, receiving baptism to blessedness in the name of the Triune God

Everything presupposes faith; without faith Christ is only present as with all creatures that live, weave and exist in Him, with the devils in hell; And when the faithful assemble together, and others are present as well, without faith alongside them, they can indeed, through the effect of the word, since God gives grace, and faithful prayer, come to the community of those who will be saved, and improve themselves, but they would have found their way to completely different things from the beginning, if those who assemble in faith did not invisibly exert the predominant influence on the general consciousness from youth on; and as much as they themselves have not yet become true believers, Christ with grace is not present for them either, even if they were all preachers; they have been there in their own damned name, not in the gracious name of their Savior, although they have outwardly kept the order of worship. Admittedly, for the sake of the latter - according to Grabau's teaching, there is nothing else left - they think that Christ is present; but this would be of no more or less use to them than if a wooden stick were among them, indeed, it would be a curse and ruin.

The faith of the saints is manifested, it cannot be otherwise, by confession, and according to such faith also the divine gift is determined. As much as I believe, says Luther, (and therefore confess,) so much I have. Every assembly that takes place for the purpose of public confession, so that what is done may be for the glory of Jesus Christ, the Savior of all people, and so that the blessedness, the bodily spiritual welfare of those for whose sake He became man, may be promoted by it, - every such assembly takes place in His name; For in it the great divine mystery is written and all the loveliness and fullness of the Almighty Reconciler is revealed as in a reflection, as in the name of God the hidden glory of Himself is revealed to His creatures capable of it and comprehends all the words and works of lehovah in itself. Where only 2 or 3 are gathered in that name, Heaven unites with earth and a tabernacle of God is erected among men. He walks in the midst of the golden candlesticks, i.e. His congregations, although the tares are not yet separated from the wheat, which in fact seems to belong to the more visible church.

Thus, with Luther, we give faith: allirr the Eyre and say: if there had been and still is no faith in the world in the word originally spoken directly by God Himself, then there would also be no church and no ministry; on the other hand, the Grabauians: if there were no ministry and thus no church (thus merely externally hooked together, produced by spiritual mechanism, as Grabau also wants, flax free? If there were no ministry and thus no church (i.e. merely externally hooked together by a spiritual mechanism, as Grabau also wants, a free organism, which is active in a living unity through inter-inspiration), then there would also be no faith on earth. We do not deny the second, "mr we put the first in front; just as: ubi Lpiritus Om, ibi eeoiesig. - and only then: udi oeelssia, ibi Lviritns Voi; because otherwise the inner life coming from your fresh: breath and Weher: of the spirit: would freeze in works of the law, to which it would have to be subordinated. And strangely enough, Grabau himself is supposed to confirm our doctrine against

his will, since he, in order to assert his own doctrine all the more securely, uses a passage from Luther's *Inform. Jahr.* 1. p. 60 fg., where he is contradicted most decisively, when it says p. 61. below: For there must be. There must be quite a few who have the word and

[20] Having the sacrament right and pure, and believing, praying rightly, keeping God's commandments 2c. 2c., as we have with us, thank God, that one can certainly conclude: If the true church were not here, none would be here; therefore there must be true members of the church and saints among us.

How should the office of preacher and key not belong to the church first and directly, since it is she who produces the preachers from her womb, since she is the housewife in whose community and through whom the spouse raises and appoints the future workers, as it is then in the work before us that the church has power to ordain church servants (i.e., according to the language of the symbolic books, "to appoint," for which, however, there is divine command!). Articc. Smalc. p. 345. - The known and preached Christ is the rock on which it is built; He, the essential Word, first preached Himself to the forefathers in Paradise and to His disciples with human mouth; His thus proclaimed oral Word could not be kept on earth otherwise than by faith alone; 2 or 3 such believers in fellowship are already the church; if it is now built on the rock of Christ, on His preaching of Himself and His preaching ministry, on the ministry that leads the confession of Christ, J-rüoe. 8ra. I. e., and yet it has the power to establish this office as a public ministry of the word among itself, (cf. 1. Mes. 4, 26 üu.:) so with the faith, the believers, the church - there is nothing else left - is set the office of confession, the key power - how should and could the church continue something that it does not have itself! - which therefore, in case of emergency, as long as it is not administered by a suitable person according to its proper realization, can be carried out by any layman, which could not possibly take place, if the office did not belong principally to the church, ^rücc. 8m. 1. 6.. The opponent may twist and turn as he pleases; here he is caught. If the office is always present in the gospel of the mouth of Christ in every church that is truly gathered in the name of Jesus, as Grabau rightly says in form. Year 1. p. 75: it is not dead and unfruitful, but it is indeed put into the mouth of a teacher by Christ and according to His command through the ordinary calling of the congregation, but everywhere where such an office does not reach, members of the church, as far as they are capable of it and it does not run contrary to the unity and order willed by God, can and should take over the *vices* of a preacher for the sake of the love of Christ. Grabau himself makes a distinction at the place mentioned between office in *abstracto* and the one in *concreto*, which he earlier derided against the blessed pst. Löber in another respect, s. 2. synodal letter of the first p. 103, and which nevertheless, already adopted by our old theologians, s. *Chr. Loeberi theologia Positiva*, a. 1711. paZ. 973, could mediate the entire dispute between him and us, even if only in part, if his opinionated and bitter mind would permit it. The office in *abstracto*, i.e., in so far as its administration is abstracted from a person capable of it, is given to the church; but it has God's command to carry it out in *concreto*, and this is now administered not only nomine Dei, which is indeed the normal thing here, but also nowino ecclesiae. Cf. Ebewuiui barwon. x. Therefore the Augustana artic. 5. and the Pomeranian Catechism together with the Saxonian Catechism are in most beautiful agreement with God's word and Luther's teaching. - The apostles, firstfruits of the New Testament church from the Old Testament, were at the same time, directly called by Christ, firstfruits of the New Testament ministry; in the indirect calling, this emerges in a similar way through the activity of the Spirit of Christ as the innermost circle from the bosom of the entire congregation, which is the continuation of the activity of its invisibly present Master on earth, just as the same was born and grew up bodily in it, and without it, the apostles would not have existed. Cf. the two final verses of the incomparable Lutheran hymn: Now rejoice, dear Christian community 2c. 2c.

With the divine giving of the means of grace, the office of their administration and use was also divinely instituted, and it is present and in effect wherever there is an administration and use of them. God, who desires that a holy order should adorn His churches, desires therefore that this office, by which Christ is spiritually received, should be concentrated in a presbyterate worthy of honor, not according to years, but according to doctrine, wherever such a church is, for no other purpose than that the saints may become perfect men, who are in the measure of the perfect age of Christ; which bishops are set apart, designated, and set by the Holy Ghost through the church, entrusted with the government by the word, and the household of the heavenly family, ^r. ticc. 8w. x. 346. iuid. so that for the sake of the profession of the church they are not there for their own persons, but as Christ and in Christ's stead, ^xol. x. The same subject, the church, which they call, is now also the object of their activity, especially the army, which is commanded to them, and only when God's word orders and commands it, may they be transferred or removed from office.

Nothing is more distant from the true church than an unrestrained arbitrariness and lack of

The church does not want to assume the dependence of the individual congregations on church government, ordination, liturgy, discipline and similar forms for the freedom taught by the gospel, if only grace and blessedness are not to be acquired at the same time. No, it recognizes the commandment of love and unity in the spirit of faith through the bond of order and peace as the royal law, according to which its outward entrance into the world should also take place; it is the idea which lay at the basis of the form of appearance of the first centuries, as Jerome and others loudly testify, through which the invisible essence of the church revealed itself temporally, the unity given to it inwardly in the spirit was also represented outwardly and, according to the model of doctrine, was sought to be carried out in a Christian evangelical constitution. But to maintain the church as a visible institution according to its essence and origins, and the office therefore as a state added directly by Christ to the church only for its benefit, and standing above it precisely in opposition to God's Word and Luch er's teaching, must inevitably lead to contempt for Christ's true spiritual kingdom, and establish another merely external-legal one instead of it under the appearance of spiritual power. rticc. 8m. p. 316. The basic concept of the gospel is consequently undermined by the fact that it is not first the church, the ministry, but the faith which grasps Christ that makes blessed; for if faith alone comes from the preaching ministry in *concreto*, as Grabau is not above apparently sitting apart, In form. Arg. I. p. 73. ff. 76. (cf. on the other hand the Lorm. Oonc. p. 805. 29:) so is beatitude not first bound to the faith of the word, but to the office of its active realization, which from the apostles cannot but per successionem ordinant'mm d. i. cpisevpalem propagate itself, uyd has for its next effect first the visible church, then the invisible - (which of course is an absurdity, for only the invisible can become visible -), for the latter forms this, taught before all the world by the Papists and Grabauians, quite contrary to ^pol. x. 116 Lg. ^t'ioc. 8m. p. 352 scz, which the faith and the confession of the saints Übersoll chçö office sit, as even a Chrysostom testified üom. 6. in Hlatll.: Where the true faith is, there is also the church; but where jmer is not, there is also this not. With the church the confession, the office of the spirit is set, (^orm. Eonc. I. c.,) with the confession of the law and gospel the key power, with this and for the purpose of it the power to order and to order the public service of the word, which the Holy Spirit does through the church, to which he is given.

(Continued solgt.)

Supplement

to No. 13. Volume 9. of the Lutheran.

(Sent by Pastor Fürbringer in Freistatt and Kirchhain, Wisc.)

Historical-theological contribution

for a more complete assessment of the disputes between the Grabauians and the so-called Missourians.

i (Conclusion.)

But this confession, as a word, *quao cräitur*, is inseparable from its formal principle, the written word of the apostles and prophets; both interpenetrate each other, because without faith (*ǖes, Hus. ereäitnr*) the word is not on earth communicating itself and its power, and without confession subjective faith cannot be conceived; and both have their unity in the essential word, Christ. If I now place the office in *concreto*, stripped of its connection with the church, mechanically and externally given over the same: then the office is hereby the only correct and rightful interpreter of Scripture, the latter without the latter is inaudible, and because the office makes the church, the principle of Scripture is subordinated to the testimony of the church, and once such fetters of an unchristian authority are burst, a pernicious subjectivity and difference of opinion of the individuals, exposed to nationalism.

What frightful conclusions flow from such Romanist doctrine! What abuse, therefore, also of the ban must necessarily flow from it'. It is no wonder that Grabau, with an unparalleled fire that must be impure, fights for the latter and does everything in his power and dares, as fanatics do, even at the risk of being considered, before the eyes of the entire church in Germany as well as abroad, as a writer who is not up to the task, even as a teacher who is completely uncertain of his cause, heaps all kinds of heretical names upon us, against his conscience, as: Donatists, Syncretists, Pietists 2c. 2c., which have their reason only in the disgraceful distortion of the truth with him, ridiculously brings us into the suspicion of the unspiritual among his congregations, in order to keep only these, whose union is almost the living devil himself, with him and together, no matter whether with lies or not-all this because he knows well that if his teaching is taken away from him, the blatant sin of his unjust ban stands exposed and discovered. From this, by deceiving his own heart, he has fallen deeper into the error that is pleasing to the flesh, and this same error has in turn made him hard and firm in his sins, which he tried to whitewash with it, and has strengthened him more and more.

The man in that fable who, enraged by the music that certain animals, innocent guests, have intoned in his antechamber, jumps in in the darkness of the night "with a beating,

Knocks about, destroys the mirror, knocks over a dozen bowls. Stumbles over some shavings, Falls in falling on the clock, And breaks two rows of teeth- Blind zeal only harms!

Why is it so important that the doctrine of church and ministry be kept purely Lutheran? 1) If the outward visible fellowship in doctrine and life becomes corrupt, and I come to knowledge while still in it, then, by God's will, after the testimony has been given and not accepted, I must depart from it, at least in spirit, and terminate the brotherly relationship of faith with it. Am I therefore no longer a member of the body of Christ? Yes, I am certainly still a member, for the same is in the true sense the invisible church of all believers. False prophets make it a conscience to remain a member of the visible church even in such a case, and call the opposite action donatism. (Cf. the orthodox interpretation of St. Matth. 23 and ^u§. 6onk. ^rt. 8. in D Oerllärä. üarmon. p. 541. sgh.) 2) If I am unjustly excluded from the visible church and excommunicated, am I therefore also cut off from the body of Christ? Well, certainly never; I shall take comfort in the fellowship of the invisible church, apart from which there is no salvation and no blessedness.-And if such poor banned persons, repelled from receiving the goods of grace, absolution and communion, by the hand of the unjust preacher, meet for themselves, do they then have no preaching office, no Word and Sacrament, and must they now remain without them forever? Not at all. They have the right and the command to establish the preaching ministry among themselves in case of loss of their blessedness; and if they are otherwise true believers, the holy Christian church can become visible among them through pure Word and Sacrament, while there in the abandoned unrighteous community the doctrine gradually becomes all the more falsified. For the Christian church is not a silent church; it makes itself known through right, pure confession, and testifies against the destruction of those who only despise the true, inward spiritual fellowship at the invisible head, and want to cover everything with the outward church system. *)

Should you think it possible, if you didn't have it in front of your eyes and ears, that it is like this?

Grabau seriously believes that there is no salvation and no blessedness apart from the visible true church. Since he now considers his community to be the same, he also quite logically denies fellowship with Christ to the so-called "Rotten" who are separated from him. Apart from the fact that he has banned whole communities, which is a sacrilege to be called atrocious and terrible, since there are none of those called who do not reject God's word, among whom there are not hidden believers: he also claims that there is no power of the keys and therefore no pastorate among them, which is contrary to all sound doctrine. V. p. 278. VI. p. 93 8y.

It can be all the same to us, after we have admonished him, whether he considers us Lutheran preachers or not, if God's Word and His Church recognize us for it, although we have heartfelt regrets for the unfortunate man and the most ardent desire to be in agreement with him again. Let him be honest, however, and renounce the name Lutheran rather than tormenting himself any longer by throwing a veil over his anti-evangelical tendencies. Above all, however, we heartily wish him and his colleagues the repentance which God gives, to recognize the truth and to become sober again from the snare by which they are caught. May He, the merciful and faithful Lord, then let them and all of us remain with Him, grow in His grace and knowledge, and grant constancy that we may keep His Word and Sacrament pure to our end: so let us give thanks to Him and praise His name, and adoringly exclaim: He has done all things well, praise be to His holy name forever, Hallelujah, Amen!

Pastors Grabau and Winkler and the Cleveland congregation.

The Cleveland community has been the subject of fierce HH attacks on several occasions.

The church court, where the responsible members of the congregation do not themselves have a seat and a voice, may condemn a preacher, if he is only in the right office, even though he abuses the doctrine, if he wants to be saved, he may never turn away from it; Similarly, the ban which the right ministry leads, even if it is lacking, is nevertheless accompanied by harmful consequences for the one whom it affects; indeed, everything which a preacher of the true visible church establishes, if only it is not contrary to God's word, must be kept for the sake of the third and fourth commandment for the salvation of souls, because Christ speaks through him (cf. "pol. x. 245 eg. ell. OerwLU according to Rechenberg p. 493 fg.- !!)

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Pastors Winkler and Grabau. Because one would like to know something more about the matter elsewhere, we want to report in the following recently what has happened here.

Father Schmidt had been preaching here for several years, and with blessing, when gradually some dissatisfaction about his conduct of the ministry became loud and finally someone claimed an honorable thing about which he pretended to have been an eyewitness. We want to note in advance that this malicious rumor turned out to be a deliberate slander. When the same was still known to a few people, two directors went to Father Schmidt, told him what they had heard and gave him their private opinion as to whether it would not be the most advisable thing to do under these circumstances to resign from his office. This was, of course, the wrong way to go, but they thought at the time that the rumor could still be suppressed, and in this way the annoyance of a public investigation could be avoided. Mr. Pst. Schmidt, probably also with the intention of sparing a respected family an insult, accepted this suggestion and drew up a short declaration in which he resigned from his office and which was read to the congregation on Sunday, February 16, 1851. Only the congregation wanted to know the reason. Now Father Schmidt sent in a further statement, in which it was approximately said that he wanted to give the individual further information verbally, but that he was convinced that under the present circumstances it would be best if another person took his place, for which he suggested Father Röbbelen to the congregation. He had added verbally that he already had the prospect of another office. The congregation accepted this proposal, Mr. Pst. Röbbelen was unanimously appointed, but he declined the call and the congregation again referred him to Mr. P. Schmidt. Now unrest arose. One part demanded that the pastor should resume his office, another opposed this, Mr. P. Schmidt refused to do so, there were bad performances, a split seemed inevitable, the confusion became very great. Then Father Schmidt, as well as the part that stood by him, and finally the other part, each separately, turned to Dr. Sihler with the request to come here as soon as possible and to advise and help in this distressing business. Dr. Sihler complied with this threefold invitation shortly before Easter, 1851. The neighboring HH. PP. Röbbelen and Steinbach were called in, and the investigation was conducted in public community meetings. Each part had written down its complaints, and now they went through them point by point. Those evil rumors had already proven to be false. Incidentally, it turned out that Pastor Schmidt had indeed experienced some unpleasantness, but that he had also been guilty of all kinds of not insignificant things in a fine way.

I am not to blame for the wrongful conduct of my office. The injustice was seriously punished on all sides, recognized, admitted, and not denied by Father Schmidt. At the end of the last meeting, the question arose as to what should be further evaluated. Mr. Pst. Schmidt preferred not to be present at this hearing, but beforehand he explained to one of the leaders, when expressly asked, that it was very doubtful whether he would accept it if the congregation were to call him back, and to Mr. Dr. Sihler, in the most definite terms, that he would not accept it if the congregation were to call him back. Sihler in the most definite manner that he did not wish to be reinstated, would also refuse a possible recall, and, as far as we know, held out the prospect that he would travel with him to Fort Wayne for the time being and assist Dr. Sihler there until he was appointed to another office.

So the question was what to do now? The things proven against Father Schmidt were, as I said, by no means mere trifles, but they were not of such a nature that he should have been deprived of his office if he had still held it, or that they would have made him incapable of holding it again. This was first of all recognized and pronounced by all, and also readily and unapologetically conceded by those who had resolutely stood against him. Mr. Pst. Schm. would therefore have had to be reinstated in office if he had been unjustly deposed, he could have been reinstated as things really stood, and he would also have been reinstated without a doubt if he himself had wanted it, or the community, or even only the part that stood by him, had wanted it.

However, 1. Father Schmidt had not been deposed, but had resigned from his office himself, and, as he himself admitted, had not been urged to do so; 2. he had never revoked this step, but 3. he had expressly and several times refused to take up the office again; 4. he had not expressed any regret, but even often his joy that he was free of it; 5. he had even said that it would be best if another person took his place and that he would be happy to do so. 4. had no regrets, but had even often expressed his joy that he was free of it; 5. had himself said that it would be best for the congregation if someone else took his place and had suggested Father Röbbelen for this purpose; 6. had expressly declared before the last meeting that he did not want to and would not accept the office again.

Furthermore, there were many serious concerns on the part of the community, even among the followers of Father Schmidt. Everyone knows how difficult it is for a congregation, which has been in dispute for years and which has finally disintegrated into obvious parties, to regain cordial unity, and how easily, on the contrary, the old party fire flares up again, if the tinder is not taken away. Thus, everyone recognized that if Father Schmidt does not take a completely different path in his official conduct and especially in the leadership of the congregation, the opposing parties will hardly ever be in agreement, or will be lukewarm. would remain united. However, none of the parties could be quite confident about this hope.

Since Father Schmidt had declared that he did not want to go to Fort Wanne, and since it was generally considered quite advisable for him to go with them, it was not seen why he should be forced to resume his office; instead, under these circumstances, it was considered wisest to appoint someone else to take his place.

Accordingly, the final result of the entire meeting was the resolution: that Hm. Pst. Schmidt was by no means considered unworthy or incapable of taking over the office again, but that under the present circumstances it seemed wiser to leave it at his resignation. And because Father Röbbelen, whom the congregation would have preferred, had already received a call to Frankenmuth, the undersigned was elected upon the requested suggestion of Dr. Sihler. No one raised his voice against it, nor did Father Schmidt protest against it either publicly or privately, but even acknowledged the justice and wisdom of the procedure in a letter to the Presidium, as far as we can hear. It hardly occurred to anyone that even a shadow would be cast on the strict justice of Dr. Sihler. Rather, he had gained the respect and love of both parties. Moreover, the parties recognized at du

The two sides examined each other and found that, although there was a lack of sin on all sides, there was no deliberate evil intent. In short, God the Lord gave grace that the minds were turned to each other again and the threatening division was averted.

Dr. Sihler left, and Father Schmidt followed him. "But on the same day, or the following day, he declared that he was already a professor at a local, non-Lutheran college.

It remained doubtful for some time whether I would be able to respond to your call. Until then, Mr. Pst. Steinbach served the congregation from Liverpool. At the end of August, 1851, I arrived here. If, during this time, Mr. Pst. S. had become of the opinion

that he had been wronged earlier and that the parish was still his by right, this would have been the time when he could and should have protested. It would then have been my duty to demand a new investigation, which I would undoubtedly have done. However, upon my arrival I learned that a formerly quite active member and also about three to four others (of whom it was doubtful whether they belonged to the congregation, given the deficiencies of the church order at that time) had become dissatisfied, that even Father Schmidt was dropping half statements here and there, as if it were possible that he would begin preaching anew.

Schmitt were excused with his temperament, since furthermore Mr. Pst. Schmidt complained during my first visit about earlier grievances on the part of individuals, but did not say a word as if he had been wronged during the examination, only confessing that he had sometimes thought in the meantime whether he should preach again, but that he was now glad that I was finally here; Since I finally found that there was only one voice on the justice and wisdom of the proceedings, there could be no doubt in my mind about the legitimacy of my profession, and I took up the office in God's presence, into which I was publicly introduced by Rev. I was publicly introduced by Father Steinbach.

At that time, Father Schmidt had the plan to form an English-Lutheran congregation here. When this and the professorship came to an end, he told some members of the congregation here that he had become concerned about his previous position, especially through a heartfelt and urgent letter from Dr. Sihler, and that he longed to take over a preaching ministry again. He has already reported his willingness to do so to St. Louis, and it is therefore possible that he will soon receive a call from there. But he prefers to stay here or in the vicinity. Whoever wants to have him now, must hurry. Similarly and even more clearly, he let himself out against some members of the community who live about 10 miles from here in East Cleveland and Euclid. Several times he formally offered himself to them as preacher, assured them that he would be satisfied with everything, that he still had other means of subsistence, and tried to persuade them not to tell me anything about it, but only to call him without further ado. The people, who had wanted their own preacher for a long time, were not averse, but did not want to do it behind my back. So they came and only presented the matter, but at that time they thought they could not tell me the way in which Pst. Schmidt offered himself to them. They assured me that they wanted to remain in agreement with the Cleveland congregation, to join the synod with us, and therefore to appoint Pst. Schmidt only under the express condition that he would ask for admission as soon as possible. I saw nothing objectionable in this request, the congregation dismissed these members out of their gratitude, I was asked to sow the vocation, in which I included the above condition out of explicit request. Father Schmidt accepted it, but declined Dr. Sicher's invitation to St. Louis, and preached his inaugural sermon on the first Advent, 1851. Even at that time, he did not claim that he was still pastor of the Cleveland congregation by right, otherwise he would have had to reject a new appointment by a part of the congregation. Now he preached mostly on Sundays outside, but postponed his move for all kinds of reasons: It was already said at that time that he was about to build a church here.

However, since Professor Walther had seriously warned him against this on the occasion of his trip, we let it go. Towards the end of March, when the first article about Cleveland appeared in No. 11 of the *Informatorium* (the first volume), I went to Father Schmidt with two of the leaders and asked for an explanation as to whether he had written these or similar words to Father W. or had otherwise caused them in some way. Father Schmidt assured that he had neither directly nor indirectly given cause for it, and that what was claimed there was also not his opinion. He had broken off all correspondence with Father Winkler and Grabau for at least one and a half years. The former, of course, had asked him some time ago to report the events in Cleveland, but he had not answered him at all. He also did not like it at all that Pope W. had written in this way, and he assumed that it had only been done with the intention of luring him (P. S.) out of it and forcing him to write. Pst. S. also promised to explain this publicly, and for this purpose sent in the explanation found in No. 20 of the "Lutheran".

Soon after, Rev. S. finally declared himself ready to go out to Euclid, but the congregation, made aware by all sorts of strange remarks of their pastor, demanded a round statement beforehand, whether he was willing to keep all the conditions of his vocation, or not? He answered this question in the affirmative, promised to join the Missouri Synod as soon as he could, and so was taken away to Euclid. About that time Fr. W. made a visit to Cleveland.

But as soon as he was outside, he began to feel uncomfortable, constantly complaining about his meager income and publicly stating that he had been wronged in Cleveland, that he no longer trusted anyone from the Missouri Synod, that it would not occur to him to join it, but that he would join the Buffalo Synod, and so on. He often suspended his school lessons, spent almost as much time in Cleveland as in Euclid, read articles from the *Informatorium* to members of the local congregation, invited them to his services, warned one against the other, inspected building sites and houses, and even asked whether they would stand by him when he preached here again, and so on. All this while the people of Euclid thought that he was collecting money for a church to be built there. And when he was hurried around or others were asked about these things, he denied or gave evasive answers.

Finally, on the 10th of Trinity, August 15, 1852, after the closed service in Euclid, Father S. asked the men to stay a little longer. He then said that there were some souls in Cleveland who were attached to him and were now going astray since he no longer preached. The thought of them has not left him any peace day and night for a long time. He could not justify it if they were disturbed. So he decided to move to Cleveland again the next day, where he would preach at the Courthouse from next Sunday on. However, he wanted to come out once every three to four weeks at best and look for a school teacher for them.

With that, he reached for his books and wanted to leave. Everyone was dismayed. A local headman, however, who used to be one of Fr. S.'s most ardent admirers, who happened to be there visiting his relatives, asked for permission to speak. He then suggested that if the people who were attached to him (P. S.) were concerned about becoming blessed, then the pure Word and the right sacraments would be available in Cleveland and therefore there would be no need for him to preach there again-or whether he wanted to claim that their pastor and the congregation were false believers? (P. S. shrugged his shoulders)-but if those people were looking for something of their own and were more concerned with this or that preacher than with the preaching of the pure Word, as appearances show, he would only strengthen them in their ignorance or their wilful segregation, thus leading them even more astray. The Euclid community could therefore not possibly give its consent to this step. He therefore cordially asked him to refrain from it.

Father S. replied that he knew where it all came from. Father Swan had sent him off, (I didn't know anything about it,) he would probably be in fear. He should also get hot enough soon. His pile will soon melt down. But he should only refrain from making a fuss, and he will show him how to do it. Also, he (Fr. Schmidt) did not come to ask the congregation for their consent, but to make his decision known to them. He was not a shoeshine boy of the congregation, like the Missouri preachers, who were only the fifth wheel on the wagon, as Prof. Walther himself had written, the preachers were only at the side of the congregations. No, he was not a sidekick, but the leader, and the congregation had to obey.

Another man, a former leader of one of the separated Lutheran congregations in Prussia, who had recently settled here, told him that he had committed himself to this congregation by accepting a regular job, and whether it was right to break this vocation so arbitrarily and without reason.

To this he replied: "What is the vocation to me, I am ordained, I preach where I want, I do what I want". At times he denied the right of appointment to the congregation itself, and also thought that the pastor should have the *deed* and the keys to the *property* by right.

All pleading and exhortation was in vain. He went away with the words, whoever wants to hear him, should come to the courthouse!-The next day he went to Cleveland to a part of town where many of our members live.

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When I learned of this, I wrote a letter to him, in which I presented him with his injustice, earnestly exhorted him to desist from his plan, and declared myself ready for any further discussion, whether private or public. Thereupon two more churchwardens were sent to him for the same purpose, namely those who always enjoyed his special trust. In vain. He was bitter and scornful, attributed these steps to the great fear we had of him, mocked my letter and boasted about all the things he wanted to answer me. On the 11th p. Trin. he first preached in the courthouse, but he still owes me an answer. Depending on the circumstances and persons, he gave various reasons why he had left his congregation. Soon it was said that he had received too little salary and that it was not reasonable for a man like him to live among farmers in the bush. Soon he also implied that there was no real Lutheran church here, or that the congregation here was actually still his. Soon he admitted that the local Zion Church was orthodox, but who would prevent him from founding a second one, especially since ours was already too full? The English preachers did the same. They also claimed that Pastor Grabau and Winkler had told him to do so. In addition, many means were used to turn our church members away and otherwise to gain him followers. An advertisement appeared in the newspaper; he himself invited several of our church members, even pretending that such and such a person (e.g. even the head of the congregation, of whom such a thing had not occurred to anyone) would also join him, and that half of the congregation would certainly fall to him. Rumors were spread that the Americans had already collected very significant sums for the construction of the church, and so on. Therefore, it is difficult for us to believe that Father S. left his bush parish and went back to Cleveland because of his conscience. Otherwise, he would not have gone to work so secretly and dishonestly, but would have appeared openly and would have admonished the Cleveland congregation beforehand to refrain from the alleged injustice against him, or from false teachings, or at least would not have refused the offered conversation.

Nowadays, Fr. S. has had enough time to realize that he was somewhat mistaken in his great expectations. In spite of the fact that there was no lack of good will and attempts to destroy our community; in spite of the fact that Father Grabau himself has been here twice since then, not a single member of the community has become disparaging to us, and Father S's listeners, at the beginning about sixteen, have gradually become more and more disparaged. The audience, at first about sixteen, has gradually dwindled to such an extent that, as we have learned from the best sources, he has not preached for several Sundays. The Euclid congregation finally, after many futile verbal and written exhortations, has recently indicated to him that she will now appoint another preacher.

This is the course of this distressed trade up to the present day, with the exception of some individual incidents, which can be made up on request.

Now let us hear what the Informatorium has to say about this matter. In No. 11,1. yearly it says:

"On this trip he (Mr. Rev. Krause) is said to have appointed a Rotten preacher in Cleveland; for-as I (Mr. Rev. Winkler) am informed by some one who has experienced it himself-the Missouri Synod there played the same game as in Detroit, ousted the lawful pastor from the church he had built with hard labor, and brought in one of their masters."

Since Father S., as reported, had declared that he had no part in these words, we requested in No. 20 of the "Lutheran" that Father Winkler either prove what he had said or retract it, giving the name of his reporter. I think that this was not an unreasonable request. For even if one already knows that a good part of the spun yarn and the emergency news of the Informatorium usually comes off, it is still no small matter if one is written out into the world in this way, the man who always shouts and writes: "Proofs, proofs!" and that with large letters, double underlined, what is he doing?-I certainly would not want to say it to him if it were not in front of me in black and white, otherwise he would be shouting to the heavens,-he answers in No. 4:

"The answer to this is that the undersigned has inquired further into the matter, and other honest people who have witnessed everything confirm the statement of the first reporter to be completely true. And in another number he occasionally remarks that he had recently spoken to such an honest man again.

That's about like Hans saying to Kunz, "You villain, you gallows trick! You stole!" And Kunz replies: "Well, well! How do you prove it?"-and Hans then says: "I? prove it!?-o, good friend! just be satisfied. The honest Gevatter Neidhardt told me, the honest Base Schnickschnack confirmed it, and the honest Herr Niemand said it, too. So believe it confidently, you are and will remain a gallows trick!"

If this is the kind of evidence that Father W. always insists on, then it is certainly possible to prove something with it, if the days are long and the ears of the listeners are not too short; but would he be satisfied if one paid him in the same coin? Mr. Pst. W. is, of course, a true lamb, as one can see in the Informatorium; but it will be not be immodest to assume that even Winkler's meekness might not find such evidence entirely sufficient. He would probably call such things "angle moves" if he did not have a certain natural aversion to this word. It would now come out curiously, if Kunz first wanted to prove to Hans long and wide that he really and truly had not stolen; he would rather do something else! So the reader may make up his own mind about Hans. We turn to Father Grabau.

Mr. Informers know how to work in each other's hands. One makes the iron hot, the other strikes it. So there's blow after blow on the old anvil; even if they don't hit the nail on the head, they still hammer.

In No. 3, Father G. writes: "In Cleveland, as far as we know through Father Schmidt there, it was rebels and hostile people who expelled him, on whose side Mr. Sihler took, who persuaded Father S., since he was ill, to resign, and who forced in the present Mr. Schwan. So the Swan was partly a forced-in preacher, partly a real Rottenprediger, as he gives communion to the enemies of their rightful, expelled pastor. This swan is now called the successor of Mr. P. Schmidt. So again a Missourian piece! Krause is said to have installed the Rottenprieser in Cleveland and to have praised Father Schmidt in the process."

Now this is a real gem and cabinet piece from the Buffalo forge, made of genuine shot and grain and with the stamp of the old master. So many words, so many untruths. And they are not small, but like their father, the coarse blacksmith,-big, coarse, dumpy, pot-bellied-but have short, thin little legs. Since they could not walk long with them, and thus had to be taken back in No. 4, we can again save ourselves the trouble of showing them home in all their form. It says in No. 4 under the title: Correction of some errors in

the Informatorium:

"Mr. Pst. Schmidt in Cleveland is kind enough to report to us that he resigned when two superiors (hostile to him) came to him and demanded it at a time when he was ill (but not lying ill). Furthermore, that Mr. Tr. Sihler thought it wise to have another preacher come to Cleveland, since he feared that the quarrel could soon start again! He did not ask Mr. P.S. if he was satisfied with this! If Dr. Sihler had urged Mr. P. Schmidt to continue his office and had given him courage (under the persecution of the adversaries), he would have continued the office. Many of his sincere church members were not satisfied that he had left office in this way, went to him and asked him to continue to hold services for them; he replied to them at that time (in discouragement) that he could not continue in office, i.e. because of enmity of the Rottirer against God's Word.

(To be continued.)

Supplement

to No. 14. Volume 9. of the Lutheran.

Pastors Grabau and Winkler and the Cleveland congregation.

(Conclusion.)

"From this," continues Pastor Grabau, "it is clear 1. that there was no reason to remove Pastor Schmidt from office, but that his enemies urged him to resign; 2. that Mr. Sihler, without Pastor Schmidt's consent, considered it wise to let another preacher come. Schmidt's consent, that it was wise to let another preacher come; 3. that Mr. P. S. would have continued in office if he had not been disheartened by Sihler's un-Christian behavior; 4. that many church members did not agree with such removal of Mr. P. S., but only with his enemies; and 5. that Mr. P. S. would have continued in office if he had not been disheartened by Sihler's un-Christian behavior. but only his enemies, who persecuted him; 5. that Sihler only flattered the hostile mob and acted according to their will; 6. that Mr. P. S. still remains guilty of continuing his office, whereupon he resigned in an incorrect manner; 7. that he was not able to continue his work. That the preacher at Cleveland, who was invaded by Sihler, has no divine calling; 8. That he is also a preacher of the rot, since he serves communion to the unreconciled enemies and persecutors of H. P. S."

So, that those vile accusations in No. 3 are not true, one learns, that is admitted in its own way; but at the same time not a word of regret is made known that one has so shamefully torn down the good name of one's neighbor. Whoever wants to be a Christian should not be ashamed to apologize, even if he thinks he has done wrong to an obvious evil-doer, especially if he himself must confess to having spoken false witness. Or is this not necessary in the case of a "mob," just as one need not keep one's word to heretics? Here, however, not only nothing is repudiated, but also the recantation is put into words in a particularly artificial way, so that as much as possible still sticks with the unsuspecting reader, and even on the retrade, one is still stabbed in the back. First of all, one does not really see to whom the words belong. Admittedly, there are quotation marks. But with them it is such a thing in the Informatorium. Once you have fallen into this trap, you can't blame yourself if, at the sight of these signs (""), you feel as if you were told, "Here are mantraps! Now, it is true that fishing rods are not usually a coarseschmidt product, but the Buffaloers have provided samples that they are also capable of such fine work. It is obvious that the sentences quoted are not ipsissima, verba Pastor Schmidt's; but who can now know how much belongs to him, how much to Pst. Grabau? Why does one not print one's own words and complete? Furthermore: Past. Grabau says in no. 3 that he learned those things from Mr. Pst. S.; Past. S- says no to this in no. 4. So who is telling the truth? Why is the wine not poured out completely clear? Why does Pst. S. not report the full truth? Pst. S. does not want to be a father to the ghastly untruths in No. 3. In the end, Father G. will probably not want to be either. Well, the child must have a father! Who is it then? It will probably be another one of those dear reporters who wisely stays in the Buffalo smoke hole. Finally, the words may be whoever they want, we can't help it, Nro. 4. is also full of untruths, which the reader will easily find out through the above story.

But what puts the crown on the whole work are the 8 conclusions which Mr. G. makes. This shows that we are not dealing with a work of an apprentice, but with a work by the famous master himself. He understands the art of making conclusions that apply to everything.

fit. These closures are finished before the hand and have an elastic edge at the bottom. Now facts may come, which there want, one puts them on the head and behold - they fit! That is a masterpiece, our one cannot. - One would accept the 8 conclusions if the facts in Cleveland were really as stated in No. 3. Now, however, Pst. G. himself admits that the facts are not so; the conclusions, however, remain. Just as if Hans first said: you stole; therefore you are a thief. But a while later: No, I was wrong, you didn't steal, but you are a thief. In the same way, Father G. First help it, you are rebels and enemies of the divine word, out of malice you have deposed, chased away, expelled your pastor 2c.2c. therefore you are a mob. Then: no, it is a mistake, your pastor has resigned himself 2c. Well, that's why we're not a pack! -How? what? no, it doesn't matter, you're a pack and will remain a pack! But why? I want it that way, Punctum! I must have something for the inform.

The thing would be laughable if it concerned trifles and if it were not so odious
Serious would be. O! how far it has come!

Finally, we ask the Rev. W. and G.; these gentlemen, who always have to talk so much about uncalled interference of the Missouri Synod, what kind of profession they actually had to take care of the Cleveland matter? Dr. Sihler was urgently requested for help from 3 sides, i.e. from all concerned. The community has nothing to do with them; Father Schmidt himself says that he does not like Father Winkler's interference at all. So they could have waited until they were asked, the body would not have burst, if not from superfluous bile.

But that would still be, if only they had first inquired properly before they wrote into the world. These righteous judges, who always say that both parties must be heard, whom did they hear? Dr. Sihler, Father Röbbelen and Steinbach had all parties before them, and no one complained that the investigation was not long and sharp enough. Who did they interrogate? Mr. Pst. Schmidt? No, because he himself says that he did not want to answer, and that he had broken off his correspondence with Father G. and W. years ago. The party that stood on the side of Pope S.? Let them specify those. The opposing party? and that is what would have mattered. No! Why not? Well, they were Rottirians. But how did they know? That was self-evident. So who did they hear before they wrote? The very poor reporter, as Father W. himself confesses, and it must be so with him that one does not like to call him. So this is what is called hearing both parts and judging them fairly! It is strange. They demand of us that we should hear both parts, i.e. in disputed community matters also their part.

hear. But if someone comes and asks to see their protocols, they say: you are a rottirer and our holy ministerial acts are not for rottirers. If another person comes to the examination, whom they themselves have acknowledged, and does not take their side right from the start, they take to their heels and afterwards make a big fuss (like Pst. W.), if they are offered meetings and discussions,

they are rejected for this or that reason, and if that does not work, the answer is: first give us justice, then we want to talk to you and see who is right (like Pst. G.).

only according to the testimony of witnesses or even on the basis of documents, some of which are written by their own hands, they cry foul that we have not heard them. But they themselves, as we see here, if they can only find such a reporter, then they write without further inquiry the most terrible things freshly out into the world. It doesn't matter, after all, they are "Rotten."

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Look, dear reader, these are the investigations and the proofs of Mr. Pst. Winkler and Grabau. Would we be wrong if we said that we do not want to be satisfied with it? But we do not want to take it so exactly, we want to be satisfied and that out of special privilege. You have to look at your people. One does not put the words on the gold scale, which a sick person speaks in the fever heat. And these poor gentlemen are sick. Just as some people have a passion for insects or flowers, which sometimes becomes a passion, just as in Holland the passion for tulips is said to have become a real disease, even a rage, so the people of Buffalo have a passion for "rotting," which has become a disease. To track down, to catch, to dismantle a pack - that is above everything to them. Rottenjago is their hobby. "A pack, a pack, a kingdom for a pack! with this call the noble zagers go along. If one of them has made a lucky find, the big horn is blown, the hunters gather around the big game, the knives are drawn, and those who are not yet old enough to lead the main hunt are content for the time being to stab a leg and thus earn the knight's spurs. Now the wild hunt has ridden to death many a little horse since day and year, caused quite a bit of havoc in the forests, but also fatally shot mostly bucks for lack of a full twenty-four enders-which is why we would like to humbly suggest hiring even more savers and beaters, and to put a price on a pack, but with the explicit condition that it is a real pack, (because it is still fatal with the bucks)-but the desire is not yet spoiled for the dear rodents, but rather has become a disease. They smell, see, and hear nothing but snot, they talk in their sleep full of snot, they have their own language in which every word is composed of snot and which they can recite in and out of order.

Father Grabau and, for some time, Father Winkler have been particularly ill with this disease. What only comes before his eyes are rotters, he smells them across Lake Erie, even as far as Missouri. When an old cooking stove jumps out at him, he sees a hell machine in it, which is loaded by the "Rotten" to blow him and his house and his church up. If a little pug barks at him in the street, it must be a "Rottenhund" that the Missourians have put there. So what is there to complain much about with such people? Someone may have wanted to please them and supply a new pack for the Informatorium and in a hurry took advantage of Cleveland; a prankster may have had them at his best. - One must have patience!

So, goodbye, dear Junker! But do not forget when you come back,
Bring your reporters, we are eager to make their acquaintance as well.

But now Scherzes one yours! Of course, one can hardly talk to these gentlemen in any other way. But it hurts our souls that it is so, and we wish them a speedy recovery. If they do not believe it, we ask the Christian reader to believe it. We have no pleasure in this sad dispute. We long from the bottom of our hearts for peace with such close relatives, especially in these sorrowful times when everything is more and more divergent. We do not claim that our opponents are fighting against us out of pure obdurate malice. We do not want to burn ourselves completely white, although we are not aware of any deliberate injustice against them. We know that we, like them, are poor, frail, sinful creatures.

But by our silence we must not give them cause to go further and further along the path they have trodden and even drag others along with them.

But to do our Lord Christ the dishonor of being afraid of men as long as He is with us -- we do not want that.

H. C. Schwan, Rev. Cleveland in Debr. 1852.

Postscript.

To complete the above story and to justify my action against the gross slander and falsehoods of Father Grabau and Father Winkler in the so-called Church Informatory, I have the following to say recently:

1) Far from trying to persuade Father Schmidt to resign, as is grossly lied about in No. 3 of the Informatorium, his resignation had already taken place before his and the others' request to me to come to Cleveland, and Father Röbbelen had already been summoned before my arrival, albeit in vain. Rather, I punished Father S. in private for the sake of his resignation, since it could not achieve the desired purpose, but rather had to give him the evil appearance of being guilty, since it was impossible to stop the spread of this evil, although unfounded, rumor by his resignation. Rather, I told him, he should have urged strict investigation in the face of the evil mouths.

(2) Although the errors of Father S. in his office were not such that the congregation would have had to depose him after fruitless application of Matth. 18, 15-17, if he had not resigned himself, there were still not insignificant complaints that proved to be justified in the investigation, at which Father S. was of course present. For example He had introduced the registration for confession without thorough instruction and inner conviction of the congregation out of his official reputation, and yet, with little resistance from a few individuals, he immediately dropped it again; and it had gone similarly with these and those church ceremonies, which he arbitrarily introduced in well-intentioned ideas, without prior criticism and approval of the congregation, and then immediately dropped again, if these and those did not like them. And since to this half-heartedness and lack of clarity other evils were added, as e. g. Since this attitude and lack of clarity was joined by other irregularities, such as confidentiality and loquacity in strange alternation with solemn official speeches and pathetic speech, favoritism of individuals, careless judging of absent parishioners against those present, the congregation more or less lacked respect for the Christian wisdom and character of their pastor, although these and those showed a pleasant attachment to him, although their opponents in turn judged these irregularities spitefully and unjustly. In addition, there were accusations of lax official conduct with regard to visits to the sick and funerals, especially during the cholera epidemic, due to fear of infection - accusations from which Father S. could not completely clear himself.

Nevertheless, after the reconciliation, his re-election would still have been possible, if his followers had not - and as far as I know, not without his knowledge and unhindered by him - taken unjust and violent steps for it, so that it came to a formal tumult and to angry appearances in the church itself, the congregation was torn into two parties for or against our priest, and I found a great bitterness of the minds.

In addition, Father S. had not only told me now and then in the days of my stay in Cleveland in a confidential manner that these and those people in the congregation had outgrown him and that he did not know how to govern them, but immediately before the fourth and last congregational meeting, which he did not attend and in which it should finally be a matter of whether he was to be re-

elected or not, he expressly told me that I should declare to the congregation that he would not accept the job if it fell to him. However, in order not to provide material for new displeasure against him, I did not make this declaration at all, since the intelligent and discerning even among his friends, after careful consideration of the facts, recognized clearly enough that the re-election of Father S. would infallibly lead to a division of the congregation in the near future, which, however, together with all the heartache that it entails, should be carefully prevented in the present case, since faith and conscience would not be damaged. - —

Nevertheless, as a declaration of honor for Past. S., the following municipal resolution was passed

and in the protocol book of the municipality entered.^a:

"Resolved, that we do not declare Mr. Pst. Schmidts to be unfit to further administer the sacred office of preaching, although he has committed some misdemeanors and violations in his official conduct among us, even though not maliciously or intentionally, which he has also sincerely admitted and confessed after having been reproached. With this declaration, however, we combine the other, that we do not feel thereby bound in our conscience to appoint him again as our minister and pastor, since it must be wiser, under the present circumstances, not to do so".

5. sat by the way the HH. PP. Grabau and Winkler in those mendacious communications from your evil treasure of the unknown reporter and from concealments of Pst. S. by their present judgement of opinion impute to me, as if I had wanted to oust Pst. only for the purpose of bringing Pastor Schwan to Cleveland and thereby enlarging the circle of our Synod - these and similar poisonous and spiteful insinuations and innuendos, without these just judges, as proven above, having thoroughly and unbiasedly ascertained the facts of the case - I can, by the grace of God, heartily despise and ridicule them; for the true heart-denouncer and just judge in heaven is well aware that I, to the best of my knowledge and conscience, without human favor and disfavor, and under heartfelt consideration, have been able to find out the facts of the case. I am well aware that I have acted justly in this whole matter to the best of my knowledge and conscience, without human favor or disfavor, and with heartfelt supplication to God for the enlightenment of the Holy Spirit.

Tr. W. Sihler.

Terrible church outrage!!!

Combustion the

Evangelical - Lutheran Church

in

Neumelle, St. Charles County, Missouri †)

An outrageous crime has been committed that makes one's blood run cold, a horrible outrage that must fill everyone with disgust and indignation. Whoever still has some love of justice, whoever still possesses a spark of human feeling, must abhor this nefariousness, which has its equal only among the very best pagans. Even in Turkey, Christians are free to practice their religion; even the Turks respect the property and places of worship of Christians. But what is unheard of even in Turkey has happened in our time in this state!

^a) This submission does not really belong in the "Supplement," but since the latter just provides the necessary space, I see no reason why we should not present this submission to our readers on this occasion. D. R.
The poor, small, Evangelical Lutheran community in Neumelle, which sought peace with all people, which desired nothing but the free practice of its religion, had undertaken to build a church with the greatest sacrifices; the building was already almost completed when it was set on fire and completely reduced to ashes in the night of January 21-22 of this year. This much is already certain, this burning of the church is the work of arsonists. Wicked, murderous evil-doers, creeping in darkness, have laid their wicked hands on the sanctuary of the Lord and destroyed the property of their fellow citizens with devilish malice.

But God, the righteous judge, will not let this abominable deed go unpunished. A righteous authority will not rest until it has discovered the murderous arsonists and punished them with the punishment they deserve. All honest citizens will cooperate so that the evil-doers are handed over to the arms of justice. For this sacrilege is a crime against the whole state, against the whole civil society. The state has assured all citizens freedom of conscience and free exercise of religion. Those shameful church burners, however, obviously had the tyrannical intention, to rob the local Lutherans of this precious treasure. Therefore, the authorities will certainly prove by active intervention that this is and should remain a free country, in which also the Lutherans, like all other citizens, have religious freedom and in which such atrocious tyranny is not tolerated.

But the dear reader will certainly want to hear more about the Lutheran congregation in Neumelle. For some time now, the congregation has had to endure many tribulations. A split had arisen in the congregation last year, and only the smaller part remained faithful to the Lutheran doctrine with its preacher, Mr. Claus. The larger part turned to the so-called evangelicals and was also accepted by them and provided with a preacher. A few days before Pentecost, the church was closed to the faithful part by the opponents. Expelled from the house of God, they were now forced to celebrate their service on Pentecost in a private house, and so the beautiful feast of joy for the small congregation became a day of mourning, which they had to pass with sighs and tears instead of songs of joy.

Instead of suing in court and seeking justice, the small community decided to build its own church out of love for peace. Then, last summer, cholera struck Neumelle with terrible ferocity and carried off several faithful members of the Lutheran congregation. As a result, the already small group melted down even more.

Alone nevertheless the Lutherans lost the courage. They joyfully set to work. A few acres of land were purchased, and everyone was eager to provide the necessary means for the new church building, according to his or her wealth. Poor people, who still owed the money for the first church building and had to pay interest, even widows made their contributions. The foundation was laid with prayer and tears, and so great was the zeal of the dear brothers that they did their own work at home at night and built the church during the day. The building prospered happily, and they were already hoping to be able to hold services in the new church on Christmas Day, or at least on New Year's Day, when this hope was destroyed by a wicked act of sacrilege.

It was on the holy night of Christmas, on the night of the birth of our Lord and Savior, while Christians were praising the grace of God in holy devotion and joy, that this shameful villainy was carried out. Ungodly villains entered the church, and destroyed everything in their sight. The windows were broken and the window frames chopped, the beautiful door given to the congregation was smashed, the new stove was smashed, the floor was torn up and everything was thrown about.

The dear reader can imagine the deep pain of the dear congregation when they came to the church on the first day of Christmas and saw the abomination of desolation. Thus, once again, a lovely feast of joy had turned into a day of mourning, for while otherwise, on Christmas Day, the congregation was greeted with the blessed message of joy from the angel: "Behold, I proclaim great joy to you, for the Savior is born to you today!"

The church was destroyed for you today. And just as the dear baby Jesus found no room in the inn, but was cast out into the dark stable with his mother Mary, so too the dear congregation saw itself cast out of its own house of God and now had to make do with a private apartment again, and even wine eighth celebrate their service with groans, sobs and weeping instead of with joyful rejoicing.

But the satanic malice of the enemies was not yet satisfied. It should come still worse, and the dear congregation should drink the bitter cup of suffering still further! In the night of January 21-22, the church was set on fire by wicked, god-forsaken evil-doers. In the morning, the brothers went there to lay the foundation for a parish house next to the church: there, imagine their horror, they found the church lying in ashes, and only smoking debris was staring at them.

There before their eyes lay destroyed the work to which they had given their last mite, on which they had now so long turned the most laborious work and where they had shed their sour sweat. For 40 dollars alone, boards lay in ashes, some lost almost all their tools in the fire. They broke into

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tears; they sought out the pastor and said to him, sobbing and weeping, "We come to seek comfort; our church lies in ashes.

What is to be done now? Hopefully, a just authority will discover the assassins, punish this outrageous church outrage duly and protect the Lutheran congregation in Neumelle so that they can practice their religion undisturbed. Then, however, the Lutherans have the sacred duty to take care of their oppressed and persecuted fellow believers in Neumelle in the warmest way. God commands his church, 1 Cor. 12, 25, 26, "that the members care for one another equally. And if one member suffers, all the members suffer with it." And Ephes. 6, 18. "Pray always in all supplications with supplications and supplications in the Spirit, and watch for it with all perseverance and supplication for all the saints." Let us therefore earnestly call upon God to stop the ravages of Satan, to protect our brethren in Neumelle from all arsonists, robbers, murderers and other evil-doers, and to grant them peace.

At the same time, however, the congregation there is also in need of support through charitable gifts. Their means are now exhausted, the first church was closed to them, the second one was burned. Therefore, our brothers cannot think of building a church again with their own resources. Therefore, all Evangelical Lutheran congregations are hereby asked to come to the aid of our hard-pressed fellow believers in Neumelle with a collection. Let us consider that they have already tried the utmost that was in their power, that they have already built the second church in a few years. Let us consider what severe persecutions they had to endure. No wonder that even the most fierce ones are now saddened and depressed. Satan is already triumphant with his scales, now the Evangelical Lutheran Church must finally perish there. Therefore, let us help them so that a new church may soon arise from the ashes of the old one, and remember the word of God: "Let us do good to everyone, but most of all to our comrades in faith" Gal. 6:10.

Mr. Pastor Buenger, St. Louis, is willing to receive gifts for the aforementioned parish.

The "Daily Chronicle of St. Louis" reports the following from Nassau:

Radevorwald, January 22. The preacher Karl Haver, who had left the state church together with most of the local Lutheran congregation and had therefore already survived many hostilities, was found dead last night in the alley, which he was trying to cross on his way to work, after being shot through the back and into the chest. The assassin has not yet been discovered. The excitement of the Old Lutherans over the murder of their beloved pastor is tremendous. Pastor Haver was a man of great gifts of mind and spirit, an excellent speaker and a diligent pastor, as well as a man of high education.